THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED
INTO
ENGLISH PROSE

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BY
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PREFACE.

Several persons of note and personages even in high rank, sympathising with the objects of the "Dātavya Bhārata Kāryalaya," have from time to time recommended to me that the Mahābhārata, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Mr. Rost's letter of the 6th of October, 1882, and published at the time in nearly all the Indian newspapers, "suply a want long felt and be a real boon to the ever-increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me from some time past, have been taken into earnest consideration. The ancient literature of India is our glorious inheritance. In this letter to me Prof. Max Muller remarks, "I expect the time will come when every educated native will be as proud of his Mahābhārata and Rāmāyana as Germans are of their Nibelunge, and Greeks, even modern Greeks' of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, of foreigners particularly who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, may not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of Knowledge in all her principal departments.

Apart from all these, there is another consideration the importance of which it is difficult to exaggerate. Providence in its inscrutable wisdom has linked the destiny of this country with that of an island in the remote west which, though unable to boast of a bright past, has, nevertheless, a splendid present, and, if sings are to be trusted, a more glorious future still. England, however, by her wise administration of this her richest and most extensive dependency, has already ceased to be regarded in the light of a conquering power bent only upon self-aggrandisement at the expense of the children of the soil. Untrue to the traditions of Empire and the instincts of their own better nature, individual Englishmen might now and then advocate the policy of repression; but, thank God, force has long ago ceased to be regarded as an efficacious instrument in the Government of two hundred million of human beings. In her gracious Proclamation, constituting the Charter of our liberties, the Queen-Empress of India enunciates the noblest principles of government, and confesses to her determination of founding her rule upon the love and gratitude of the people. Occasional lapses on the part of those in authority under her might produce temporary irritation, but the two races are daily approaching each other with fraternal feelings as best befit the children of the same mother. Instead of looking upon the conquered people as outer barbarians, those in authority over them always manifest a sincere desire to enter into their feelings and understand their aspirations by personal converse and, what is certainly more efficacious in this line, by a study of their national literature. Professor Monier Williams in his preface to Dr. H. H. Milman's metrical translation of *Nalopākhyana* remarks, "Now that our Indian Empire has passed its first great climacteric, and vast changes are being effected in its constitution, the value of Sanskrit to all preparing for the Civil Service * * * cannot be insisted on too forcibly. Its relations to the spoken languages is not its only attraction. The study of Latin bears closely on Italian, and yet if the empire of Italy belonged to this country, we should not attach more importance to proficiency in Latin than we do at present, because, in fact, the people who now speak Italian have little community of character with the Romans who once spoke Latin. Their tastes, customs, habits of thought, laws, institutions, religion, and literature are all different. But in India the lapse of centuries causes little disturbance in the habits and character of the people, however numerous and violent the political revolutions." And again, "How is it, then, that knowing all this, Englishmen, with [two hundred million of] Indian fellow-subjects, have hitherto paid less attention to the study of this language, than other nations who have no material interests in the East?"

Since the time, however, that the Professor wrote, something has been done towards encouraging the study of Sanskrit by the Civil Servants of India. It is a matter of regret, however, that the little that is acquired under compulsion while in course of training for the first test or the departmental examinations, is rarely improved from a love of knowledge in after life. The cause, however, is not far to seek. The study of Sanskrit is attended with difficulties that are nearly insuperable in the case of the overworked Indian official. Unless blessed with linguistic faculties of an exceptional nature, the little leisure that the Indian official might command, even if wholly devoted to the acquirement of Sanskrit, can scarcely produce desirable results. Viewed also in the light of a mean to an end, the end, viz, of understanding the wishes and aspirations of the Indian races for purposes of better government, the study of Sanskrit may be dispensed with if all that is contained in the great Sanskrit works of antiquity becomes obtainable by Englishmen through the medium of translation. Any effort, therefore, that is made towards unlocking Manu and Yajnyavalkya, Vyāsa and Vālmiki, to Englishmen at home or in India, can not but be regarded as a valuable contribution to the cause of good government.

With regard to the Mahābhārata in particular, on which, as remarked by Oriental scholars, Aryan poets and prose-writers of succeeding ages have drawn as on a national bank of unlimited resources, I am fully persuaded that the usefulness of such a translation and its gratuitous distribution in India and Europe (America also has been included at the suggestion of my friends) would recommend itself to the patriotism of my countrymen without the need of any eloquent elaboration. It is impossible to suppose that the liberality of my countrymen could have been exhausted by supporting the "Bhārata Kāryālaya" for a period of seven years only. The English translation will cost, at a rough estimate, Rs. 100,000. After my experience of the liberality of my countrymen, this sum, apparently large though it be, seems to me to be a trifle. I purpose therefore to publish an English translation of the Mahābhārata in monthly parts of 10 forms each, octavo, demy, the first part of which is issued herewith.

The present edition shall consist of 1250 copies. 250 copies are intended for distribution in India free of all charges, among the gentry, the aristocracy, and reigning chiefs; 300 among Indian officials of the higher ranks; 250 for distribution out of India, chiefly among the *savants* of Europe and America. 200 copies must be reserved (as experience has taught me) for making up losses caused to recipients by negligence and in transit. The remaining 250 copies shall be charged for at Rs 50 and Rs 65 per copy inclusive of postal costs, Rs 50 being payable by persons in India and Rs 65 by those in Europe and America. It is needless to say that the selection of recipients shall, in regard to the present publication, rest entirely with the Kāryālaya. Any person desirous of taking a copy, but whose name may not be entered in the free list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs 50 or 65 a copy. In case, however, of sheer inability on the part of these, copies may even be supplied, *as long as avilable*, at Rs 12 or Rs 25 according as the address is Indian or foreign. It is needless, however, to say that this last class of recipients must necessarily be very limited.

Since the foundation of the "Dātavya Bhārata Kāryālaya," not a single copy of any of its publications has ever been parted with for price. The present departure, therefore, from the Kāryālaya's uniform practice, in regard to at least 250 copies of the projected publication, requires a word of explanation. During the last seven years I have found a few gentlemen evincing some reluctance in accepting in gift the publications of the "Bhārata Kāryālaya," although this latter is no institution belonging to any private individual but is rather a national concern supported by a nation's patriotism. Many of the persons evincing such delicacy are too important to be overlooked in the distribution of our publications. It is to meet their case especially that

250 copies of the proposed translation are reserved. These gentlemen might easily accept copies now, on payment, which, as stated above, is Rs 50 in India and Rs 65 out of India. So far as the “Bhārata Kāryālaya,” however, is concerned, gentlemen taking copies on payment of the above sums, without being looked upon as purchasers, will be regarded as donors to the Kāryālaya.

Although in the collection of funds necessary for the accomplishment of the present scheme, my chief reliance is upon my own countrymen, yet in an undertaking of this nature the Bhārata Kāryālaya can not very well refuse outside support, if only to make an insurance against failure. The Editor of the *Sind Gazette*, in reviewing the Kāryālaya's prospectus issued in March last, remarked “there are many “Natives and Europeans of culture who will view the scheme “in the highly favorable light in which it presents itself “to men so unlike as the Marquis of Hartington and Pro“fessor Max Muller, both of whom have given it their warm “support. The translation will cost the Bhārata Kāryālaya “some Rs 100,000, and this is a large sum for even so “influental and wealthy a body to expend on such an object. “But so brilliant an instance of intellectual charity is certain “to attract outside support, and, at the same time, it ought “to have the effect of swelling the member-roll of the Society.” While thanking the European Editor most sincerely for his kind words in reference to my scheme, I would observe that if that scheme is rightly appreciated in Europe and America, I should not be justified in not accepting any offer of aid that is voluntarily made, or even in not seeking (actively, if need be) contributions to ensure success. Literature, in respect of its demand or usefulness either, is, more than anything else in the world, a cosmopolitan concern. The productions of genius are the common inheritance of the world. Homer lived as much for Greeks, ancient or modern, as for Englishmen or Frenchmen, Germans or Italians. Vālmiki and Vyāsa lived as much for Hindus as for every race of men capable of understanding them.

A SHORT HISTORY OF THE DATVYA BHARATA KARYALAYA,

ITS ORIGIN AND OPERATIONS.

Impressed from my very youth with the desire of rendering the great religious works of India easily accessible to my countrymen from a hope that such a step, if accomplished, would, to a certain extent, counteract the growing scepticism and irreligion of the age, I nursed the wish for years in secret, my resources having been quite disproportionate to the grandeur of the scheme. The occupation to which I betook myself was that of a Book-seller and general Agent. After some years of unremitting toil, I achieved a success in my business which, in the face of the keen competition of the times, I could consider as in every respect fair. I secured a competence upon which, if I liked, I could retire. But without doing anything of the kind, I resolved to carry out, of course to the extent of my means, the scheme I had always nursed regarding the great Sanskrit works of antiquity. I soon brought out an edition in Bengali of the Mahābhārata, the great epic of Vyāsa, a perfect storehouse of religious instruction imparted not by dry precepts but enforced by the history of living men, princes and warriors, sages and hermits, in fact, of every specimen of humanity that can interest man in general. My edition consisted of 3,000 copies, and it took me a little more than seven years to complete it. The price I fixed for a copy, taking all circumstances into consideration, was Rs 42, although a little while before certain dishonest recipients of Babu Kāliprasanna Singha's edition of the work (Babu Kāliprasanna Singha having distributed his edition *gratis*) had sold their copies for Rs 60 to 70 per copy in the open market.

A little after my edition had been brought out, I was afflicted by a domestic calamity with the details of which I need not acquaint the reader. Suffice it to say that for some time I was like one demented. On the advice of friends and physicians, I tried the effect of a temporary separation from old sights and scenes. But mine was no disorder of the nerves that a change of climate or scene could do me any good, Mine was "a mind disease, a rooted sorrow to be plucked from the memory," and I stood in need of "some sweet oblivious antidote to cleanse the stuffed bosom of that perilous stuff which weighs upon the heart." My purposeless wanderings could be of no avail. At length I mustered determination enough to forget my sorrows. The desire that I had all along cherished of doing something in my humble way towards counteracting the progress of irreligion by a circulation amongst my countrymen of the great religious works of ancient India, and which had been only temporarily suspended during my affliction, returned to me with renewed vigor. Besides, during my purposeless wanderings through the Mofussil, I met with various persons in humble stations of life to whom I was well known by my previous publication of the Mahābhārata, many of whom gave me to understand that my edition of the Mahābhārata though cheap in all conscience, was still out of the reach of persons of their class. They regretted that no cheaper edition could be brought out to satisfy their thirst. Pondering upon all these circumstances, I retraced my way homewards. Coming back to my office, I took stock and found that after the sales already effected, about one thousand copies, more or less complete, of the Mahābhārata I had brought out, remained in my hands unsold. I had nobody to provide for in the world. My only daughter had been disposed of in marriage and she was happy with her husband possessing a decent independence. By that time I had also secured, from the profits of my concern, a sum that could secure me a competence for the rest of my days. Now was the the time, I thought, for making an attempt towards even a partial accomplishment of the desire I had all along cherished. The thousand copies of the Mahābhārata that I had in my hands I began to distribute *gratis* amongst my countrymen.

My ill-digested project, however, soon became a failure. I was not very discriminate in the selection of recipients. My simplicity was taken advantage of by a number of persons whom I should not have trusted. These obtaining copies from me *gratis* began to sell them for price in the market. Experience made me wise, but the wisdom came too late. The copies I had in my hands had all been exhausted.

It was at this time that I began to mature some plan whereby the desire I cherished could be carried out without designing persons being able to take any undue advantage. After much deliberation, I succeeded in forming a plan which when submitted to my friends was fully approved of by them. The details of this plan will appear from the sequel.

My plan being matured, I resolved to bring out a second edition of the Mahābhārata, the whole intended for gratuitous distribution, subject, of course, to proper restrictions. I selected the Mahābhārata in particular, for more reasons that one. The editions of the Mahābhārata brought out under the auspices of the Maharāja of Burdwan and the late Babu Kāliprasanna Singha, and distributed *gratis*, had comprised a few thousand copies utterly inadequate to satisfy the public demand. The manner also in which these copies had been distributed precluded the possibility of the great body of Mofussil readers being benefitted to any considerable extent. It would seem, besides, that such gratuitous distribution by the Maharāja of Burdwan and Babu Kāli Prasanna Singha by its very insufficiency had tended more to tantalize the public than allay its thirst for the ancient literature of India.

In view, therefore, of this thirst for the ancient literature of our Father-land,—a thirst that could not but inspire feelings of pride in every patriotic bosom, feelings also that were particularly gratifying to me on account of the anxiety I had entertained at the sight of the growing irreligiousness of a portion of my countrymen, I resolved to establish a permanent Institution for the gratuitous distribution of the great religious works of ancient India. In this connection, as offering a ground of utility that would recommend itself more generally, I may again quote Professor Max Muller. "Printing" says he, "is now the only means of saving your Sanskrit literature from inevitable destruction. Many books which existed one or two centuries ago, are now lost, and so it will be with the rest, unless you establish Native Printing Presses, and print your old texts." The fruit then of my resolution has been the "Dātavya Bhārata Kāryālaya." I felt, from the beginning, that such an institution, to be successful, would require large funds. The sum I could devote to the purpose would be quite inadequate. But I was persuaded that of all countries in the world, India is pre-eminently the land of charity. The modes in which her charity exhibits itself might not be in accordance with the dictates of the political economy that is now in vogue in the West. But of the measure of that charity and of its disinterested character, there could be no question. I was persuaded that an appeal to my countrymen giving away their thousands at the beck of officials for the accomplishment of schemes of doubtful utility, could not fail to be responded to. Such an appeal was made, and with what success is already before the public. "I am particularly glad to see," again remarks the Professor quoted above, "that you do all that you are doing with the help of your own countrymen. That is the right way to go to work." For the success achieved small credit is due to me. The credit belongs almost wholly to my countrymen.

The "Dātavya Bhārata Kāryālaya" has, within the course of the last seven years, printed and gratuitously distributed two editions of the Mahābhārata in Bengalee translation, each edition comprising nearly 3,000 copies. The fourth edition of the Mahābhārata (the third of the series for gratuitous distribution) has been commenced and will take some time before it is completed. One edition of the Harivansa comprising 3,000 copies has been exhausted. The Rāmāyana also has been taken in hand and is nearly completed, the text of Vālmiki publishing along with the translation. Roughly estimated, the "Bhârata Kāryālaya" has distributed up to date nearly Nine thousand copies of the Mahābhārata and the Harivansa taken together, and that number would swell to Eighteen thousand, when the fourth edition of the Mahābhārata and the first edition of the Rāmāyana (both diglot) will be complete. A single copy of the Mahābhārata consists of about 1,033 forms, octavo, demy; a single copy of the Harivansa, 112 forms; and a single copy of the Rāmāyana, 578 forms. The Arithmetical result, therefore, of the operations of the "Bhārata Kāryalaya" has been that 1,37,83,500 separate printed forms have been already gratuitously distributed and in course of distribution.

Leaving aside the arithmetical results of the Kāryālaya's oprerations, it might be fairly presumed that the genuine demand for 18,000 copies of the sacred books of India represents a degree of interest taken by the people in the history of their past that is certainly not discouraging to patriotic hearts. So far as I myself am concerned, I would consider myself amply repaid if my exertions have contributed in the least towards withdrawing any portion of my countrymen and country-women from a perusal of the sensational literature of the present day in which, under the pretence of improvement, the plots and situations of fifth-rate French novels are introduced, vitiating the manly Aryan taste, and leaving no substantial instruction behind. If the publications of the Bhārata Kāryālaya have succeeded in withdrawing to some extent readers of this class of literature from the unhealthy excitement for which alone it is sought, and turning them to contemplate the purity of Aryan society, the immutable truths of Aryan philosophy, the chivalry of Aryan princes and warriors, the masculine morality that guides the conduct of men even in the most trying situations, the bright examples of loyalty, constancy, and love, which the Aryan poet describes with a swelling heart, the end of those publications has at least been partially achieved. May I indulge the hope that my countrymen, even as they now are, be preserved from foreign influences in their manners, and may I also indulge the hope that my countrymen continue to look upon Vyāsa and Vālmiki with feelings of proper pride!

PRATAPA CHUNDRA ROY.
Dātavya Bhārata Kāryālaya.

TRANSLATOR'S PREFACE

The object of a translator should ever be to hold the mirror up to his author. That being so, his chief duty is to represent, so far as practicable, the manner in which his author's ideas have been expressed, retaining, if possible, at the sacrifice of idiom and taste, all the peculiarities of his author's imagery and of language as well. In regard to translations from the Sanskrit, nothing is easier than to dish up Hindu ideas so as to make them agreeable to English taste. But the endeavour of the present translator has been to give in the following pages as literal a rendering as possible of the great work of Vyāsa. To the purely English reader there is much in the following pages that will strike as ridiculous. Those unacquainted with any language but their own are generally very exclusive in matters of taste. Having no knowledge of models other than what they meet with in their own tongue, the standard they have formed of purity and taste in composition must necessarily be a narrow one. The translator, however, would ill-discharge his duty if for the sake of avoiding ridicule he sacrificed fidelity to the original. He must represent his author as he *is*, not as he *should be* to please the narrow taste of those entirely unacquainted with him. Mr. Pickford, in the preface to his English translation of the *Mahā Vira Charita*, ably defends a close adherence to the original even at the sacrifice of idiom and taste against the claims of what has been called "free translation" which means dressing the author in an outlandish garb to please those to whom he is introduced.

In the preface to his classical translation of Bhartrihari's *Niti Satakam* and *Vairāgya-Satakam*, Mr. C. H. Tawney says, "I am sensible that, in the present attempt, I have retained much local coloring. For instance, the idea of worshipping the feet of a god or great man, though it frequently occurs in Indian literature, will undoubtedly move the laughter of Englishmen unacquainted with Sanskrit, especially if they happen to belong to that class of readers who rivet their attention on the accidental and remain blind to the essential. But a certain measure of fidelity to the original, even at the risk of making oneself ridiculous is better than the studied dishonesty which characterises so many translations of oriental poets." We fully subscribe to the above, although, it must be observed, the censure conveyed to the class of translators last indicated is rather undeserved, there being nothing like a "studied dishonesty" in their efforts which proceed only from a mistaken view of their duties and as such betray only an error of the head but not of the heart.

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FINIS.

THE MAHABHARATA

ADI PARVA.

SECTION I.

Om! Having bowed down to Nārāyana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word *Jaya* be uttered.

Ugra-çravā, the son of Lomaharshana, surnamed Sauti, well versed in the Purānas, bending with humility one day approached the great sages of rigid vows, sitting at their ease who had attended the twelve years' sacrifice of Caunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired of the progress of their asceticism. Then all the ascetics, being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated and recovered from fatigue, one of the Rishis beginning the conversation, asked him, "Whence comest thou, O lotus-leaf-eyed Sauti, and where hast thou spent the time? Tell me, who ask thee, in full?"

Accomplished in speech, Sauti, thus questioned, gave, in the midst of that spacious assemblage of contemplative Munis a full and proper answer, in words consonant with their mode of life.

Sauti said:—"Having heard the diverse sacred and wonderful stories composed in his Mahābhārata by Krishna-Dwaipāyana, and which were recited in full by Vaisampāyana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of princes, the son of Parikshita; having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka, where formerly were fought the battle between the children of *Kuru* and *Pāndu*, and all the chiefs of the land ranged on either side. Thence, being anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma; ye greatly blessed, who shine in this place of sacrifice with the splendour of the solar fire; ye who have performed ablutions and are pure; ye who have concluded the silent meditations and have fed the holy fire; and ye who are sitting without care; what, O ye Dwijas, (twice-born) shall I repeat? Shall I recount the sacred stories collected in the Purānas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind?"

The Rishi replied:—"The Purāna, first promulgated by the great Rishi Dwaipāyana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, which is the most eminent narrative that exists diversified both in diction and division, possessing subtile meanings logically combined, and embellished from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Cāstras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history, also called *Bhārata*, the holy composition of the wonderful Vyāsa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaishampāyana, under the direction of Dwaipāyana himself, at the snake-sacrifice of Rājā Janamejaya?"

Sauti then said:—"Having bowed down to the primordial male being Içāna, to whom multitudes make offerings, and who is adored by the multitude; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal; who is both a non-existing and an existing-non-existing being; who is the universe and also distinct from the existing and non-existing universe; who is the creator of high and low; the ancient, exalted, inexhaustible one; who is Vishnu, the beneficent and beneficence itself, worthy of all preference, pure and immaculate; who is Hari, the ruler of the faculties, the guide of all things moveable and immoveable; I will declare the sacred thoughts of the illustrious sage Vyāsa, of marvellous deeds and worshipped here by all. Some bards have already published this history, some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in *detailed* and *compendious* forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

"In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as in the primal cause of creation a *mighty egg;* the one inexhaustible seed of all created beings. It is called Mahādivya, and was formed at the beginning of the Yuga, in which, we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike in all places; the invisible and subtile cause, whose nature partaketh of entity and nonentity. From this egg came the lord Pitāmaha, Brahmā, the one only Prajāpati; with Suraguru and Sthānu; so Manu, Ka, and Parameshti; also Pracheta and Daksha, and the seven sons of Daksha. Then also appeared the twenty-one Prajāpatis, and the man of inconceivable nature whom all the Rishis know; so the *Viswa-devas*, the *Adityas*, the *Vasus*, and the twin *Aswinas*; the Yakshas, the Sādhyas, the Piçāchas, the Guhyakas, and the Pitris. After these were produced the wise and most holy *Brahmarshis*, and the numerous *Rājarshis* distinguished by every noble quality. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.

"And what is seen in the universe, whether animate or inanimate, of created things, will, at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated; and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth perpetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

"The generation of Devas, as a brief example, was thirty-three thousand thirty-three hundred and thirty-three. The sons of *Div* were Brihadbhānu, Chakshush, Ātmā, Vibhāvasu, Savitā, Richika, Arka, Bhānu, Ashābaha, and Ravi. Of these *Vivaswans* of old, Mahya was the youngest whose son was Deva-brata. The latter had for his son, Su-brata, who, we learn, had three sons,—Daça-jyoti, Cata-jyoti, and Sahasra-jyoti, each of them producing numerous offspring. The illustrious Daça-jyoti had ten thousand, Cata-jyoti ten times that number, and Sahasra-jyoti ten times the number of Cata-jyoti's offsprings. From these are descended the family of the *Kurus*, of the *Yadus*, and of *Bharata*; the family of *Yayāti* and of *Ikshwāku*; also of all the Rājarshis. Numerous also were the generations produced, and very abundant were the creatures and their places of abode, the mystery which is threefold,—the Vedas, Yoga, and Vijnāna Dharma, Artha, and Kāma,—also various books upon the subject of Dharma, Artha, and Kāma,—also rules for the conduct of mankind,—also histories and discourses, with various *srutis*: all of which having been seen by the Rishi Vyāsa are here in due order mentioned as a specimen of the book.

"The Rishi Vyāsa published this mass of knowledge in both a *detailed* and an *abridged* form. It is the wish of the learned in the world to possess the detail and the abridgment. Some read the *Bhārata* beginning with the initial *mantra* (invocation) others with the story of Astika, others with Uparichara, while some Brāhmanas study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skilful in explaining it, while others in remembering its contents.

"The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history. And when that learned Brahmarshi of strict vows, the noble Dwaipāyana Vyāsa, offspring of Parāçara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, acquainted with the anxiety of the Rishi Dwaipāyana, came in person to the place where the latter was, for gratifying the saint, and benefitting the people. And when Vyāsa, surrounded by all the tribes of

Munis, saw him, he was surprized ; and standing with joined palms,he bowed andhe ordered a seat to be brought. And Vyāsa having gone round him who is called Hiranyagarbha seated on that distinguished seat, stood near it ; and being commanded by Brahma Parameshti, he sat down near the seat, full of affecttion and smiling in joy. Then the greatly glorious Vyāsa, addressing Brahma Parameshti, said, 'O divine Brahma, by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me; the various ritual of the Vedas and of the Upanishads with the Angas ; the compilation of the Purānas and history formed by me and named after the three divisions of time, past, present, and future ; the determination of the nature of decay, death, fear, disease, existence, and non-existence ; a description of creeds and of the various modes of life ; rules for the four castes, and the import of all the Purānas ; an account of asceticism and of the duties of a religious student; the dimensions of the sun and moon, the planets constellations, and stars, together with that of the four ages ; the Rik, Sāma, and Yajur Vedas ; also the Adhyātma; the sciences called Nyāya, Orthoepy and treatment of disease ; charity and Pāçupata ; birth, celestial and human, for particular purposes ; also a description of places of pilgrimage and other holy places ; of rivers, mountains, forests, and the ocean ; of heavenly cities and the *kalpas* ; the art of war ; the different kinds of nations and language ; and what is the nature of the manners of the people ; and the all-pervading spirit ; all these have been represented. But, after all, no writer of this work is to be found on earth.'

"Brahma said :—'I esteem thee, for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a *poem*, wherefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even as the three other modes, called Āçramas, are ever unequal in merit to the domestic Āçrama. Let Ganeça be thought of, O Muni, for the purpose of writing the poem.' "

Sauti said, "Brahma having thus spoken to Vyāsa, retired to his own abode. Then Vyāsa began to call to his remembrance Ganeça. And Ganeça, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, than he repaired to the place where Vyāsa was seated. And when he had been saluted, and was seated, Vyāsa addressed him thus :—'O guide of the *Ganas!* be thou the writer of the *Bhārata* which I have formed in my imagination, and which I am about to repeat.'

"Ganeça, upon hearing this address, thus answered :—'I will become the writer of thy work, provided my pen do not for a moment cease writing.' And Vyāsa said unto that divinity, 'Wherever there be any thing thou dost not comprehend, cease to continue writing.' Ganeça having signified his assent, by repeating the word Om! proceeded to write; and Vyāsa began; and, by way of diversion, he knit the knots of composition exceeding close; by doing which, he dictated this work according to his engagement.

"I am (continued Sauti) acquainted with eight thousand eight hundred verses, and so is *Çuka*, and, perhaps, *Sanjaya*. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult çlokas. Even the omnicient Ganeça took a moment to consider; while Vyāsa, however, continued to compose other verses in great abundance.

"The wisdom of this work, like unto an instrument for applying collyrium, hath opened the eyes of the inquisitive world, blinded by the darkness of ignorance. As the sun dispelleth the darkness so doth the *Bhārata* by its discourses on religion, profit, pleasure and final release dispell the ignorance of men. As the full moon by its mild light expandeth the buds of the water-lily, so this Purāna, by exposing the light of the Cruti hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of the womb of nature is properly and completely illuminated.

"This work is a tree, of which the chapter of contents is the seed; the divisions called *Pauloma* and *Astika* are the root; the part called *Sambhava* is the trunk; the books called *Sabhā* and *Aranya* are the roosting perches; the books called *Arani* is the knitting knots; the books called *Virāta* and *Udyoga* the pith; the book named *Bhishma*, the main branch; the book called *Drona*, the leaves; the book called *Karna*, the fair flowers; the book named *Çalya*, their sweet smell; the books entitled *Stri* and *Aishika*, the refreshing shade; the book called *Çānti*, the mighty fruit; the book called *Açwamedha*, the immortal sap; the book denominated *Açramavāsika*, the spot where it groweth; and the book called *Mausala*, is an epitome of the Vedas and held in great respect by the virtuous Brahmans. The tree of the Bharata, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets."

Sauti continued, "I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna-Dwaipāyana, by the injunctions of Bhishma, the wise son of Gangā and of his own mother, became the father of three boys, who were like the three fires, by the two wives of *Vichitra-viryya*; and having thus raised up Dhritarāshtra, Pāndu and Vidura, he returned to his recluse abode to prosecute his religious exercise.

"It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyāsa published the Bhārata in this the region of mankind; when being solicited by *Janamejaya* and thousands of Brahmans, he instructed his disciple *Vaiçampāyana*, who was seated near him; and he, sitting together with the Sadasyas, recited the Bharata, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

"Vyāsa hath fully represented the greatness of the house of *Kuru*, the virtuous principles of Gāndhāri, the wisdom of Vidura, and the constancy of *Kunti*. The noble Rishi hath also described the divinity of Vasudeva, the rectitude of the sons of Pāndu, and the evil practices of the sons and partisans of Dhritarāshtra.

"Vyāsa executed the compilation of the Bharata, exclusive of the episodes, originally in twenty-four thousand verses; and so much only is called by the learned as the *Bharata*. Afterwards he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of contents. This he first taught to his son Cuka; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of these, thirty hundred thousand are known in the world of the Devas; fifteen hundred thousand in the world of the Pitris; fourteen hundred thousand among the Gandharvas, and one hundred thousand in the regions of mankind. Nārada recited them to the Devas, Devala to the Pitris, and Cuka published them to the Gandharvas, Yakshas, and Rākshasas; and in this world they were recited by Vaiçampāyana, one of the disciples of Vyāsa, a man of just principles and the first among all those acquainted with the Vedas. Know that I, Sauti, have also repeated one hundred thousand verses.

"*Duryodhana* is a great tree formed of passion, *Karna* is its trunk; *Çakuni* is its branches; *Dusçāsana*, its full-grown fruit and flowers; and the weak-minded Rājā *Dhritarāshtra*, its roots.

"*Yudhishthira* is a vast tree, formed of religion and virtue; *Arjuna* is its trunk; *Bhimasena*, its branches; the two sons of Mādri are its full grown fruit and flowers; and its roots are Krishna, Brahma, and the Brāhmanas.

"Pāndu, after having subdued many countries by his wisdom and prowess, took up his adode with the Munis in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods Dharma, Vāyu, Cakra, and the divinities the twin Açwinas. And when their offsprings were grown up, under the care of their two mothers in the society of ascetics, in the midst of sacred groves and holy recluse abodes of religious men, they were conducted by Rishis into the presence of Dhritarāshtra and his sons, following as students in the habit of Brahmachāris, having their hair tied in knots on their heads. 'These our pupils,' said they, 'are as your sons, your brothers, and your friends; they are Pāndavas.' Saying this, the Munis disappeared.'

"When the Kauravas saw them introduced as the sons of Pāndu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pāndu; others said, they were; while a few asked how they could be *his* offspring, seeing he had been so long dead. Still on all sides voices were heard crying. 'They are on all accounts welcome! Through divine Providence we behold the family of Pāndu! Let their welcome be proclaimed!' As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

"Having studied the whole of the Vedas and sundry other *çāstras*, the Pāndavas resided there, respected by all and without apprehension from any one.

"The principal men were pleased with the purity of Yudhishthira, the fortitude of Bhimasena, the courage of Arjuna, the submissive attention of Kunti to her superiors, and the humility of the twins Nakula and Sahadeva; and all the people rejoiced for their heroic virtues.

"After a while, Arjuna obtained the virgin Krishnā at the *swayamvara*, in the midst of a concourse of Rājās, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen; and in fields of battle also, like the sun, he was hard to be beheld by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Rājā (his eldest brother) to perform the great sacrifice called *Rājasuya*.

"Yudhishthira, after having, through the wise counsels of Vāsudeva and by the valor of Bhimasena and Arjuna, slain Jarāsandha (the king of Magadha) and the proud Chaidya, acquired the right to perform the grand sacrifice of Rājasuya abounding in provisions and offerings and fraught with transcendent merits. And Duryodhana came to this sacrifice; and when he beheld the vast wealth of the Pāndavas scattered all around; the offerings, the precious stones, gold and jewels; the wealth in cows, elephants, and horses; the curious textures, garments, and mantles; the precious shawls and furs, with carpets made of the skin of the *Ranku*; he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building,he was derided by Bhimasena in the presence of Vāsudeva, like one of mean descent.

"And it was represented to Dhritarāshtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhritarāshtra, sometime after, out of affection for his son, gave his consent to their playing (with the Pāndavas) at dice. And Vāsudeva coming to know of this, became exceedingly wroth. And being dissatisfied, he did nothing to prevent the disputes, but over-looked the gaming and sundry other horrid unjustifiable transactions rising therefrom; and in spite of Vidura, Bhishma, Drona, and Kripa the son of Saradwan, he made the Kshatrias kill each other in the terrific war that ensued.

"And Dhritarāshtra hearing the ill news of the success of the Pāndavas and recollecting the resolutions of Duryodhana, Karna, and Sakuni, pondered for a while and addressed Sanjaya the following speech:—

'Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. thou art well versed in the *çāastras,* intelligent, and endued with wisdom. My inclinations were never for war, nor did I delight in the destruction of my race. I made no distinction between my own children and the children of Pāndu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish after the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pāndu, my son was derided for his awkwardness while ascending the hall, Unable to bear it all and unable himself to overcome the sons of Pāndu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertions, with the help of the king of Gāndhāra, he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say recollecting everything as it fell out, thou shalt then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it to the ground, and bore away in triumph the maiden Krishnā, in the sight of the assembled princes, then, O Sanjaya, I had no hope of success. When I heard that Subhadrā of the race of Madhu had, after forcible seizure, been married by Arjuna in the city of Dwārakā,and that the two heroes of the race of Vrishni(Krishna and Balarāma, the brothers of Subhadrā) without resenting it had entered Indraprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrows preventing the down-pour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khāndava, then, O Sanjaya, I had no hope of success. When I heard that the five Pāndavas with their mother Kunti had escaped from the house of lac, and that Vidura was engaged in the accomplishment of their designs, then,O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Pānchalas had joined the Pāndavas, then, O Sanjaya, I had no hope of success. When I heard that Jarāsandha, the foremost of the royal line of Magadha and blazing in the midst of the Kshatrias, had been slain by Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pāndu had conquered the chiefs of the land and performed the grand sacrifice of the Rājasuya, then, O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch Duçāshana, is striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten by Saubala at the game of dice and deprived of his kingdom as the consequence thereof, had still been attended upon by his brothers of incomparable prowess, then O Sanjaya, I had no hope of success. When I heard that the virtuous Pāndavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

'When I heard that Yudhishthira had been followed into the wilderness by *Snātakas* and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having in combat pleased the god of gods, *Tryambaka* (the three-eyed) in the disguise of a hunter, obtained the great weapon *Pāçupata*, then, O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna, having been to the celestial regions, had there obtained celestial weapons, from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kālakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successul, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Prithā (Kunti) accompanied by Vaiçravana had arrived at that country which is inaccessible to man, then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghoshayātrā, had been taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishthira then, O Sanjaya, I had no hope of Success. When I heard that my sons had failed to discover the Pāndavas under their disguise while residing with Draupadi in the dominions of Virāta, then, O Sanjaya, I had no hope of success. When I heard that the principal men of my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virāta, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya had offered his virtuous daughter Uttarā to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten at dice, deprived of wealth, exiled and separated from his connections, had assembled yet an army of seven *Akshauhinis*, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva of the race of Madhu, who covered this whole earth by one foot, was heartily engaged in the welfare of the Pāndavas, then, O Sanjaya, I had no hope of success. When I heard Nārada declare that Krishna and Arjuna were Nara and Nārāyana and he (Nārada) had seen them together in the regions of Brahma, then, O Sanjaya, I had no hope of success. When I heard that Krishna for the welfare of mankind, anxious to bring about peace, had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Karna and Duryodhana resolved upon imprisoning Krishna but that Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. When I heard that upon the departure of Krishna, Prithā (Kunti) standing full of sorrow near his chariot received consolation from him, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva and Bhisma the son of Cāntanu were the counsellors of the Pāndavas and Drona the son of Bharadwāja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Karna said unto Bhisma—I will not fight when thou art fighting—and quitting the army went away, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva and Arjuna and the bow *gandiva* of immeasurable prowess, these three of dreadful energy, had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhisma, the desolator of foes, killing ten-thousand charioteers every day in the field of battle, had not slain any amongst the (Pandavas) of note, then, O Sanjaya, I had no hope of success. When I heard that Bhishma the righteous son of Gangā had himself indicated the means of his death in the field of battle, and that the same were accomplished by the Pāndavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna having placed Sikhandin before himself in his chariot, had wounded Bhishma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that ancient hero Bhishma, having reduced the numbers of the race of *shomaka* to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success. When I heard that upon Bhisma's lying on the ground distressed for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Vāyu together with Indra and Surya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pāndavas, then, O Sanjaya, I had no hope of success. When I heard that the *Mahāratha Sansaptakas* of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sanjaya, I had no hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwāja himself well-armed, had been singly forced and entered by the brave son of Subhadrā, then, O Sanjaya, I had no hope of success. When I heard that our *Mahārathas*, unable to overcome Arjuna, bore the face of joy after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that thereupon Arjuna in anger made his celebrated speech referring to Saindhava, then, O

Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vāsudeva releasing them made them drink water and bringing them back and re-harnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying on his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuyudhāna of the race of Vrishni, after having thrown into confusion the army of Drona rendered unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Calya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial *Çakti* given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon Rākshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between Karna and Ghatotkacha, that *Çakti* was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya, I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula, the son of Mādri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called *Nārāyana* but failed to achieve the destruction of the Pāndavas, then, O Sanjaya, I had no hope of success. When I heard that Bhimasena drank the blood of his brother Duçāsana in the field of battle without anybody being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious to even the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira the just overcame the heroic son of Drona, Duçāsana, and the fierce Kritavarman, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishthira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Suvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva the son of Pāndu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vāsudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, *he* was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard that the son of Drona and others by slaying the Pānchālas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjaya, I had no hope of success. When I heard that Açwatthāma while being pursued by Bhimasena had discharged the first of weapons called *Aishiku*, by which the embryo in the womb (of Uttarā) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon *Brahmashira* (discharged by Açwatthāman) was repelled by Arjuna with another weapon over which he had pronounced the word "*Sasti*" and that Açwatthāman had to give up the jewel-like excrescence on his head, then, O Sanjaya, I had no hope of success. When I heard that upon the embryo in the womb of Virāta's daughter being wounded by Açwatthāman with a mighty weapon, Dwaipāyana and Krishna denounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas! Gāndhāri, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pāndavas: by them hath a kingdom been recovered without a rival.

'Alas! I have heard that the war hath left only ten alive: three of our side, and of the Pāndavas, seven, in that dreadful conflict eighteen *Akshauhinis* of Kshatriyas have been slain! All around me is utter darkness, and a fit of swoon assaileth me: consciousness leaves me, O Suta, and my mind is distracted.' "

Sauti said,—"Dhritarāshtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense; but being revived, he addressed Sanjaya in the following words:—

'After what hath come to pass, O Sanjaya, I wish to abandon life without delay; I do not see the least advantage in cherishing it any longer.' "

Sauti said,—"The wise son of Gavalgana, (Sanjaya) then addressed the distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly fainting, in these words of deep import:—

'Thou hast heard, O Rājā, of the greatly powerful men of vast exertions, spoken of by Vyāsa and the wise Nārada; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory emblems of India; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmans), obtained renown in this world and at last succumbed to the sway of time. Such were Caivya; the valiant Mahāratha; Srinjaya, great amongst conquerors; Suhotra; Rantideva, and Kākshivanta, great in glory; Vālhika, Damana, Caryāti, Ajita, and Nala; Viçwāmitra the destroyer of foes; Amvarisha, great in strength; Marutta, Manu, Ikshāku, Gaya, and Bharata; Rāma the son of Dasaratha;

Caçavindu, and Bhagiratha; Kritavirya, the greatly fortunate, and Janamejaya too; and Yayāti of good deeds who performed sacrifices being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and unhabited regions hath been marked all over. These twenty-four Rājās were formerly spoken of by the celestial Rishi Nārada unto Caivya when much afflicted for the loss of his children. Besides these, other Rājās had gone before, still more powerful than they, mighty charioteers, noble in mind, and resplendent with every worthy quality. These were Puru, Kuru, Yadu, Cura, and Viçwagaçwa of great glory; Anuha, Yuvanaçwa, Kakutstha, Vikrami, and Raghu; Vijaya, Vitihotra, Anga, Bhava, Cweta, and Vrihadguru; Uçinara, Cata-ratha, Kanka, Duliduha, and Druma; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi; Ajeya, Paraçu, Pundra, Cambhu, and holy Devā-Vridha; Devāhuya, Supratima, Supratika, and Vrihad-ratha; Mahotsāha, Vinitātmā, Sukratu, and Nala the king of the Nishadhas; Satyavrata, Cānta-bhaya, Sumitra, and the chief Subala; Jānujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu, Nirāmardda, Ketuçringa, and Brihadbala; Dhrishtaketu, Brihatketu, Driptaketu, and Nirāmaya; Abikshit, Chapala, Dhurta, Kritabandhu, and Dridhe-shudhi; Mahāpurāna-sambhāvya, Pratyanga, Parahā and Cruti. These, O Chief, and other Rājās, we hear ennumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments, met death as thy sons have done! Their heavenly deeds, valor, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endued with every noble virtue, these have yielded up their lives. Thy sons were malevolent, inflamed with passion, avaricious, and of very evil-disposition. Thou art versed in the *Çāstras*, O Bhārata, and art intelligent and wise; they never sink under misfortunes whose understandings are guided by the *Çāstras*. Thou art acquainted, O prince, with the lenity and severity of fate; this anxiety therefore for the safety of thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which must happen: for who can avert, by his wisdom, the decrees of fate? No one can leave the way marked out for him by Providence. Existence and nonexistence, pleasure and pain, all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep: indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing as thou dost that all things past and future and all that exist at the present moment, are the offsprings of Time, it behooveth thee not to abandon thy reason.'"

Sauti said:—"The son of Gāvalgani, having in this manner administered comfort to the royal Dhritarāshtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his subject, Dwaipāyana composed a holy *Upanishad* that has been published to the world by learned and sacred bards in the Purānas composed by them.

"The study of the Bharata is an act of piety. He that readeth even one foot, believing, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of; and likewise Yakhas and great Uragas (Nāgas). Herein also hath been described the eternal Vāsudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true constant light, whose divine deeds wise and learned men recount; from whom hath proceeded the non-existent and existent-nonexistent universe with principles of generation and progression, and birth, death and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh the attributes of the five elements. That also hath been described who is *purusha* being above such epithets as 'undisplayed' and the like; also that which the first of *yotis* exempt from the common destiny and endued with the power of meditation and *Tapa* behold dewelling in their hearts as a reflected image in the mirror.

"The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from the sins amassed during the day or the night. This section, the body of the Bhārata, is truth and nectar. As butter is among curds, Brāhmana among bipeds, the Āranyaka among the Vedas, and nectar among medicines; as the sea is eminent among receptacles of water, and the cow among quadrupeds; as are these (among the things mentioned) so is the Bharata said to be among histories.

"He that causeth it, even a single foot thereof, to be recited to Brahmans during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

"By the aid of history and the Purānas, the Veda may be expounded; but the Veda is afraid of one of little information lest he should injure it. The learned man who recites to others *this* Veda of Vyāsa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter at every change of the moon, readeth the whole of the Bhārata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

"In former days, having placed the four Vedas on one side and the Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahābhārata (the *great* Bhārata); for it being esteemed superior both in substance and gravity of import is denominated Mahābhārata from such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

"*Tapa* is innocent, study is harmless, the ordinance of the Vedas prescribed for all the tribes are harmless, the acquisition of wealth by exertion is harmless; but when are abused in their practice it is then that they become sources of evil.

SECTION II.

The Rishis said:—"O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaka."

Sauti said:—"Listen, O ye Brāhmans, to the sacred descriptions I utter. O Ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Tretā and Dwāpara Yugas, Rāma (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatrias. And when that fiery meteor, by his own valor, annihilated the entire tribe of the Kshatrias, he formed at Samanta-panchka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus:—'O Rāma, O blessed Rāma, O offspring of Bhrigu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valor, O mighty one! Blessings be upon thee, O thou illustrious one, ask the boon that thou mayst desire.'

"Rāma said:—'If, fathers, ye are favorably disposed towards me, the boon I ask is that I may be absolved from the sins begotten of my having annihilated the Kshatrias in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, 'So shall it be. But be thou pacified.' And Rāma was pacified accordingly. The region that lieth near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be distinguised by a name significant of some circumstance which may have rendered it famous. In the interval between the Dwāpara and the Kali Yugas there happened at Samanta-panchaka the encounter between the armies of the Kauravas and the Pāndavas. In that holy region, without ruggedness of any kind, were assembled Eighteen Akshauhinis of soldiers eager for battle. And, O Brāhmanas, having come thereto, they were all slain on the spot. Thus the name of that region, O Brāhmans, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds."

The Rishis said:—"We have a desire to know, O son of Suta, what is implied by the term *Akshauhini* that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini for thou art fully informed."

Sauti said:—"One chariot, one elephant, five foot soldiers, and three horses, form one *Patti*; three pattis make one *Senā-mukha*; three senā-mukhas are called a *Gulma*; three gulmas, a *Gana*; three ganas, a *Vāhini*; three Vāhinis together are called a *Pritanā*; three pritanās form a *Chamu*; three chamus, one *Anikini*; and an Anikini taken ten times forms, as it is styled by those who know, an *Akshauhini*. O Ye best of Brahmans, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O Ye pure, you must know that the number of foot soldiers is one hundred and nine thousand three hundred and fifty. The number of horse is sixty-five thousand six hundred and ten. These, O Brahmans, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brāhmans, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pāndava army. Time, whose acts are wonderful, assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhishma acquainted with choice weapons, fought for ten days. Drona protected the Kaurava Vāhinis for five days. Karna the desolator of hostile armies fought for two days; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Açwatthāma, Kritavarma and Kripa destroyed the army of Yudhishthira in the night while sleeping without suspicion of danger.

"O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyāsa. It is divided into several sections: in the beginning are Paushya, Pauloma, and Astika parvas, describing in full the valor and renown of kings. It is a work whose descriptions, diction, and sense are varied and wonderful. It contains an account of various manners and rites. It is accepted by the wise as the state called *Vairāgya* is by men desirous of final release. As Self among things to be known, as life among thing that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the çāstras. There is not a story current in this world but doth depend upon this history even as the body upon the food that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment, so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom.

"Listen, O ye ascetics, to the outlines of the several divisions (*parvas*) of this history called Bharata, endued with great wisdom, of sections and feet that are wonderful and various, of subtile meanings and logical connection, and embellished with the substance of the Vedas.

"The first parva is called *Anukramanikā*; the second, *Sangraha*; then *Paushya*; then *Pauloma*; then *Astika*; then *Adivansavatarana*. Then comes the *Sambhava* of wonderful and thrilling incidents. Then comes *Yatugriha-dāha* (setting fire to the house of lac) and then *Hidimba-badha* (death of Hidimba) parvas; then comes *Baka-badha* (death of Baka) and then *Chaitra-ratha*. The next is called *Swyamvara* (election of husband by Pānchāli), in which Arjuna by the excercise of Kshatriya virtues won Draupadi for wife. Then comes *Vaivāhika* (marriage). Then come *Viduragamana* (advent of Vidura), *Rājya-lāva* (acquirement of kingdom), *Arjuna banavāsa* (exile of Arjuna) and *Subhadrā-harana* (the ravishment of Subhadrā). After these, come *Harana-hārika*, *Khāndava-dāha* (the burning of the Khāndava forest), and *Maya-durçana* (the meeting with Maya the Asura architect). Then come *Sabhā*, *Mantra*, *Jurāsandha*, *Digbijaya*, (general compaign). After Digbijaya come *Rāja-syuika*, *Arghāviharana* (robbing of the Arghya) and *Çiçupāla-badha* death of Ciçupāla). After these, *Dyuta* (gambling), *Anudyuta* (subsequent to gambling). *Arunyaka*, and *Kirmira-badha* (destruction of Kirmira). Then, *Arjunāvigamana* (the travels of Arjuna), and *Kairāti*. In the last hath been described the battle between Arjuna and Mahādeva in the guise of a hunter. After this *Indra-lokāvigamana* (the journey to the regions of Indra); then that mine of religion and virtue and highly pathetic *Nalopākhyāna* (the story of Nala). After this last, *Tirtha-yātrā* or the pilgrimage of the wise prince of the Kurus, the death of *Jatāsura*, and the battle of the *Yakshas*. Then the battle with the *Nibāta-kabachas*, *Ajagara*, and *Mārkandeya-Samasyā* (the meeting with Mārkundeya). Then the meeting of *Draupadi* and *Satyavāmā*, *Ghoshayātrā*, *Mriga-swapna* (dream of the deer). Then the story of *Brihadaranyaka* and then *Aindra-drumna*. Then *Draupadi-harana* (the abduction of Draupadi), and *Jayadratha-bimoksana* (the release of Jayadratha). Then the story of *Sāvitri* illustrating the great merit of connubial chastity. After this last, the story of *Rāma*. The parva that comes next is called *Kundalā-harana* (the theft of the ear-rings.) That which comes next is *Arunya* and then *Vairāta*. Then the entry of the Pāndavas and the fulfilment of their promise (of living unknown for one year.) Then the destruction of the *Kichakas*, then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Avimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of *Sanjaya-yāna* (the arrival of Sanjaya). Then comes

Prajāgara (the sleeplessness of Dhritarāshtra owing to his anxiety). Then *Sanutsujata* in which are the mysteries of spiritual philosophy. Then *Yānasaddhi*, and then the arrival of Krishna. Then the story of *Mātali*, and then of *Galava*. Then the stories of *Sāvitri*, *Vāmadeva*, and *Vainya*. Then the story of *Yāmadagnya* and *Shodasharājika*. Then the arrival of Krishna at the court, and then *Bidulāputra shāshana*. Then the muster of troops and the story of *Sheta*. Then must you know comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the *Rathis* and *Atirathas*. Then comes the arrival of the messenger *Uluka* which kindled the wrath (of the Pandavas). The next that comes you must know is the story of *Amba*. Then comes the thrilling story of the installation of Bhishma as Commander-in-chief. The next is called the creation of the insular region *Jambu*; then *Bhumi*; then the account about the formation of islands. Then comes *Bhagubat-gitā*; and then the death of Bhisma. Then the installation of Drona; then the destruction of the *Sansaptakas*. Then the death of Abhimanyu; and then the vow of Arjuna (to slay Jayadratha). Then the death of Jayadratha, and then of Ghatotkacha. Then must you know comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called *Nārāyana*. Then must you know is Karna, and then Calya. Then comes the immersion into the lake, and then the encounter (between Bhima and Duryodhana) with clubs. Then comes *Swāraswata*, and then descriptions of holy shrines, and then genealogies. Then comes *Sauptika* describing incidents disgraceful (to the honor of the Kurus). Then comes the *Aishika* of harrowing incidents. Then comes *Jalapradāna* (oblations of water to the manes of the deceased), and then the wailings of the women. The next must be known as *Shrāddha* describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rākshasha Chārvāka who had assumed the disguise of a Brāhmana (for deceiving Yudhishthira). Then the coronation of the wise Yudhishthira. The next is called the *Grihaprabibhāga*. Then comes *Çānti*, then *Rājadharmānuçāsana*, then

Apaddharma, then *Mokshadharma*. Those that follow are called respectively *Sukaprashnaavigamana*, *Brhama prashnanushasana*, the origin of *Durvasā*, the disputations with *Mayā*. The next is to be known as *Anushāsanika*. Then the ascension of Bhishma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the *Anugitā* in which are words of spiritual philosophy. Those that follow are called *Asramvāsa*, *Puttradarshana* (meeting with the spirits of the deceased sons), and the arrival of Nārada. The next is called *Mausala* which abounds with terrible and cruel incidents. Then come *Mahāprasthānika* and ascension to heaven. Then comes the *Purāna* which is called *Khila-Harivansa*. In this last are contained *Visnuparva*, Vishnu's frolics and feats as a child, the destruction of *Kansa*, and lastly, the very wonderful *Bhavishyaparva* (in which are prophesies regarding the future)."

The high-souled Vyāsa had composed these hundred *parvas* of which the above is only an abridgment: having distributed them into eighteen, the son of Suta recited them consecutively in the forest of Naimisha as follows:—

"In the *Adi* parva are contained *Pausya*, *Pauloma Astika*, *Adivansāvatāra*, *Sambhava*, the burning of the house of lac, the slaying of Hidimva, the destruction of the Asura *Vaka Chitraratha*, the *Swayamvara* of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna's exile, the abduction of Subhadrā, the gift and receipt of the marriage dower, the burning of the Kāndava forest, and the meeting with (the Asura-architect) Maya. The Pausya parva treats of the greatness of Utanka, and the Pauloma, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the race of the Nāgas (Snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed Uchchaisravā, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The *Sambhava* parva narrates the birth of various kings and heroes, and that of the sage, KrishnaDwaipāyana; the partial incarnations of deities, the generation of Daityas and Dānavas and Yakshas of great prowess, and of serpents, Ganharvas, birds, and of all creatures; and lastly, of the life and adventures of king Bharata—the progenitor of the line that goes by his name—the son born of Sakuntalā by Dushshanta in the asylum of the ascetic Kanwa. This parva also describes the greatness of *Bhāgirathi*, and the births of the Vasus in the house of Sāntanu and their ascension to heaven. In this parva is also narrated the birth of Bhisma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrāngada, and after the death of Chitrāngada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne; the birth of Dharma among men in consequence of the curse of Animandavya; the births of Dhritarāshtra and Pāndu through the potency of Vyāsa's blessing [2] and also the birth of the Pāndavas; the plottings of Duryodhana to send the sons of Pāndu to Vāranāvata, and the other dark counsels of the sons of Dhrita-rāshtra in regard to the Pāndavas; then the advice administered to Yudhishthira on his way by that well-wisher of the Pāndavas—Vidura—in the *mlechcha* language—the digging of the hole, the burning of Purochana and the sleeping woman of the fowler caste, with her five sons, in the house of lac; the meeting of the Pāndavas in the dreadful forest with Hidimbā, and the slaying of her brother Hidimb by Bhima of great prowess. The birth of Ghatotkacha; the meeting of the Pāndavas with Vyāsa and in accordance with his advice their stay in disguise in the city of Ekachakrā, in the house of a Brahmana; the destruction of the Asura Vaka, and the amazement of the populace at the sight; the extraordinary births of Krishnā add Dhrishtadyumna; the departure of the Pāndavas to Pānchāla in obedience to the injunction of Vyāsa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brāhmana; the victory of Arjuna over a Gandharva, called Angāraparna, on the banks of the Bhāgirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasistha and Aurva. This parva treats of the journey of the Pandavas towards Pānchāla the acquisition of Draupadi in the midst of all the Rājāhs, by Arjuna, after having successfully pierced the mark; and in the ensuing fight, the defeat of Salya, Karna, and all the other crowned heads, at the hands of Bhima and Arjuna of great prowess; the ascertainment by Balarāma and Krishna at sight of these matchless exploits, that the heroes were the Pāndavas, and the arrival of the two brothers at the house of the potter where the Pandavas were staying; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands; the wonderful story of the five Indras related in consequence; the extraordinary and divinely-ordained wedding of Draupadi; the sending of Vidura by the sons of Dhritarāshtra as envoy to the Pandavas; the arrival of Vidura and his sight of Krishna; the abode of the Pandavas in Khāndava-prastha, and then their rule over one half of the kingdom; the fixing of turns by the sons of Pāndu, in obedience to the injunctions of Nārada, for connubial companionship with Krishnā. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhishthira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brāhmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Nāga (serpent); it then relates his visits to several sacred spots; the birth of Vabruvāhana; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brāhmana; the meeting of Madhava and Arjuna on the holy spot called Pravhāsa; the ravishment of Subhadrā by Arjuna, incited thereto by her brother Krishna; in the wonderful car moving on land, water, and in mid air, according to the wish of the rider; the departure to Indraprastha, with the dower; the birth in the womb of Subhadrā of that prodigy of prowess Abhimanyu; Yajnaseni's giving birth to children; then follows the pleasure-trip of Krishna and Arjuna to the banks of the Jamunā and the acquisition by them of the discus and the celebrated bow Gāndiva; the burning of the forest of Khāndava; the rescue of Maya by Arjuna, and the escape of the serpent,—and the begetting of a son by that best of Rishis, Mandapāla, in the womb of the bird *Sarngi.* This parva is divided by Vyāsa into two hundred and twenty seven chapters. These two hundred and twenty seven chapters contain eight thousand eight hundred and eighty four slokas.

"The second is the extensive parva called *Subhā* or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pāndavas; their review of their retainers; the description of the courts of the *lokapālas* by Nārada well acquainted with the celestial regions; the preparations for the Rājasuya sacrifice; the destruction of Jarāsandha; the deliverance by Vāsudeva of the princes confined in the mountain pass; the compaign of universal conquest by the Pāndavas; the arrival of the princes at the Rājasuya sacrifice with tribute; the destruction of Sishupāla on the occasion of the sacrifice, in connection with the offering of *arghya*; Bhimasena's ridicule of Duryodhana in the assembly; Duryodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made; the indignation of Duryodhana in consequence, and the preparations for the game of dice; the defeat of Yudishthira at play by the wily Sakuni; the deliverance by Dhritarāshtra of his afflicted daughter-in law Draupadi sunk in the ocean of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavours of Duryodhana to engage Yudhishthira again in the game; and the exile of the defeated Yudhishthira with his brothers. These constitute what has been called by the great Vyasa the *Subhā* parva. This parva is divided into seventy eight sections, and consists, O best of Brāhmanas, of two thousand five hundred and seven slokas.

"Then must you know is the third parva called *Aranyaka* (relating to the forest). This parva treats of the wending of the Pāndavas to the forest and the citizens' following the wise Yudhishthira; Yudhishthira's adoration of the god of day, according to the injunctions of Dhaumya, to be gifted with the power of maintaining the dependant Brāhmanas with food and drink; the creation of food through the grace of the Sun; the expulsion by Dhritarāshtra of Vidura who always spoke for his master's good; Vidura's coming to the Pāndavas and his return to Dhritarāshtra at the solicitation of the latter; the wicked Duryodhana's plottings to destroy the forest-ranging Pāndavas, being incited thereto by Karna; the appearance of Vyāsa and his dissuasion of Duryodhana bent upon going to the forest; the history of Surabhi; the arrival of Maitreya; his lying down to Dhritarāshtra the course of action; and his curse on Duryodhana; Bhima's slaying of Kirmira in battle; the coming of the Pānchālas and the princes of the Vrishni race to Yudhishthira on hearing of his defeat at unfair gambling by Sakuni; Dhananjaya's allaying the wrath of Krishna; Draupada's lamentations before Madhava; Krishna's cheering her; the fall of Sauva also has been here described by the Rishi; also Krishna's bringing Subhadrā with her son to Dwārakā; and Dhrishtadyumna's bringing the sons of Draupadi to Pānchāla; the entrance of the sons of Pāndu into the romantic Dwaita wood; conversation of Bhima, Yudhishthira, and Draupadi; the coming of Vyāsa to the Pāndavas and his endowing Yudhishthira with the power of *Pratismriti*; then, after the departure of Vyāsa, the removal of the Pāndava to the forest of Kāmyaka; the wanderings of Arjuna of immeasurable prowess in search of weapons; his battle with Mahādeva in the guise of a hunter; his meeting with the *lokapālas* and receipt of weapons from them; his journey to the regions of Indra for arms and the consequent anxiety of Dhritarāshtra; the wailings and lamentations of Yudhishthira on the occasion of his meeting with the worshipful great sage *Brihadaswa*. Here occurs the holy and highly-pathetic story of Nala illustrating the patience of Damayanti and the character of Nala. Then the acquirement by Yudhishthira of the mysteries of dice from the same great sage; then the arrival of the Rishi *Lomasha* from the heavens to where the Pāndavas were, and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staying in the heavens; then the pilgrimage of the Pāndavas to various sacred spots in accordance with the message of Arjuna, and their attainment of great merit and virtue consequent on such pilgrimage: then the pilgrimage of the great sage Nārada to the shrine *Pulasta*; also the pilgrimage of the high-souled Pāndavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya; then the story of Agastya in which the Rishi ate up the Asura Vātāpi, and his connubial connection with Lopāmudrā from the desire of offspring. Then the story of Rishyasringa who adopted the Brahmacharya mode of life from his very boyhood; then the history of Rāma of great prowess the son of Yamadagni in which has been narrated the death of Kartavirya and the Haihayas; then the meeting between the Pandavas and the Vishnis in the sacred spot called *Prabhāsa*; then the story of *Su-kanya* in which Chyavana, the son of Bhrigu, made the twins, Aswinas, drink, at the sacrifice of king Saryāti, the *Soma* juice (from which they had been excluded by the other gods), and in which, besides, is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinas). Then hath been described the history of king Māndhātā; then the history of prince *Jantu*; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others; then the excellent history of the hawk and the pigeon; then the examination of king Shivi by Indra, Agni, and Dharma; then the story of Ashtāvakra, in which is the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna; the defeat of Vandi by the great Ashtāvakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yavakrita, and then that of the great Raivya; then the departure (of the Pāndavas) for Gandhamādana and their abode in the asylum called Nārāyana; then Bhimasena's journey to Gandha-madana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bannanas, with Hanumāna, the son of Pavana, of great prowess; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of); his consequent battle with the mighty Rākshasas and the Yakshas of great prowess including Manimān, the destruction of the Asura Jatā by Bhima; the meeting (of the Pandavas) with the royal sage *Vrishaparva*; their departure for the asylum of Arshtishena and abode therein; the incitement of Bhima (to acts of vengeance) by Draupadi, Then is narrated the ascent of the hills of Kailāsa by Bhimasena, his terrific battle with the mighty Yakshas headed by Manimān; then the meeting of the Pāndavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purposes of Yudhishthira many celestial weapons; then Arjuna's terrible encounter with the Nivatakavachas dwelling in Hiranyaparva, and also with the Paulomas, and the Kālakeyas; their destruction at the hands of Arjuna; the commencement of the display of the celestial weapons by Arjuna before Yudhishthira; the prevention of the same by Nārada; the descent of the Pāndavas from Gandhamādana; the seizure of Bhima in the forest by a mighty serpent huge as the mountain; his release from the coils of the snake, upon Yudhish-thira's answering certain questions; the return of the Pandavas to the Kāmyaka woods. Here is described the reappearance of Vāsudeva to see the mighty sons of Pāndu; the arrival of Mārkandeya, and various recitals; the history of Prithu the son of Vena recited by the great Rishi; the stories of Swaraswati and the Rishi *Tarkhya.* After these, is the story of Matsya; other old stories recited by Mārkandeya; the stories of Indradyumna and Dhundhumara; then the history of the chaste wife; the history of Angira, the meeting and conversation of Draupadi and Satyabhāmā; the return of the Pāndavas to the forest of Dwaita; then the procession to see the calves and the captivity of Duryodhana; and when the wretch was being carried off, his rescue by Arjuna; here is Yudhishthira's dream of the deer; then the re-entry of the Pāndavas into the Kāmyaka forest, here also is the long story of Vrihidraunika. Here also is recited the story of Durvāsā; then the abduction by Jayadratha of Draupadi from the asylum; the pursuit of the ravisher by Bhima swift as the air and the ill shaving of Jayadratha's crown at Bhima's hand. Here is the long history of Rāma in which is shown how Rāma by his prowess slew Rāvana in battle. Here also is narrated the story of Sāvitri;

then Karna's deprivation by Indra of his ear-rings; then the presentation to Karna by the gratified Indra of a *Sakti* (missile weapon) which had the virtue of killing only one person against whom it might be hurled; then the story called *Aranya* in which Dharma (the god of justice) gave advice to his son (Yudhishthira); in which, besides, is recited how the Pāndavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of *slokas* is eleven thousand six hundred and sixty four

"The extensive Parva that comes next is called *Vairāta.* The Pāndavas arriving at the dominions of Virāta saw in a cemetery on the outskirts of the city a large *shami* tree whereon they kept their weapons. Here hath been recited their entry into the city and abode there in disguise. Then the slaying by Bhima of the wicked Kichaka who senseless with lust, had sought Draupadi for his embraces; the appointment by prince Duryodhana of clever spies, and their despatch to all sides for tracing the Pāndavas: the failure of these to discover the mighty sons of Pāndu; the first seizure of Virāta's kine by the *Trigartas* and the terrific battle that ensued; the capture of Virāta by the enemy and his rescue by Bhimasena; the release also of the kine by the Pāndava (Bhima); the seizure of Virāta's kine again by the Kurus; the defeat in battle of all the Kurus by the single-handed Arjuna; the release of the king's kine; the bestowal by Virāta of his daughter Uttarā for Arjuna's acceptance on behalf of his son by Subhadra—Abhimanyu the destroyer of foes. These are the contents of the extensive fourth Parva—the *Vairāta.* The great Rishi Vyāsa has composed in this sixty seven sections. The number of slokas is two thousand fifty.

"Listen then to (the contents of) the fifth Parva which must be known as *Udyoga.* While the Pāndavas, desirous of victory, were residing in the place called Upaplavya, Duryodhana and Arjuna both went at the same time to Vāsudeva, and said 'you should render us assistance in this war.' The high-souled Krishna, upon these words being uttered, replied 'O ye first of men, a counsellor in myself who will not fight and one Akshauhini of troops, which of these shall I give to which of you?' Blind to his own interests, the foolish Duryodhana asked for the troops; while Arjuna solicited Krishna as an unfighting counsellor. (Then is described how) when the king of Madra was coming for the assistance of the Pāndavas, Duryodhana, having decieved him on the way by presents and hospitality, induced him to grand a boon and then solicited his assistance in battle; how Calya, having passed his word to Duryodhana, went to the Pāndavas and consoled them by reciting the history of Indra's victory (over *Vitra*). Then comes the despatch by the Pāndavas of their *Purohita* (priest) to the Kauravas. Then is described how king Dhritarāshtra of great prowess, having heard the word of the purohita of the Pāndavas and the story of Indra's victory decided upon sending his purohita and ultimately despatched Sanjaya as envoy to the Pāndavas from desire of peace. Here hath been described the sleeplessness of Dhritarāshtra from anxiety upon hearing all about the Pāndavas and their friends, Vāsudeva and others. It was on this occasion that Vidura addressed to the wise king Dhritarāshtra various counsels that were full of wisdom. It was here also that Sanatsujāta recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of the lord Vāsudeva and Arjuna. It was then that the illustrious Krishna, moved by kindness and desirous of peace, went himself to the Kaurava capital, Hastināpura, for bringing about peace. Then comes the rejection by prince Duryodhana of the embassy of Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of *Damvodvava*; then the story of the high-souled Matuli's search for a husband for his daughter; then the history of the great sage *Gālava*; then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Rajas, of his *Yoga* powers upon learning the evil counsels of Duryodhana and Karna; then Krishna's taking Karna on his chariot and tender to him of advice, and Karna's, rejection of the same from pride. Then the return of Krishna the chastiser of enemies from Hastināpura to Upaplavya, and his narration to the Pāndavas of all that had happened. It was then that those oppressors of foes, the Pāndavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastināpura, for battle, of foot soldiers, horse, charioteers and elephants. Then the tale of troops by both parties. Then the despatch by prince Duryodhana of *Uluka* as envoy to the Pāndavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of *Amba*. These all have been described in the fifth Parva called *Udyoga* of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyāsa hath composed one hundred and eighty six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand six hundred and ninety eight.

"Then is recited the *Bhishma* Parva abounding with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as *Jambu*. Here hath been described the great depression of Yudhishthira's army, and also the fierce fight for ten successive days. In this the high-souled Vāsudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying.) In this the magnanimous Krishna, attentive to the welfare of Yudhishthira, seeing the loss inflicted (on the Pāndava army,) descending swiftly from his chariot himself ran, with dauntless breast, his driving whip in hand, to effect the death of Bhishma. In this, Krishna also smote with piercing words Arjuna the bearer of the *Gāndiva* and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing *Shikandin* before him and piercing Bhishma with his sharpest arrows felled him from his chariot. In this, Bhishma lay stretched on his bed of arrows. This extensive Parva is known as the sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand eight hundred and eighty four as told by Vyāsa cognisant of the Vedas.

"Then is recited the wonderful Parva called *Drona*, full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona: then the vow made by that great master of weapons of seizing the wise Yudhishthira in battle to please Duryodhana; then the retreat of Arjuna from the field before the Sansaptakas; then the overthrow of Bhagadatta like to a second Indra in the field, with his elephant Supritika, by Arjuna; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha; then after the death of Abhimanyu, the destruction by Arjuna in battle of seven Akshauhinis of troops and then of Jayadratha; then the entry, by Bhishma of mighty arms and by that foremost of charioteers Sātyaki, into the Kaurava ranks impenetrable to even the gods, in search after Arjuna in obedience to the orders of Yudhishthira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alamvusha, of Srutāyus, of Jalasandha, of Shomadatti, of Virāta, of the great charioteer Drupada, of Ghatotkacha, and others; in this Parva, Açwatthāman, excited beyond measure at the fall of his father in battle, discharged the terrible weapon *Nārāyana*. Then the glory of *Rudra* in connection with the burning (of the three cities). Then the arrival of Vyāsa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their last account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyāsa the son of Parāsara and the possessor of true knowledge, after much meditation, is eight thousand nine hundred and nine.

"Then comes the most wonderful Parva called *Karna*. In this narrated the appointment of the wise king of Madra as (Karna's) charioteer. Then the history of the fall of the Asura *Tripura*. Then the application to each other by Karna and Calya of harsh words on their setting out for the field. Then the story of the swan and the crow recited in insulting allusion; then the death of Pandya at the hands of the high-souled Açwatthāman; then the death of Dandasena; then that of Danda; then Yudhishthira's imminent risk in single combat with Karna in the presence of all the warriors; then the wrath of Yudhishthira and Arjuna to each other; then Krishna's pacification of Arjuna. In this Parva, Bhima in fulfilment of his vow, having ripped open Dusçāsana's breast in battle drank his heart's blood. Then Arjuna slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty nine and the number of slokas is four thousand nine hundred and sixty four.

"Then hath been recited the wonderful Parva called Calya. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters, one after another, of charioteers have been here described. Then comes the fall of the great Calya at the hands of Yudhishthira the just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops remaining alive after the immense slaughter, Duryodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers; then is narrated how, moved by the insulting speeches of Yudhishthira, Duryodhana ever unable to bear affronts came out of the waters. Then comes the encounter with clubs between Duryodhana and Bhima; then the arrival, at the time of such encounter, of Balarāma; then is described the sacredness of the Swaraswati; then the progress of the encounter with clubs; then the fracture of Duryodhana's thighs in battle by Bhima with a terrific hurl of his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty nine and the number of slokas composed by the great Vyāsa—the spreader of the fame of the Kauravas—is three thousand two hundred and twenty.

"Then shall I describe the Parva called *Sauptika* of frightful incidents. On the Pāndavas having gone away, the mighty charioteers, Kritavarman, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryodhana lying on the ground, his thighs broken, and himself covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, 'without killing all the Panchālas including Dhrishtadyumna, and the Pāndavas also with all their allies, I will not take off my armour'. Having spoken these words, the three warriors leaving Duryodhana's side entered the great forest just as the sun was setting. While sitting under a large banian tree in the night, they saw an owl killing numerous crows one after another. At sight of this, Açwatthāman, his heart full of rage at the thought of his father's fate, resolved to slay the slumbering Panchālas. And wending to the gate of the camp, he there saw a Rākshasa of frightful visage and head reaching to the very heavens, guarding the entrance. And seeing that Rākshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarman and Kripa slew all the sons of Draupadi, all the Panchālas with Dhrishtadyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pāndavas and the great warrior Sātyaki. These escaped owing to Krishna's counsels, then the charioteer of Dhrishtadyumna brought to the Pāndavas intelligence of the slaughter of the slumbering Panchālas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved to please her; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhimasena and impelled by the fates and moved also by anger discharged a celestial weapon saying 'this is for the destruction of all the Pāndavas'; then Krishna saying 'this shall not be' neutralised Açwatthāma's speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Açwatthāma's destructive intentions, Dwaipāyana (and Krishna) denounced curses on him which the latter returned. The Pāndavas then deprived the mighty charioteer Açwatthāman of the jewel on his head and became exceedingly glad, and boastful of their success made a present of it to the sorrowing

Draupadi. This the tenth Parva, called *Sauptika*, is recited. The great Vyāsa hath composed in this eighteen sections. The number of slokas also composed in this by the great reciter of sacred truths is eight hundred and seventy. In this Parva have been put together by the great Rishi the two Parvas called *Sauptika* and *Aishika*.

"After this hath been recited the highly pathetic Parva called *Stri*. Dhritarāshtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as substitute for Bhima). Then Vidura, removing the distressed Dhritarāshtra's affection for worldly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhritarāshtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhāri and Dhritarāshtra and their loss of consciousness. Then the Kshatria ladies saw those heroes,—their unreturning sons, brothers, and fathers,—lying dead on the field. Then the pacification by Krishna of the wrath of Gandhāri distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajahs with due rites by that monarch (Yudhishthira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water to the manes of the deceased princes having commenced, the story of Kunti's ackmowledgment of Karna as her son born in secret. These have all been descrived by the great Rishi Vyāsa in the highly pathetic eleventh Parva. Its persual moveth every feeling heart with sorrow and even draweth tears from the eye. The number of sections composed is twenty seven. The number of slokas is seven hundred and seventy five.

"Twelfth in number cometh the *Çānti* Parva, which increaseth the understanding and in which is related the despondency of Yudhishthira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhisma exposed various systems of duties worth the study of kings desirous of knowledge; this Parva exposeth the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation have been expatiated upon. This is the twelfth Parva the favorite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand seven hundred and thirty two slokas.

"Next in order is the excellent *Anuçāsana* Parva. In it is described how Yudhishthira the king of the Kurus was reconciled to himself on hearing the exposition of duties by Bhishma, the son of Bhāgirathi. This Parva treats of rules in detail and of *Dharma* and *Artha*; then the rules of charity and its merits; then the qualifications of donees, and the supreme rule regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct, and the matchless merit of truth. This Parva showeth the great merit of Brāhmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called *Anuçāsana* of varied incidents. In this hath been described the ascension of Bhishma to Heaven. This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections in this is one hundred and forty six. The number of slokas is eight thousand.

"Then comes the fourteenth Parva called *Açwamedhika.* In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pāndavas) of golden treasuries; and then the birth of Parikshita who was revived by Krishna after having been burnt by the (celestial) weapon of Açwatthāman). The battles of Arjuna the son of Pāndu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shewn the great risk of Arjuna in his encounter with Vavruvahana the son of Chitrāngadā (by Arjuna) the appointed daughter (of the chief of Manipura). Then the story of the mungoose during the performance of the horse sacrifice. This is the most wonderful Parva called Açwamedhika. The number of sections is one hundred and three. The number of slokas composed in this by Vyāsa of true knowledge is three thousand three hundred and twenty.

"Then comes the fifteenth Parva called *Asramvāsika.* In this Dhritarāshtra, abdicating the kingdom, and accompanied by Gāndhāri and Vidura, went to the woods. Seeing this, the virtuous Prithā also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyāsa of the king (Dhritarāshtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya also, of passions under full control, and the foremost of ministers, attained, in this Parva, to the blessed state. In this, Yudhishthira the just met Nārada and heard from him about the extinction of the race of the Vrishnis. This is the very wonderful Parva called Āsramvāsika. The number of sections in this is forty two, and the number of slokas composed by Vyāsa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the *Moushala* of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the scars of many a field on their bodies, oppressed with the curse of a Brāhmana, while deprived of reason with drink, impelled by the fates, slew each other on the shores of the salt sea with the *Eraka* grass which (in their hands) became (invested with the fatal attributes of the) thunder. In this, both Balarāma and Keçava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwārāvati (Dwārakā) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vāsudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balarāma and of the principal members of the Vrishni race. Then as he was journeying from Dwārakā with the women and children, the old and the decrepit,—remnants of the Yadu race—he was met on the way by a heavy calamity. He witnessed also the disgrace of his bow Gāndiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and pursuant to Vyāsa's advice went to Yudhishthira and solicited permission to adopt the *Sanyāsa* mode of life. This is the sixteenth Parva called Maushala. The number of sections is eight and the number of çlokas composed by Vyāsa cognisant of truth is three hundred and twenty.

"The next is *Mahāprasthānika* the seventeenth Parva.

"In this those foremost among men the Pāndavas abdicating their kingdom went with Draupadi on their great journey called Mahāprasthāna. In this they met with Agni having arrived at the sea of red waters. In this, asked by Agni himself, Arjuna having worshipped him duly, returned to him the excellent celestial bow called Gāndiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhishthira went on his journey without once looking back on them. This the seventeenth Parva is called Mahāprasthānika. The number of sections in this is three. The number of slokas also composed by Vyāsa cognisant of truth is three hundred and twenty.

"The Parva that comes after this you must know is the extraordinary one called *Sarga* of celestial incidents. Then seeing the celestial car come to take him, Yudhishthira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhishthira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhishthira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhishthira the soul of justice heard the heart-rending lamentations of his brothers abiding in that region under the discipline of Yama. Then Dharma and Indra showed Yudhishthira (the region appointed for sinners). Then Yudhishthira after leaving his human body by a plunge in the celestial Ganges attained to that region which his acts merited; and began to live in joy respected by Indra and all the gods. This is the eighteenth Parva as narrated by the illustrious Vyāsa. The number of sections is five, and the number of çlokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix(*Khila*)are the *Harivança* and the *Daviçya*. The number of çlokas contained in the *Harivança* is twelve thousand."

These are the contents of the section called *Parva sangraha.* Sauti continued:—Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the *Angas* and Upanishadas, but does not know this history (Bharata), cannot be regarded as wise. Vyāsa of immeasurable intelligence has spoken of the Mahābhārata as a treatise on *Artha*, on *Dharma*, and on *Kāma*. Those two have listened to this history can never bear to listen to others, as, indeed, they who have listened to the sweet voice of the male *Kokila* can never hear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brāhmanas, as the four kinds of creatures (viviparous, oviparous, born of filth, and vegetables)are dependent on space for their existence, so the Purānas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as the body upon the food it taketh. All poets cherish the Bharata even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic Āsrama can never be surpassed by the three other Āsramas (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake ye off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make *these* their own; not are *these* possessions that are lasting. The Bharata uttered by the lips of Dwaipāyana is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of Pushkara. A Brāhmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the Bharata in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading the Bharata in the first twilight (morning). He that giveth a hundred kine with horns plaited with gold to a Brāhman cognisant of the Vedas and all branches of learning, and he that daily listeneth to the sacred narrations of the Bharata, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called *Parva-sangraha*."

Thus endeth the section called *Parva-sangraha* of the Adi Parva of the blessed Mahābhārata.

SECTION III.

(*Pausya Parva*).

Sauti said,—"Janamejaya the son of Parikshit was with his brothers attending his long sacrifice on the plains of Kurukshetra. His brothers were three, Srutasena, Ugrasena, and Bhimasena. And as they were sitting at the sacrifice, there arrived at the spot an offsping of Saramā (the celestial bitch.) And belaboured by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, "Why criest thou so? Who hath beaten thee?" And being thus questioned, he said unto his mother, 'I have been belaboured by the brothers of Janamejaya.' And his mother replied, 'apparently then, thou hast committed some fault for which hast thou been beaten!' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.' His mother Saramā hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long-extending sacrifice. And she addressed Janamejaya in anger, saying, 'this my son hath committed no fault: he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beat?' They gave not her a word in reply; whereupon she said, 'as ye have beat my son who hath committed no fault, therefore shall evil come upon ye when ye least expect it.'

"Janamejaya, thus addressed by the celestial bitch Saramā, became exceedingly alarmed and dejected. And after the sacrifice was concluded, he returned to Hastināpura, and began to take great pains in searching for a *Purohita* who could by procuring absolution for his sin, neutralise the effect of the curse.

"One day Janamejaya the son of Parikshit while ahunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of name Srutasravā. He had a son named Somasravā deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his *Purohita*, Janamejaya the son of Parikshit saluted the Rishi and addressed him saying, 'O possessor of tho six attributes, let this thy son be my purohita.' The Rishi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of the womb of a she-snake that had drunk my vital fluid. He is able to absolve thee from all offences save those committed against Mahādeva. But he hath one particular habit, viz., he would grant to any Brāhmana whatever might be demanded of him. 'If thou canst put up with it, then take thou him.' Janamejaya thus addressed replied to the Rishi, 'it shall be even so.' And accepting him for his *Purohita*, he returned to his capital; and he then addressed his brothers saying, 'this is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards *Takshyashila* and brought that country under his authority.

"About this time there was a Rishi of name Ayodha-Dhaumya. And Ayoda-Dhaumya had three disciples, Upamanyu, Āruni, and Veda. And the Rishi bade one of these disciples, Āruni of Pānchāla go and stop up a breach in the water-course of a certain field. And Āruni of Pānchāla, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor's bidding. But at length he saw a way and said 'well, I will do it in this way.' He then went down into the breach and lay down himself there. And the water was thus confined.

"And sometime after, the preceptor Ayoda-Dhaumya asked his other disciples where Āruni of Pānchāla was. And they answered, Sir, he hath been sent by yourself saying—Go, stop up the breach in the water-course of the field :—' Thus reminded, Dhaumya, addressing his pupils, said, 'then let us all go to the place where he is.'

'And having arrived there, he shouted, 'Ho Āruni of Pānchāla, where art thou ? Come hither, my child.' And Āruni hearing the voice of his preceptor speedily came out of the water-course and stood before his preceptor. And addressing the latter, Āruni said, 'here I am in the breach of the water-course. Not having been able to devise any other means I entered it myself for the purpose of preventing the water running out. It is only upon hearing thy voice that having left it and allowed the waters to escape I have stood before thee. I salute thee, Master; tell me what I have to do.'

"The preceptor, thus addressed replied 'because in getting up from the ditch thou hast opened the water-course, therefore hence-forth shalt thou be called Uddālaka as a mark of thy preceptor's favor. And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the *Dharmaçāstras* also.' And Āruni, thus addressed by his preceptor, went to the country after his heart.

"The name of another of Avoda-Dhaumya's disciples was Upamanyu. And Dhaumya appointed him saying, "go, my child, Upamanyu, look after the kine." And according to his preceptor's orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor's house and standing before him he saluted him respectfully. And his preceptor seeing him, in good condition of body asked him, 'Upamanyu, my child, upon what dost thou support thyself? Thou art exceedingly plump.' And he answered his preceptor, 'Sir, I support myself begging.' And his preceptor said 'what is obtained in alms should not be used by thee without offering it to me.' And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Upamanyu, thus treated, went away to attend the cattle. And having watched them all day, he returned in the evening to his preceptor's abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, 'Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without keeping anything for thee How then dost thou, at present, contrive to support thyself?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go abegging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey thy preceptor. By this thou art diminishing the support of others that live by begging. Truly, having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go abegging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'it is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go abegging a second time, nor even drinkest of the milk; yet art thou fat. By what means dost thou contrive to live now? And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out while sucking their mother's teats.' And the preceptor said, 'these generous calves, I suppose, out of compassion for thee throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou has done? Know then that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat; he drinketh not of the milk, nor tasteth he of the froth!

"And Upamanyu, one day, oppressed by hunger, when in a forest ate of the leaves of the *Arka* (Asclepias gigantea). And his eyes being affected by the pungent, acrimonious, crude, and saline qualities of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountains, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

"The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, displeased, and, therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout saying, 'Ho Upamanyu, where art thou?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'having eaten of the leaves of the *Arka* plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'glorify the twin Aswins, the joint physicians of the gods, and they will restore thee thy sight.' And Upamanyu thus directed by his preceptor began to glorify the twin Açwins, in the following words of the Rig Veda:—

'Ye have existed before the creation! Ye first-born beings, ye are displayed in this wondrous universe of five elements! I desire to obtain ye by help of the knowledge derived from hearing and of meditation, for ye are Infinite! Ye are the course itself of Nature and the intelligent Soul that pervades that course! Ye are birds of beauteous feathers perching on the body that is like to a tree! Ye are without the three common attributes of every soul: Ye are incomparable! Ye, through its spirit in every created thing, overspread the universe!

'Ye are golden Eagles! Ye are the essence in which all things disappear! Ye are free from error and know no deterioration! Ye are of beauteous beaks that wound not unjustly and are victorious in every encounter! Ye certainly prevail over Time! Having created the Sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night! And with the cloth so woven ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness! They that are in deep ignorance, as long as they are under the delusion of their senses, suppose ye who are independent of the attributes of matter to be gifted with form! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswins, ye are the creators of that calf!

'The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing as many days and nights. The circumference of this wheel represnted by twelve months is without end. This wheel is full of delusion and knows no deterioration. It affects all creatures whether of this or the other world. Ye Aswins, this wheel of time is set in motion by ye!

'The wheel of Time as represented by the year has a nave represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all beings. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswins, liberate me from that wheel of Time. Ye Aswins, ye are this universe of five elements! Ye are the objects that are enjoyed in this and the other world! Make me independent of the influence of the five elements! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses can afford.

'In the beginning, ye created the ten points of the universe! Then have ye placed the Sun and the Sky above! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, according to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts!

'Mixing the three colors ye have produced all the objects of sight! It is from *these* objects that the universe hath sprung, whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life!

'Ye Aswins, I adore ye! I also adore the Sky which is your handiwork! Ye are the ordainers of the fruits of all acts from which even the gods are not free! Ye are yourselves free from the fruits of your acts!

'Ye are the parents of all! As males and females it is ye that swallow the food which subsequently develops into the life-creating fluid and blood! The new-born infant sucks the teat of its mother. Indeed, it is ye that take the shape of the infant! Ye Aswins, grant me my sight to protect my life!'

"The twin Aswins, thus invoked, appeared and said, 'We are satisfied. Here is a cake for thee. Take and eat it.' And Upamanyu, thus addressed, replied, 'your words, O Aswins, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.' And the Aswins thereupon told him, 'formerly, thy preceptor had invoked us. We thereupon gave him a cake like this; and he took it without offering it to his master. Do thou that which thy preceptor did.' Thus addressed, Upamanyu again said unto them, 'O Aswins, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.' The Aswins then said, 'O we are pleased with this devotion of thine to thy preceptor. Thy master's teeth are of black iron. Thine shall be of gold. Thou shalt be restored to sight and shalt have good fortune.'

"Thus spoken to by the Aswins he recovered his sight, and having gone to his preceptor's presence he saluted him and told him all. And his preceptor was well pleased with him and said unto him, 'Thou shalt obtain prosperity even as the Aswins have said. All the Vedas shall shine in thee and all the Dharma-çāstras.' And this was the trial of Upamanyu.

"Then the other disciple of Ayoda Dhaumya was called Veda. His preceptor once addressed him,saying, 'Veda,my child, tarry sometime in my house and serve thy preceptor. It shall be to thy profit.' And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times uncomplainingly. And it was long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

"And Veda, having received permission from his preceptor, and leaving the latter's residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests; for having experienced himself much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

"After a certain time, Janamejaya and Paushya, both of the order of Kshatrias, arriving at his residence appointed the Brāhmana. Veda, as their spiritual guide (Upādhyāya). And one day while about to depart upon some business relative to a sacrifice, he employed one of his disciples, Utanka, to take charge of his household. 'Utanka,' said he, 'whatsoever should have to be done in my house, let it be done by thee without neglect.' And having given these orders to Utanka, he went on his journey.

"So Utanka always mindful of the injunction of his preceptor took up his abode in the latter's house. And while Utanka was residing there, the females of his preceptor's house having assembled addressed him and said, 'O Utanka, thy mistress is in that season when connubial connection might be fruitful. Thy preceptor is absent; then stand thou in his place and do the needful.' And Utanka, thus addressed, said unto those women, 'It is not proper for me to do this at the bidding of women. I have not been enjoined by my preceptor to do aught that is improper.'

"After a while, his preceptor returned from his journey. And his preceptor having learnt all that had hoppened, became well pleased and, addressing Utanka, said, 'Utanka, my child, what favor shall I bestow on thee? I have been served by thee duly; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let thy wishes be accomplished.'

"Utanka, thus addressed, replied, saying, 'Let me do something that you wish, for it hath been said,—He who bestoweth instruction contrary to usage, and he who receiveth it contrary to usage, one of the two dieth, and enmity springeth up between the two.—I, therefore, who have received thy leave to depart, am desirous of bringing thee some gratuity due to a preceptor His master upon hearing this replied, 'Utanka, my child, wait a while.' Sometime after, Utanka again addressed his preceptor, saying, 'Command me to bring that for gratuity which you desire.' And his preceptor then said,—'my dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring for gratuity. And bring thou that which she directs.' And thus directed by his preceptor, Utanka addressed his preceptress, saying, 'Madam, I have obtained my master's leave to go home, and I am desirous of bringing something agreeable to thee as gratuity for the instruction I have received, in order that I may not depart his debtor. Therefore, please to command me what

I am to bring as gratuity.' Thus addressed, his preceptress replied, 'Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. Four days hence is a sacred day when I wish to appear before the Brāhmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O Utanka! If thou shouldst succeed, good fortune shall attend thee; if not, what good canst thou expect?'

"Utanka, thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, 'Eat thou of the dung of this bull.' Utanka, however, was unwilling to comply. The man said again, 'O Utanka, eat of it without scrutiny. Thy master ate of it before.' And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

"Arrived at the place, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, 'I am come a petitioner to thee.' And King Paushya, having returned Utanka's salutations, said, 'Sir, what shall I do for thee?' And Utanka said, 'I am come to beg of thee a pair of ear-rings as gratuity for my preceptor. It behoveth thee to give me the ear-rings worn by thy Queen.'

"King Paushya replied, 'Go Utanka into the female apartments where the Queen is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Queen, he again addressed the king, saying, 'it is not proper that I should be treated by thee with deceit. Thy Queen is not in the private apartments, for I could not find her.' The King, thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou beest not in a state of defilement in consequence of contact with the impurities of a repast. My Queen is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

"Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture.' King Paushya then said, 'Here is a transgression. Purification is not properly effected by one in a standing posture, nor by one while he is going along.' And Utanka having agreed to this, sat down with his face towards the East, and washed his face, hands, and feet thoroughly. And he then, without noise, sipped thrice of water free from scum and froth, and not warm, and just sufficint to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, &c. &c.) And having done all this, he once more entered the apartments of the women. And this time he saw the Queen. And as the Queen perceived him, she saluted him respectfully and said, 'Welcome, Sir, command me what I am to do.' And Utanka said unto her, 'it behoveth thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Queen having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, 'these ear-rings are very much sought after by Takshaka, King of the Serpents. Therefore shouldst thou carry them with the greatest care.'

And Utanka being told this, said unto the Queen, 'Lady, be under no apprehension. Takshaka, Chief of the Serpents, is not able to overcome me.' And having said this, and taking leave of the Queen, he went back into the presence of Paushya, and said, 'Paushya, I am gratified.' Then Paushya said to Utanka, 'A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a *sraddha*. Tarry thou a little. And Utanka replied 'Yea, I will tarry, and beg that the clean provisions that are ready may be soon brought in.' And the King having signified his assent, he entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, 'Thou givest me food that is unclean, therefore shalt thou lose thy sight.' And Paushya in answer said, 'And because dost thou impute uncleanness to food that is clean, therefore shalt thou be without issue.' And Utanka thereupon rejoined, 'It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by occular proof.'

"And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanliness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying, 'Sir, the food placed before thee is cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.' And Utanka answered, 'what I say must come to pass. Having become blind, thou mayst, however, recover thy sight before long. Grant that *thy* curse also doth not take effect on me.' And Paushya said unto him, 'I am unable to revoke *my* curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brāhmana's heart is soft as new-churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of *these* with the Kshetriya. His words are soft as new-churned butter, but his heart is as a sharp-edged tool. such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy ways.' To this Utanka made answer, 'I showed thee the uncleanness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanleness to food that was clean I should be without issue. But the food being truly unclean, thy curse cannot affect me. Of this I am sure.' And Utanka having said this departed with the ear-rings.

"On the road Utanka perceived coming towards him a necked idle begger sometimes coming in view and sometimes disappearing. And Utanka, having occàsion, put the ear-rings on the ground and went for water. In the meantime the begger came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified himself and having also reverently bowed down to the gods and his spiritual masters pursued the chief with the utmost speed. And having with great difficulty overtaken him, he seized him with force. But at that instant the person seized, quitting the form of a begger and assuming his real form, viz, that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

"Now, Utanka, recollecting the words of the Queen, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (Vajra) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it he beheld the region of the Serpents infinite in extent, filled with hundreds of palaces and elegant mansions with turrets and domes and gateways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas:—

Ye Serpents, subjects of King Airāvata, splendid in battle and showering weapons on the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many colored ear-rings, ye children of Airāvata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of Serpents. There I constantly adore the great serpents. Who except Airāvata would desire to move in the burning rays of the Sun? When Dhritarāshtra (Airāvata's brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants Ye who move near him and ye who stay at a distance from him, I adore all ye that have Airāvata for your elder brother.

'I adore thee also, to obtain the ear-rings, O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the Ikshumati! I also adore the illustrious Srutasena, the younger brother of Takshaka, who resided at the holy place called Mahadyumna with a view to obtain the Chiefship of the Serpents.'

"The Brāhmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women over a loom weaving a piece of cloth with a fine shuttle; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following *mantras* :—

'This wheel whose circumference is marked by twenty four divisions representing as many lunar changes is furnished with three hundred spokes! It is set in continual motion by six boys (the seasons)! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds and the beings that inhabit them! Thou wielder of the thunder, the protector of the universe, the slayer of Vitra and Namuchi, thou illustrious one who wearest the black cloth and displayeth truth and untruth in the universe, thou who ownest for thy carrier, the horse received from the depths of the ocean, and which is but another form of Agni (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara!'

"Then the man with the horse said unto Utanka, 'I am gratified by this thy adoration. What good shall I do to thee?' And Utanka replied, 'even let the serpents be brought under my control.' Then the man rejoined, 'Blow into this horse.' And Utanka blew into that horse. And from the horse thus blown into. there issued, from every aperture of his body, flames of fire with smoke, by which the region of the Nāgas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Utanka, 'Pray, Sir, take back the ear-rings.' And Utanka took them back.

"But Utanka having recovered his ear-rings thought, 'O this is that sacred day of my preceptress. I am at a distance. How can I, therefore, show my regard for her? And when Utanka was anxious about this, the man addressed him and said, 'Ride this horse, Utanka, and he will in a moment carry thee to thy master's abode.' And Utanka having signified his assent, mounted the horse and presently reached his preceptor's house.

"And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But in the meantime Utanka entered his preceptor's abode and paid his respects to his preceptress and presented her the ear-rings. 'Utanka,' said she, 'thou hast arrived at the proper time at the proper place. Welcome, my child! Thou art innocent and therefore I do not curse thee! Good forune is even before thee. Let thy wishes be crowned with success!'

"Then Utanka waited on his preceptor. And his preceptor said, 'Thou art welcome! What hath occasioned thy long absence?' And Utanka replied to his preceptor, 'Sir, in the execution of this my business obstruction was offered by Takshaka the King of serpents. Therefore had I to go to the region of the Nāgas. There I saw two damsels sitting over a loom, weaving a fabric with black and white threads. Pray, what is that? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import? Who also is the man that I saw? And what the horse of extraordinary size likewise beheld by me? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus—Utanka, eat of the dung of this bull, which was also eaten by thy master.—So I ate of the dung of that bull according to his words. Who also is he? Therefore, enlightened by thee, I desire to hear all about them.'

"And his preceptor thus addressed said unto him, 'The two damsels thou hast seen are *Dhātā* and *Vidhātā*; the black and white threads denote night and day; the wheel of twelve spokes turned by the six boys signifieth the year comprising six seasons. The man is Parjanya, the deity of rain; and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airāvata, the king of elephants; the man mounted thereon is Indra; and the dung of the bull which was eaten by thee was *Amrita*. It was certainly for this (last) that thou hast not met with death in the region of the Nāgas; and Indra who is my friend having been mercifully inclined showed thee favor. It is for this that thou returnst safe, taking the ear-rings with thee. Then, O thou amiable one, I give thee leave to depart. Thou shalt obtain good fortune.'

"And Utanka, having obtained his master's leave, moved by anger and resolved to revenge himself on Takshaka, proceeded towards Hastināpura. That excellent Brāhmana soon reached Hastināpura. And Utanka then waited upon King Janamejaya who had sometime before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, 'O thou best of monarchs! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention?' "

Sauti said:—"The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, 'In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.'

"That foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, 'O King! the business is thy own that demandeth thy attention; therefore do it please. O thou King of kings! thy father was deprived of life by Takshaka: therefore do thou avenge thy father's death on that vile serpent. The time hath come, I ween, for the act of vengeance ordained by the fates. Go then and avenge the death of thy magnanimous father who, unoffending being bitten by that vile serpent, was reduced to the five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, thy god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kaçyapa (the prince of physicians) to run back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire of a *Snake-sacrifice.* O King! give instant orders for the sacrifice. It is thus that thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was on one occasion obstructed while proceeding on account of my preceptor.' "

Sauti continued:—"The monarch having heard these words, was enraged with Takshaka. The speech of Utanka inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of Utanka himself the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow."

And thus endeth the section called Paushya of the Adi Parva of the blessed Mahābhārata.

SECTION IV.

(Pauloma Parva).

Ugrasravā sauti, the son of Lomaharshana, versed in the Purānas, being in the forest of Naimisha, at the twelve years' sacrifice of Saunaka surnamed Kulapati, stood before the Rishis in attendance. Having studied the Purānas with great pains and therefore acquainted with them thoroughly, with joined hands he addressed them thus, "I have graphically described to ye the history of Utanka which is one of the causes of King Janamejaya's Snake-sacrifice. What, reverend Sirs, do ye wish to hear? What shall I relate to ye?" The holy men replied, "O son of Lomaharshana, we shall ask thee and thou wilt reply unto us anxious to hear, recounting some excellent stories. Saunaka our reverend master is at present attending in the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and Asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the shastras and the Aranyaka, a speaker of truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the ordinance. He is respected by us all. It behoves us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee."

Sauti said, "Be it so. And when the high-souled master hath been seated, by him questioned I will narrate sacred stories on a variety of subjects." After a while that excellent Brahmana (Saunaka) having duly performed all his duties, and having propitiated the gods with prayers and the manes of his fathers with oblations of water, came back to the place of sacrifice, where with Sauti seated before were the assembly of saints of rigid vows sitting at their ease. And when Saunaka was seated in the midst of the Ritwikas and Sadasyas, who were also returned to their places, he spake as followeth.

SECTION V.

(Pauloma Parva continued.)

Saunaka said, "Child, thy father formerly read the whole of the Purānas, O son of Lomaharshana, and the Bharata with Krishna-Dwaipāyana. Hast thou also made them thy study? In those ancient records are enteresting stories and the history of the first generations of the wise men, all which we heard rehearsed by thy sire. In the first place, I am desirous of hearing the history of the race of Bhrigu. Recount thou that history; we are attentive to listen to thee."

Sauti answered:—"By me hath been acquired all that was formerly studied by the high-souled Brāhmanas including Vaiçampāyana and repeated by them; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relate th to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Marutas (Winds). O great Muni, I will first then properly recount the story of this family, belonging to the Purānas.

"The great and blessed saint Bhrigu, we are informed, was begot by the self-existing Brahmā from the fire at the sacrifice of Varuna. And Bhrigu had a son whom he dearly loved named *Chyavana*. And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghritāchi (the celestial *danceuse*). And to Ruru also by his wife Pramadvarā, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, learned in the law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well regulated fare."

Saunaka said.—"O son of Suta, I ask thee why the illustrious son of Bhrigu was named *Chyavana*. Do tell me all."

Sauti replied:—"Bhrigu had a wife whom he dearly loved, named Pulomā. She became quick with child by Bhrigu. And one day while the various and continent Pulomā was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that Rākshasa called Puloma came to Bhrigu's abode. And entering the Rishi's abode, the Rākshasa saw the wife of Bhrigu, irreproachable in everything. And seeing her he became filled with lust and lost his reason. The beautiful Pulomā entertained the Rākshasa thus arrived, with roots and fruits of the forest. And the Rākshasa burning with desire upon having seen her, became very much delighted and resolved, O good sage, to bear her away who was so blameless in every respect.

" 'My design is accomplished' said the Rākshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles had been betrothed by her father to the Rākshasa himself, although the former subsequently bestowed her according to due rites on Bhrigu. O thou of the Bhrigu race, this wound rankled deep in the Rākshasa's mind and he thought the present a very good opportunity for carrying the lady away.

"And the Rākshasa saw in the apartment in which the sacrificial fire was kept that element burning brightly. And the Rākshasa then asked the flaming element. 'Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of the gods, therefore art thou bound to answer my question. This lady of superior complexion had been first accepted by me as wife; but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone I am resolved to bear her away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist first betrothed to myself.' "

Sauti continued:—"In this manner the Rākshasa asked the flaming god of fire again and again whether the lady was Bhrigu's wife. And the god was in fear to return an answer. 'Thou, O god of fire,' said he, 'residest continually within every creature, as witness of their merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore, she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in thy sight. Therefore answer thou truly.' "

Sauti continued:—"The Seven-flamed god having heard these words of the Rākshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Pulomā was, indeed, first chosen by thee, O Rākshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu in gift from desire of blessing. She was not bestowed on thee! O Rākshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she—I know her. I dare not speak a falsehood. O thou best of Rākshasas, falsehood is never respected in this world.' "

SECTION VI.

(*Pauloma Parva continued.*)

Sauti said:—"O Brāhmana, having heard these words of the god of fire, the Rākshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind, even of thought. Then the child of Bhrigu residing in her body enraged at such violence, dropped from his mother's womb, for which he obtained the name of Cyavana. And the Rākshasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman and fell down and was instantly converted into ashes. And the beautiful Pulomā distracted with grief, O Brāhmana of the Bhrigu race, took up her offspring Chyavana the son of Bhrigu and walked away. And Brahmā, the Grand-father of all, himself saw her, the faultless wife of his son, weeping with eyes full of tears. And the Grand-father of all comforted her who was wedded to his son. And of the drops of tears which fell from her eyes was formed a great river. And that river began to follow the foot-steps of the wife of the great ascetic Bhrigu. And the Grand-father of the worlds seeing that river follow the path of his son's wife gave it a name himself, and he called it *Vadhusarā*. And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

"And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, 'By whom wast thou made known to that Rākshasa resolved to carry thee away? O thou of agreeable smiles, the Rākshasa could not know thee for my wife. Therefore tell me who it was that told the Rākshasa so, inorder that I may curse him from anger.' And Pulomā replied, 'O possessor of the six attributes, I was discovered to the Rākshasa by Agni (the god of fire). And he bore me away crying like the Kurari (female Osprey). And it was only by the ardent splendour of this thy son that I was rescued; for the Rākshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes.'"

Sauti continued:—"Bhrigu upon hearing this account from Pulomā became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth Section called "the curse on Agni" in the Adi Parva.

SECTION VII.

(*Pauloma Parva continued.*)

Sauti said :—"The god of fire enraged at the curse of Bhrigu, thus addressed the Rishi :—'What meaneth this rashness, O Brāhmana, that thou hast displayed towards me ? What transgression can be imputed to me who was laboring to do justice and speak the truth impartially ? Being asked I gave the true answer. A witness who when interrogated respecting a fact of which he hath knowledge representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He too, who, being fully informed of all the circumstances of an affair, doth not disclose what he knoweth when asked, is undoubtedly stained with guilt. I also can curse thee, but Brāhmanas are held by me in high respect. Although these be known to thee, O Brāhmana, I will yet speak of them, so please attend ! Having by ascetic power multiplied myself, I am present in various forms, in places of the daily *homa*, in sacrifices extending for years, in places where holy rites are performed (such as marriage, &c.), and in other sacrifices. With the butter that is poured upon my flame according to the ordinances declared in the Vedas, the Devas and the *Pitris* are appeared. The Devas are the waters ; the Pitris are also the waters. The Devas have with the Pitris an equal right to the sacrifices called the *Darshas* and *Purnamashas*. The Devas therefore are the Pitris ; and the Pitris, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the Pitris eat what is poured upon me. I am therefore called the mouth of the Devas and the Pitris. At the new moon the Pitris, and at the full moon the Devas, are fed through my mouth, eating of the clarified butter that is poured on me. Being, as I am, *their* mouth, how am I to be an eater of all things (clean and unclean) ?'

"Then Agni, after reflecting for a while, withdrew himself from all places ; from places of the daily *homa* of the Brāhmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their *Oms* and *Vushats*, and deprived of their *Swadhās* and *Swāhās* (sacrificial mantras of great mystery), the whole body of creatures became much distressed for the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus :—'Ye immaculate beings ! the three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire ! Ordain what is to be done in this matter, so that there may be no loss of time.' Then the Rishis and the gods went together into the presence of Brahmā. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate one ! Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how shall Agni be reduced to the condition of one who eateth of all things promiscuously ?' And the creator of the universe hearing those words of theirs summoned Agni to his presence. And Brahmā addressed Agni the creator of all and eternal as himself in these gentle words :—'Thou art the creator of the worlds and thou art their destroyer ! Thou preservest the three worlds and thou art the promoter of all sacrifices and ceremonies ! Therefore behave thyself so that ceremonies be not interrupted. And O thou eater of the sacrificial butter, why dost thou act so foolishly, being as thou art the Lord of all ? Thou alone art always pure in the universe and thou art its stay ! Thou shalt not, with all thy body, be reduced to the state of one who eateth all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. That body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's beams becometh pure so shall everything be pure that shall be burnt by thy flames. Thou, O fire, art the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse true. Continue to receive thy own portion and that of the gods, offered at thy mouth.' "

Sauti continued :—"Then Agni replied to the Grand-father, 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also in delight returned to the place whence they came. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in days of yore by Bhrigu. And such is the ancient history founded thereon, the destruction of the Rākshasa Puloma, and the birth of Chyavana."

Thus endeth the seventh Section of the Pauloma of the Adi Parva of the blessed Mahābhārata.

SECTION VIII.

(*Pauloma Parva continued.*)

Sauti said:—"O Brāhmana, Chyavana the son of Bhrigu begot in the womb of his wife Sukanya a son. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghritāchi a son called Ruru. And Ruru begot by his wife Pramadvarā a son called Sunaka. And I shall relate to you in detail, O Brāhmana, the entire history of Ruru of abundant energy. O listen to it then in full!

"Formerly there was a great Rishi called Sthulakesha possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brāhmana sage, Viswavashu, the King of the Gandharvas, it is said, knew Menakā the celestial dancing-girl. And the Apsarā, Menakā, O thou of the Bhrigu race, when her time was come, dropped the infant in her womb near the hermitage of Sthulakeshā. And dropping the new-born infant on the banks of the river, the Apsarā, Menakā, O Brāhmana' being destitute of pity and shame, went away. And the Rishi, Sthulakesha, of great ascetic power discovered the infant lying forsaken in a lonely part of the rever side. And he perceived that it was a female child, bright as the offspring of an Immortal and as it were blazing with beauty. And the great Brāhmana, Sthulakesha, that first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed

Rishi Sthulakesha performing in due succession all the ceremonies beginning with that at the birth as ordained by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvarā. And the pious Ruru having seen Pramadvarā in the hermitage of Sthulakesha became one whose heart was pursued by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrigu, acquainted with his passion. And Pramati demanded her of the far-famed Sthulakesha for his son. And her foster-father betrothed the virgin Pramadvarā to Ruru fixing the nuptials for the day when the star *Varga-Daivata* (Purva-phalguni) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent she did not perceive as it lay in a coil. And the reptile, urged to execute the will of fate, violently darted its envenomed fangs on the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her color faded and all the graces of her person gone. And with disheveled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to behold became in death what was too painful to look at. And the slender-waisted girl, lying on the ground like one asleep—being overcome with the poison of the snake—once more became more beautiful still than in life. And her foster-father and the other holy ascetics who were there, all saw her lying motionless upon the ground with the splendour of a lotus. And then there came many noted Brāhmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhyamekhala, Uddalaka, Katha, and Sweta of great renown, Bharadwāja, Kaunakutsya, Arshtisena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had stung her, filled with compassion, they all wept. But Ruru, pained exceedingly, retired from the scene."

So ends the eighth Section of the Pauloma of the Adi Parva of the blessed Mahābhārata.

SECTION IX.

(Pauloma Parva.continued.)

Sauti said:—"While those illustrious Brāhmanas were sitting around the dead body of Pramadvarā, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And overwhelmed with grief he indulged in much piteous lamentations.' And remembering his beloved Pramadvarā he gave vent to his sorrow in the following words:—'Alas! the delicate fair one that increaseth my affliction lieth upon the bare ground! What can be more deplorable to us her friends? If I have been charitable, if I have performed acts of penance, if I have ever reverenced my superiors, let the merit of these acts restore to life my beloved one! If from my birth I have, controlling my passions, adhered to my vows, let the fair Pramadvarā rise from the ground.'

"And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus:—'The words thou utterest, O Ruru, in thy affliction can have no effect. For, O pious man, one belonging to this world whose days are run out can never come back to life. This poor child of a Gandharva and Apsarā has had her days run out! Therefore, O child, thou shouldst not yield up thy heart to sorrow. The great gods, however, have provided before-hand a means. But if thou compliest with it thou mayest receive back thy Pramadvarā.'

"And Ruru replied, 'what is that which the gods have provided, O messenger of heaven! Tell me in full so that hearing I may comply with it. It behoveth thee to deliver me! 'And the celestial messenger said unto Ruru, 'Resign half of thy own life to thy bride, and then, O Ruru of the race of Bhrigu, thy Pramadvarā shall rise from the ground.' And Ruru replied, 'O best of celestial messengers, I give up a moiety of my own life in favor of my bride. Then let my beloved one rise up in the dress and form of love.'"

Sauti said, "Then the king of the Gandharvas (the father of Pramadvarā) and the celestial messenger, both of excellent qualities, went to the god Dharma (the Judge of the dead) and addressed him, saying, 'If it be thy will, O Dharmarāja, let the amiable Pramadvarā, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru's life.' And Dharmarāja answered, 'O messenger of the gods, if it be thy wish, let Pramadvarā the betrothed wife of Ruru, rise up endued with a moiety of Ruru's life?' "

Sauti continued:—"And when Dharmarāja had said so, that maiden of superior complexion, Pramadvarā, endued with a moiety of Ruru's life, rose as from her slumbers. This bestowal by Ruru, endowed with length of days, of a moiety of his own life to resuscitate his bride afterwards led, it was seen, to a curtailment of Ruru's life.

"And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days devoted to each other. And Ruru having obtained such a wife as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent race. And whenever he saw a serpent, he became filled with great wrath and always killed it taking up a weapon.

"One day, O Brāhmana, Ruru entered an extensive forest. And he there saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff even like to the staff of Death, for the purpose of killing it. Then the Dundubha, addressing Ruru, said, 'I have done thee no harm, O Brāhmana! Then wherefore wilt thou slay me in anger?' "

So ends the ninth Section of the Pauloma of the Adi Parva of the blessed Mahābhārata.

SECTION X.

(Pauloma Parva continued.)

Sauti said:—"And Ruru on hearing those words replied, 'My wife, dear to me as life, was bit by a snake; upon which, I made, O snake, a dreadful vow, viz, that I would kill every snake that I might see. Therefore shall I smite thee and thou shalt be deprived of life.'

"And the Dundubha replied, 'O Brāhmana, they are other snakes that bite man. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject with other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee for thou canst judge between right and wrong.'"

Sauti continued:—"And the Rishi Ruru hearing these words of the serpent, and seeing that it was perplexed with fear besides being really of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, 'Tell me fully, O Snake, who art thou thus metamorphosed?' And the Dundubha replied. 'O Ruru! I was formerly a Rishi of name Sahasrapat. And it is by the curse of a Brāhmana that I have been metamorphosed into a snake.' And Ruru asked, 'O thou best of Snakes, for what wast thou cursed by a Brahmana in wrath? And how long also shall thy form continue so?'"

And so ends the tenth Section of the Pauloma of the Adi Parva.

SECTION XI.

(*Pauloma Parva continued.*)

Sauti continued:—"The Dundubha then said, 'in former times, I had a friend Khagama by name. He was keen in his speech and possessed of spiritual power by virtue of his austeritties. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he went into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed,—Since thou hast made a powerless mock snake to frighten me, thou shalt be turned even into a venomless serpent thyself by my curse.—O ascetic, I well knew the power of his penances; therefore with an agitated heart, I addressed him thus, lowly bending with joined hands,—Friend I have done this by way of joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.—And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard,—What I have said, must come to pass. Hear what I say and lay it to thy heart. O pious one! When Ruru, the pure son of Pramati, will appear, thou shalt be delivered from the curse the moment thou seest him.—Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.'

"And that illustrious man and best of Brāhmanas then left his snake body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power. 'O thou first of created beings, verily the highest morality is sparing life. Therefore a Brāhmana should never take the life of any creature. A Brāhmana should ever be mild. This is the most sacred injunction of the Vedas. A Brāhmana should be versed in the Vedas and Vedāngas, and should inspire all creatures with confidence. He should be benevolent to all creatures, truth-speaking, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to hold the sceptre and to rule the subject are the duties of the Kshatriya. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and mighty in spiritual energy.' "

And so ends the eleventh Section of the Pauloma of the Adi Parva.

Section XII.

(Pauloma Parva continued.)

Sauti continued :—"Ruru then asked, 'O best of Dwijas, why was the king Janamejaya bent upon destroying the serpents? And why were they saved by the wise Astika? I am anxious to hear all this in detail.'

"The Rishi replied, 'O Ruru, the important history of

Astika you will learn from the lips of Brāhmanas'. Saying this, he vanished."

Sauti continued,—"Ruru rushed in search of the lost *Rishi*, and having failed to find him in all the woods, fell down on the ground, fatigued. And revolving in his mind the words of the *Rishi*, he was greatly confounded and seemed to be deprived of his senses. Regaining consciousness, he came home and asked his father (to relate the history in question). Thus asked, his father related all about the story."

So ends the twelfth Section in the Pauloma of the Adi Parva.

SECTION XIII.

(*Astika Parva*).

Saunaka said,—'For what reason did that tiger among kings, the royal Janamejaya, determine to take the lives of the snakes by means of his sacrifice? O Sauti, tell us in full the true story! Tell us also why that best of regenerate ones, that foremost of ascetics, rescued the snakes from the blazing fire? Whose son was that monarch who celebrated the snake-sacrifice? And whose son also was that best of regenerate ones?"

Sauti said,—"O best of speakers, this story of Astika is long. I will duly relate it in full, O listen!"

Saunaka said,—"I am desirous of hearing at length the charming story of that *Rishi*, that illustrious Brāhmana named Astika!"

Sauti said,—"This history, (first) recited by Krishna-Dwapāyana, is called a *Purāna* by the Brāhmanas. It was formerly narrated by my wise father, Lomaharshana, the disciple of Vyāsa, before the dwellers of the *Naimisha* forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I will narrate the history of Astika exactly as I heard it. O listen as I recite in full that sin-destroying story!

"The father of Astikâ was powerful like Prajāpati. He was a *Brahmachārin*, always engaged in austere devotions. He ate sparingly, was a mighty ascetic, and had his lust under complete control. And he was known by the name of

Jaratkāru. That foremost one among the *Yāyāvaras*, virtuous and of rigid vows, highly blessed and endued with great ascetic power, once undertook a journey over the world. He visited diverse spots, bathed in diverse sacred waters, and rested where night overtook him. Endued with great energy, he practised religious austerities hard to be practised by men of unrestrained souls. The sage lived upon air only, and renounced sleep for ever. Thus going about like a blazing fire, one day he happened to see his ancestors, hanging heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkāru addressed them, saying,—

'Who are you thus hanging, heads down, in this hole by a rope of *virana* fibres that is again secretly eaten into on all sides by a rat living here?'

"The ancestors said,—'We are *Rishis* of rigid vows, called *Yāyavaras*. We are sinking low into the earth for want of offspring. We have a son named Jaratkāru. Woe is to us! That wretch hath entered upon a life of austerities only! The fool doth not think of raising offspring by marriage! It is for that reason, *viz.*, the extinction of our race, that we are suspended in this hole. Having means, we fare like wretches that have none! O excellent one, who art thou that thus sorrowest as a friend on our account? We desire to learn, O Brāhmana, who thou art that standest by us, and why, O best of men, thou sorrowest for us that are so unfortunate!'

"Jaratkāru said,—'Ye are even *my* sires and grandsires! I am that Jaratkāru! O, tell me, how I may serve you!'

"The fathers then answered,—'Try thy best, O child, to beget a son to extend our line. Thou wilt then, O excellent one, have done a meritorious act for both thyself and ourselves! Not by the fruits of virtue, not by ascetic penances well hoarded up, one acquireth the merit which one doth by becoming a father. Therefore, O child, at our command, set thy heart upon marriage and offspring! Even this is our highest good!'

"Jaratkāru replied,—'I shall not marry for my sake, nor earn wealth for enjoyment, but I shall do so for your welfare only. According to this understanding, I shall, agreeably to the ordinance, take a wife for attaining the end. I shall not act otherwise. If a bride may be had of the same name with me, whose friends would, besides, willingly give her to me as a gift in charity, I shall wed her duly. But who will give his daughter to a poor man like me for wife? I shall, however, accept any daughter given to me in alms. I shall endeavour, ye sires, even thus to wed a wife! Having given my word, I will not act otherwise! Upon her I will raise offspring for your redemption, so that, ye fathers, attaining to eternal regions (of bliss) ye may rejoice as ye like!'"

So ends the thirteenth Section in the Astika of the Adi Parva.

SECTION XIV.

(*Astiha Parva continued.*)

Sauti said,—"That Brāhmana of rigid vows then wandered over the Earth for a wife, but a wife found he not. One day he went into the forest, and recollecting the words of his ancestors, he thrice begged in a faint voice for a bride. Thereupon Vāsuki rose and offered his sister for the *Rishi's* acceptance. But the Brāhmana hesitated to accept her, thinking her not to be of the same name with himself. The high-sould Jaratkāru thought within himself,—'I will take none for wife who is not of the same name with myself.' Then that *Rishi* of great wisdom and austere penances asked him, saying,—'Tell me truly what is the name of this thy sister, O snake!'

"Vāsuki replied,—'O Jaratkāru, this my younger sister is called Jaratkāru! Given away by me, accept this slender-waisted damsel for thy spouse! O best of Brāhmanas, for thee I reserved her. Therefore, take her!' Saying this, he offered his beautiful sister to Jaratkāru who then espoused her with ordained rites."

So ends the fourteenth Section in the Astika of the Adi Parva.

SECTION XV.

(*Astika Parva continued.*)

Sauti said,—"O foremost of persons acquainted with *Brahmā*, the mother of the snakes had cursed them of old, saying,

—'He that hath the Wind for his charioteer (*viz.*, Agni) shall burn you all in Janamejaya's sacrifice !' It was to neutralise that curse that the chief of the snakes married his sister to that high-souled *Rishi* of excellent vows. The *Rishi* wedded her according to the rites ordained (in the scriptures), and from them was born a high-souled son called Astika. An illustrious ascetic, deep in the *Vedās* and their branches, he regarded all with an even eye, and removed the fears of both his parents.

"Then, after a long space of time, a king descended from the Pāndava line celebrated a great sacrifice known as the Snake-sacrifice. After that sacrifice had commenced for the destruction of the snakes, Astika delivered the *Nāgas, viz.*, his brothers and maternal uncles and other snakes (from a fiery death). And he delivered his fathers also by begetting offspring. And by his austerities, O Brāhmana, and various vows and study of the *Vedas*, he freed himself from all his debts. By sacrifices in which various kinds of presents were made, he propitiated the gods. By adoption of the *Brahmacharyya* mode of life he conciliated the *Rishis*; and by begetting offspring he gratified his ancestors.

"Thus discharging the heavy debt he owed to his sires, Jaratkāru of rigid vows ascended to heaven with his ancesstors. Leaving Astika behind and having acquired great religious merit, Jaratkāru, after a long course of years, went to heaven. This is the story of Astika that I have related duly. Now, tell me, O tiger of Bhrigu's race, what else I shall narrate !"

So ends the fifteenth Section in the Astika of the Adi Parva.

SECTION XVI.

(*Astika Parva continued.*)

Saunaka said,—"O Sauti, relate once more in detail this history of the learned and virtuous Astika. Our curiosity to hear it is great. O amiable one, thou speakest sweetly, with proper accent and emphasis ; and we are well pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Tell us now the story as thy father had related it."

Sauti said,—"O thou that art blest with length of days, I will narrate the history of Astika as I heard it from my father !

O Brāhmana, in the golden age, Prajāpati had two fair daughters. O sinless one, the sisters were endued with wonderful beauty. Named Kadru and Vinatā, they became the wives of Kaçyapa. Gratified with them, Kaçyapa, resembling Prajāpati himself, gave each of them a boon. Kaçyapa derived great pleasure from his two wedded wives. Hearing that their lord was willing to confer on them choice blessings, those excellent ladies felt transports of joy. Kadru wished to have for sons a thousand snakes all of equal splendour. And Vinatā wished to bring forth two sons surpassing the thousand offspring of Kadru in strength, energy, size of body, and prowess. Unto Kadru her lord gave that boon about a multitude of offspring. And unto Vinatā also, Kaçyapa said, 'be it so!' Then Vinatā, having obtained her prayer, rejoiced greatly. Obtaining two sons of superior prowess, she regarded her boon fulfilled. Kadru also obtained her thousand sons of equal splendour. 'Bear the embryos carefully' said Kaçyapa, and then he went into the forest, leaving his two wives gratified with his blessings."

Sauti continued,—"O best of regenerate ones, after a long time, Kadru brought forth a thousand eggs, and Vinatā two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and out came the progeny. But the twins of Vinatā did not appear. Vinatā was jealous, and therefore she broke one of the eggs and found in it an embryo with the upper part developed but the lower undeveloped. At this, the child in the egg became angry and cursed his mother, saying,—'O mother, since thou hast prematurely broken this egg, thou shalt serve as a slave. Shouldst thou wait five thousand years, and not destroy, by breaking the other egg through impatience, the illustrious child within it, or render it half-developed, then he will deliver thee from slavery! And if thou wouldst have the child strong, thou must take tender care of the egg for all this time!' Thus cursing his mother, the child rose to the sky. O Brāhmana, even he is the charioteer of Surya, always seen in the hour of morning!

"Then at the expiration of the five hundred years, bursting open the other egg, out came Gadura, the serpent eater. O tiger of Bhrigu's race, immediately on seeing the light, that son of Vinatā left his mother. And the lord of birds, feeling hungry, mounted on his wings to seek for the food assigned to him by the great Ordainer of all."

So ends the sixteenth Section in the Astika of the Adi Parva.

SECTIO XVII.

(*Astika Parva continued.*)

Sauti said,—"O ascetic, about this time the two sisters saw Uchchaiçravas approaching near, that steed of complacent appearance who was worshipped by the gods, that gem of steeds, who arose at the churning of the Ocean for nectar. Divine, graceful, perpetually young, creation's master-piece, and of irresistible vigor, it was blest with every auspicious mark."

Saunaka asked,—'Why did the gods churn the Ocean for nectar, and under what circumstances, when, as you say, sprang that best of steeds so powerful and resplendent ?"

Sauti said,—"There is a mountain named *Meru*, of blazing appearance, and looking like a heap of effulgence. The rays of the Sun falling on its peaks of golden lustre are dispersed by them. Decked with gold and exceedingly beautiful, that mountain is the haunt of the gods and the *Gandharvas*. It is immeasurable, and unapproachable, by men of manifold sins. Dreadful beasts of prey wander over its breast, and it is illuminated by many divine herbs. It stands kissing the heaven by its height and is the first of mountains. Ordinary people can not so much as think of ascending it. It is graced with trees and streams, and resounds with the charming melody of winged choirs. Standing high for infinite ages, once the celestials sat on its begemmed peak and held a conclave. They came in quest of *amrita*, they who had practised penances and observed excellent vows. Seeing the celestial assembly in anxious consultation, Nārāyana said to Brahman,—'Do thou churn the Ocean with the gods and the *Asuras*. By doing so, *amrita* will be obtained as also all drugs and gems. O ye gods, churn the Ocean, ye will discover *amrita* !' "

So ends the seventeenth Section in the Astika of the Adi Parva.

SECTIO XVIII.

(*Astika Parva continued.*)

Sauti said,—"There is a mountain called Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There countless birds pour forth their melody, and beasts of prey roam about. The gods, the *Apsarās*, and the *Kinnaras* visit the place. Upwards it rises eleven thousand *yojanas*, and descends downwards as much. The gods, failing to tear it up, came to Vishnu and Brahman who were sitting together, and said unto them,—Devise some efficient scheme. Consider, ye gods, how Mandara may be torn up for our good!"

Sauti continued,—"Vishnu, with Brahman, assented to it, O son of Bhrigu! And the lotus-eyed one laid the hard task on the mighty Ananta the prince of Snakes. The mighty Ananta, directed thereto both by Brahman and Nārāyana, O Brāhmana, tore up tbat mountain with the woods thereon and with the denizens of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean, saying,—O Ocean, we have come to churn thy waters for obtaining nectar!' And the Ocean replied,—'Be it so, as I am to have a share of the nectar. I am able to bear the prodigious agitation of my waters by the mountain!' The gods then went to the king of the tortoises and said to him,—'O Tortoise-king, thou wilt have to hold the mountain on thy back!' The Tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

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And the gods and the *Asuras* made Mandara the churning staff and Vāsuki the cord, and set about churning the deep for *amrita*. The *Asuras* held Vāsuki by the hood and the gods held him by the tail. And Ananta who was for Nārāyana, at intervals raised the snake's hood and suddenly lowered it. And in consequence of the stretch he received at the hands of the gods and the *Asuras*, black vapours with flames issued from his mouth. These, becoming clouds charged with lightning, poured showers that refreshed the tired gods. And the flowers also that fell on all sides of the celestial from the trees on the whirling Mandara, refreshed them.

"Then, O Brāhmana, out of the deep came a tremendous roar, like unto the roar of the clouds at the Universal Dissolution. Diverse acquatic animals were crushed by the great mountain, and gave up their lives in the salt waters. And many denizens of the lower regions and the world of Varuna were killed. From the turning Mandara, large trees abounding with birds were torn up by the roots and fell into the water. And the mutual friction of those trees produced fires that blazed up frequently. And the mountain looked like a mass of dark clouds charged with lightning. O Brāhmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. Then Indra extinguished that fire by pouring heavy showers.

"After the churning, O Brāhmana, had gone on for some-time, the gums of various trees and herbs mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums vested with the properties of *amrita* and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced clarified butter by virtue of those gums and juices. But nectar did not apper even then. The gods came before the boon-granting Brahman seated on his seat and said,—'Sire, we are spent, we have not strength left to churn further. Nectar hath not yet arisen, so that now we have no resource save Nārāyana!'

"Hearing them, Brahman said to Nārāyana,—'O Lord, vouchsafe to grant the gods strength to churn afresh the deep!'

"Then Nārāyana, agreeing to grant their various prayers, said,—'Ye wise ones, I grant ye sufficient strength! Go, insert the mountain and churn the waters!'

"Re-equipped with strength, the gods recommenced the churning. After a while, the mild Moon of a thousand rays emerged from the Ocean. Thereafter Lakshmi dressed in white, then Wine, then the White steed, and then the celestial gem

Kaustubha which graces the breast of Nārāyana. Lakshmi, Wine, and the steed fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the *Asuras* set up a loud cry, saying, 'It be ours.'

"And at length rose the great elephant, Airāvana, of huge body and with two pairs of white tusks. And him took the wielder of the thunder-bolt. But the churning still went on, so that poison at last appeared. Covering the Earth, it suddenly blazed up like a fire mixed with fumes. And at the scent of the fearful *Kālakuta*, the three worlds were stupefied. And then Civa, solicited by Brahman, for the safety of the creation swallowed that poison. The divine Maheçwara of the *Mantra* form held it in his throat. And it is said that the god from that time is called *Nilukantha* (blue throated). Seeing all these wondrous things, the *Asuras* were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and *Amrita*. Thereupon Nārāyana called his bewitching *Māyā* to his aid, and assuming a ravishing female form, coquetted with the *Dānavas*. The *Dānavas* and the *Daityas*, ravished with her charms, lost their reason and unanimously placed the *Amrita* in the hands of that fair damsel."

So ends the eighteenth Section in the Astika of the Adi Parva.

SECTION XIX.

(*Astika Parva continued.*)

Sauti said,—"Then the *Daityas* and the *Dānavas* with first class armour and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the *Amrita* in his hands from those mighty *Dānavas*.

"And then all the tribes of the gods during that time of great fright drank the *Amrita* receiving it from Vishnu. And while the gods were drinking that *Amrita* after which they had so much hankered, a *Dānava* named Rāhu was drinking it in the guise of a god. And when the *Amrita* had only reached Rāhu's throat, Surya and Soma (recognised him and) communicated the fact to the gods. And Nārāyana instantly cut off with his discus the well-adorned head of the *Dānava* who was drinking the *Amrita* without permission. And the huge head of the *Dānava* cut off by the discus and resembling a mountain-peak then rose up to the sky and began to utter dreadful cries. And the *Dānava's* headless trunk, falling upon the ground and rolling thereon, made the Earth to tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rāhu's head and Surya and Soma. And to this day it swalloweth Surya and Soma, (causing the eclipses.)

And Nārāyana, quitting his ravishing female form, and hurling many terrible weapons at them, made the *Dānavas* tremble. And thus on the shores of the salt-water sea, commenced the dreadful battle of the gods and the A*suras*. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, darts, and maces, the A*suras* in large numbers vomited blood and lay prostrate on the Earth. Cut off from the trunks with sharp double-edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great A*suras* lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the Sun rose in his splendour, thousands of warriors struck one another with their weapons. And cries of distress were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another with blows of their fists. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds,—'cut' 'pierce,' 'at them,' 'hurl down,' 'advance.'

"And when the battle was raging fiercely, Nara and Nārāyana entered the field. And Nārāyana seeing the celestial bow in the hand of Nara, called to his mind his own weapon, the *Dānava*-destroying discus. And lo! the discus, *Sudarshana*, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled with great force that weapon, effulgent as blazing fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus blazing like the fire that consumeth all things at the end of time, hurled with force from the hands of Nārāyana, and falling constantly every where, destroyed the *Daityas* and the *Dānavas* by thousands. Sometimes it blazed like fire and consumed them all; sometimes it struck them down as it coursed through the sky; and sometimes, falling on the Earth, it drank their life-blood like a goblin.

"On the other side, the *Dānavas*, white as the clouds from which the rain hath fallen, possessing great strength and bold hearts, ascended the sky, and hurling down thousands of mountains continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission on the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara, coming to that dreadful conflict of the A*suras* and the *Ganas* (the followers of Rudra), and reducing to dust those rocks by means of his gold-headed arrows, covered the heavens with dust. Discomfited by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty *Dānavas* entered the bowels of the Earth, while others plunged into the sea of salt waters.

"And having gained the victory, the gods offering due respect to Mandara placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes. And the gods returning to the heavens rejoiced greatly, and the vessel of A*mrita* Indra and the other deities made over to Nara for careful keep."

And so ends the nineteenth Section in the Astika of the Adi Parva.

SECTION XX.

(A*stika Parva continued.*)

Sauti said,—"Thus have I recited to you the whole story of how A*myita* was churned out of the Ocean, and the occasion on which the horse Uchchaiçravas of great beauty and incomparable prowess was obtained. It was this horse about which Kadru asked Vinatā, saying,—'Tell me, amiable sister, without taking much time, of what color is Uchchaiçravas?'—And Vinatā answered,—'That prince of steeds is certainly white. What dost thou think, sister? Say thou what is its colour. Let us lay a wager upon it.'—Kadru replied, then—'O thou of sweet smiles, I think that horse is black in its tail. Beauteous one, bet with me that she who loseth will become the other's slave.'"

Sauti continued,—"Thus wagering with each other about menial service as a slave, the sisters went home, resolved to satisfy themselves by examining the horse the next day. And Kadru, bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse's tail in order that she might not become a slave. But her sons, the snakes, refusing to do her bidding, she cursed them, saying,—'During the snake-sacrifice of the wise king Janamejaya of the Pāndava race, Agni shall consume you all.' And the Grandsire (Brahman) himself heard this exceedingly cruel curse denounced by Kadru impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grand-sire, moved by kind consideration for his creatures, sanctioned with all the gods this curse of Kadru. Indeed, of virulent poison, great prowess, exeess of strength and ever bent on biting other creatures, as the snakes were for their posion and for the good of all creatures, their mother's conduct towards them,—those persecutors of all creatures,—was very proper. Fate always inflicts the punishment of death on those who seek the death of other creatures. The gods, having exchanged such sentiments with one another, applauded Kadru (and went away). And Brahman, calling Kasyapa to him, spake unto him these words,—'O thou pure one who overcomest all enemies, these snakes of virulent poison and huge bodies, and ever intent on biting other creatures, that thou hast begot, have been cursed by their mother. O son, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been indicated in the *Purānas.*'—Saying this, the divine Creator of the Universe propitiated Kasyapa and

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bestowed on that illustrious one the knowledge of neutralising poisons."

And so ends the twentieth Section in the Astika of the Adi Parva.

SECTION XXI.

(*Astika Parva continued.*)

Sauti said,—"Then when the night had passed away and the Sun had risen in the morning, O thou whose wealth is asceticism, the two sisters Kadru and Vinatā, having laid a wager about slavery, went with haste and impatience to view the steed Uchchaiçravas from a near point. On their way they saw the Ocean, that receptacle of waters, vast and deep, agitated and in a tremendous roar, full of fishes large enough to swallow the whale, and abounding with huge *makaras* and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals; abounding with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-god), the excellent and beautiful residence of the *Nāgas* the lord of all rivers, the abode of the subterranean fire, the friend (or asylum) of the *Asuras*, the terror of all creatures, the grand reservoir of waters, knowing no deterioration. It is holy, benefical to the gods, and the great mine of nectar; without limits, inconceivable, sacred, and highly wonderful. Dark, terrible with the voice of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high with agitation and disturbance, it seems to dance everywhere with uplifted hands represented by its surges. Full of heaving billows caused by the waxing and wanting of the moon, the parent of (Vāsudeva's great conch called) *Pānchajanya*, the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda of immeasurable prowess when he had assumed the form of a wild-boar for raising the (submerged) Earth. Its bottom, lower than the nether regions, the vow-observing regenerate *Rishi* Atri could not fathom after toiling for) a hundred years. It becomes the bed of the lotus-naveled Vishnu when at the dawn of every *Yuga* that deity of immeasurable power enjoys the deep sleep of spiritual meditation. It is the refuge of Maināka under the fear of falling thunder, and the retreat of the *Asuras* overcome in fierce encounters. It offers water as sacrificial butser to the blazing fire issuing from the mouth of *Vadavā* (the Ocean-mare). It is fathomless and without limits, vast and immeasurable, and the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands in pride of gait, like compititors in love, each eager for a meeting, forestalling the others. And they saw that it was always full, and always dancing in its waves. And they saw that it was deep and abounding with fierce *Timis* and *makaras*. And it roared constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of waters."

And so ends the twenty-first Section in the Astika of the Adi Parva.

SECTION XXII.

(*Astika Parva continued.*)

Sauti said,—"The *Nāgas* after a debate arrived at the conclusion that they should do their mother's bidding, for if she failed in obtaining her desire she might burn them all, abandoning her affection. If, on the other hand, she were graciously inclined, she might free them from her curse. They said,—'We will certainly render the horse's tail black.' And it is said that they then went and became hairs in the horse's tail.

"In the meantime, the two co-wives had laid the wager. And having laid the wager, O best of Brāhmanas, the two sisters Kadru and Vinatā, the daughters of Daksha, proceeded in great delight along the sky to see the other side of the ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all on a sudden by the wind, and roaring tremendously. Abounding with fishes capable of swallowing the whale and full of *makaras*; containing also creatures of diverse forms counted by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible; the mine of all kinds of gems; the home of Varuna (the water-god), the wonderful habitation of the *Nāgas*; the lord of rivers; the abode of the sub-terranean fire; the residence of the *Asuras* and of many dreadful creatures; the reservoir of waters; not subject to decay; romantic, and wonderful; the great mine of the *amrita* of the celestials; immeasurable and inconceivable; containing waters that are holy; filled to the brim by many thousands of great rivers; dancing as it were in waves. Such was the Ocean, full of liquid waves, vast as the expanse of the sky, deep, of body lighted with the flames of sub-terranean fire, and roaring, which the sisters quickly passed over."

And so ends the twenty second Section in the Astika of the Adi Parva.

SECTION XXIII.

(*Astika Parva continued.*)

Sauti said.—"Having crossed the Ocean, Kadru of swift speed, accompanied by Vinatā, soon alighted near the horse. They then both beheld that foremost of steeds, of great fleetness, with body white as the rays of the moon but having black hairs (in the tail). And observing many black hairs in the tail, Kadru put Vinatā who was deeply dejected into slavery. And thus Vinatā having lost the wager, entered into a state of slavery and became exceedingly sorry.

In the meantime, bursting the egg without (the help of his) mother, Garuda, of great splendor, when his time came, was born, enkindling all the points of the universe,—that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere. and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he shone terribly. Of lustre equal to that of the fire at the end of the *Yuga*, his eyes were bright like the lightning's flash. And soon after birth, that bird grew in size and increasing his body ascended the skies. Fierce and fiercely roaring, he was terrible like a second Ocean-fire. And all the deities seeing him, sought the protection of *Vibhāvasu* (Agni) And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words:—'O Agni, extend not thy body! Wilt thou consume us? Lo, this huge heap of thy flames is spreading wide!—And Agni replied.—'O ye persecuters of the *Asuras*, it is not as ye imagine! This is Garuda of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinatā. Even the sight of this heap of effulgence hath caused this delusion in you. He is the mighty son of Kasyapa, the destroyer of the *Nāgas*, engaged in the good of the gods, and the foe of the *Daityas* and the *Rakshasas*. Be not afraid of it in the least. Come with me and see.' Thus addressed, the gods along with the *Rishi*, wending towards Garuda, adored him from a distance with the following words.

"The gods said,—'Thou art a *Rishi* (*i. e.*, cognisant of all *mantras*), sharer of the largest portion in sacrifices, ever displayed in splendour, the controller of the bird of life, the presiding spirit of the animate and the inanimate universe! Thou art the destroyer of all, the creator of all; thou art Brahman of the Hiranyagarva form; thou art the lord of creation in the form of Daksha and the other *Prajāpatis*; thou art Indra (the king of the gods), thou art the steed-necked incarnation of Vishnu; thou art the arrow (Vishnu himself, as he became such in the hands of Mahādeva at the burning of *Tripura*); thou art the lord of the universe; thou art the mouth of Vishnu; thou art the four-faced *Padmaja*; thou art a Brāhmana (*i. e.*, wise), thou art Agni, Pavana, &c., (*i. e.*, the presiding deities of every object in the universe). Thou art knowledge; thou art the illusion to which we are all subject; thou art the all pervading spirit, thou art the lord of the gods; thou art the great Truth; thou art fearless; thou art ever unchanged; thou art *Brahma* without attributes; thou art the energy of the Sun, &c.; thou art the intellectual functoins;

thou art our great protector; thou art the ocean of holiness; thou art purity; thou art bereft of the attributes of darkness &c.; thou art the prossessor of the six high attributes; thou art he who cannot be withstood in contest! From thee have emanated all things; thou art of excellent deeds; thou art all that hath not been and all that hath been! Thou art pure knowledge; thou displayest to us, as Surya by his rays, this animate and inanimate universe; darkening the splendour of Surya at every moment, thou art the destroyer of all; thou art all that is perishable and all that is imperishable! O thou of the splendour of Agni, thou burnest all even as Surya in his anger burneth all creatures! O terrible one, thou risest even as the fire that destroys everything of the time of the universal dissolution! Having reached thee, O mighty Garuda, who movest in the skies, we seek thy protection, O lord of birds, whose energy is great, whose splendour is that of fire, whose brightness is as that of the lightning, whom no darkness can approach, who reachest the very clouds, who art both the cause and the effect, the dispenser of boons, and invincible in prowess! O Lord, this whole universe is rendered hot by thy splendour bright as the lustre of heated gold; Protect these high-souled gods, who, overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars! O thou best of birds, thou lord of all, thou art the son of the merciful and high-sould *Rishi* Kasyapa; therefore, be not wroth but have mercy on the universe! Thou art Supreme, O assuage thy anger, and preserve us! At thy voice, loud as the roar of the thunder, the ten points, the skies, the heavens, the Earth, and our hearts, O bird, are continuously trembling! O diminish this thy body resembling Agni! At the sight of thy splendour resembling that of Yama when in wrath, our hearts, losing all equanimity, are quaking! O thou lord of birds, be propitious to us who solicit thee! O illustrious one, bestow on us good fortune and joy!'

"And that bird of fair feathers, thus adored by the deities and diverse tribes of *Rishis*, diminished his own energy and splendour."

And thus ends the twenty-third Section in the Astika of the Adi Parva.

SECTION XXIV.

(*Astika Parva continued.*)

Sauti said,—"Then having heard about and beholding his own body, that bird of beautiful feathers diminished his size.

"And Garuda said,—'Let no creature be afraid; and as ye also are in a fright at sight of my terrible form, I will diminish my energy.'"

Sauti continued,—"Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back, wended from his father's home and arrived at his mother's side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern regions, when Surya had resolved to burn the worlds with his fierce rays."

Saunaka said,—"What for did the reverened Surya resolve at that time to burn the worlds? What wrong was done to him by the gods that provoked his ire?"

Sauti said,—"O sinless one, when Rāhu in the act of drinking nectar was discovered to the gods by Surya and Soma, the former from that time conceived an enmity towards those deities. And upon Surya being sought to be devoured by the afflicter (Rāhu), he became wroth, and thought,—'Oh, this enmity of Rāhu towards me hath sprung from my desire of benefiting the gods. And this sore evil I alone have to sustain! Indeed, at this pass help I obtain not! And the denizens of heaven see me about to be devoured and brook it quietly! Therefore for the destruction of the worlds must I strive! And with this resolution he went to the mountains of the west.

"And from that place he began to scatter his heat aronnd for the destruction of the worlds. And then the great *Rishis*, approaching the gods, spake unto them,—'Lo, in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds!' Then the gods, accompanied by the *Rishis*, wended to the Grand-sire, and said unto him,—'O what is this great heat to-day that causeth such a panic ? The Surya hath not yet risen, still the destruction (of the world) is obvious ! O Lord, what shall it be when he doth rise ?' The Grand-sire replied,—'Indeed, Surya is prepared to rise today for the destruction of the worlds ! As soon as he will appear he will burn everything into a heap of ashes. By me, however, hath the remedy been provided beforehand. The intelligent son of Kaçyapa is known to all by the name of Aruna. He is huge of body and of great splendour ; he shall stay at the front of Surya, doing the duty of charioteer and taking away all the energy of the former. And this will secure the welfare of the worlds, of the *Rishis*, and of the dwellers of heaven.' "

Sauti continued,—"Aruna, ordered by the Grand-sire, did all that he was ordered to do. And Surya rose veiled by Aruna's person. I have told thee now why the Surya was in wrath, and how Aruna also was appointed as his charioteer. Hear next of that other question propounded by thee a little while ago."

And so ends the twentyfourth Section in the Astika of the Adi Parva.

SECTION XXV.

(*Astika Parva continued.*)

Sauti said,—"Then that bird of great strength and energy and capable of going at will into every place repaired to his mother's side on the other shore of the great ocean. For thither lived Vinatā in affliction, defeated in wager and put into a state of slavery. And sometime after, on a certain occasion, Kadru calling Vinatā who had prostrated herself to the former, addressed her these words in the presence of her son,—'O gentle Vinatā, there is in the midst of the ocean, in a remote quarter. a delightful and fair region inhabited by the *Nāgas*. Bear me thither !' And then that mother of the bird of fair feathers bore (on her shoulders) the mother of the snakes. And Garuda also, directed by his mother's words, carried (on his back) the snakes. And that ranger of the skies born of Vinatā began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swooned away. And Kadru seeing her sons in that state prayed to Indra, saying,—I bow to thee, thou Lord of all the deities! I bow to thee, thou slayer of (the *Asura*) Vala! I bow to thee, thou slayer of Namuchi! O thou of a thousand eyes, lord of Cachi! by thy showers, be thou the protector of the snakes scorched by the Sun! O thou best of the deities, thou art our great protector! O Purandara, thou art able to grant rain in torrents! Thou art Vāyu (the air), thou art the clouds, thou art fire, and thou art the lighting of the skies! Thou art the propeller of the clouds, and thou hast been called the great cloud (*i. e.*, that which will darken the universe during the end of the *Yuga*)! Thou art the fierce and incomparable thunder, and thou art the roaring clouds! Thou art the Creator of the worlds and their Destroyer! Thou art unconquered! Thou art the light of all creatures, thou art *Aditya*, thou art *Vibhāvasu*, thou art the highest knowledge! Thou art wonderful, thou art a King! Thou art the best of the deities! Thou art Vishnu! Thou hast a thousand eyes, thou art a god, and thou art the final resource! Thou art, O deity, all *amrita*, and thou art the most adored *Soma!* Thou art the moment, thou art the lunar day, thou art the *lava* (minute), thou art the *kshana* (4 minutes). Thou art the lighted fortnight, and thou the dark fortnight. Thou art *kalā*, thou *kāshthā*, and thou *Truti*.* Thou art the year, thou the seasons, thou the months, thou the nights, thou the day! Thou art the fair Earth with her mountains and forests! Thou art also the firmament resplendent with the Sun? Thou art the great Ocean with heaving billows and abounding with *timis*, swallowers of *timis*, and *makaras*, and various fishes! Thou art of great renown, always adored by the wise and by the great *Rishis* with minds rapt in contemplation! Thou drinkest, for the good of all creatures, the *Soma* juice in sacrifices and the clarified butter offered with sacred invocation! Thou art always worshipped in sacrifices by Brāhmanas moved by desire of fruit. O thou incomparable mass of strength, thou art sung in the *Vedāngas!* It is for that reason that learned Brāhmanas bent upon performing sacrifices study the *Vedāngas* with every care!'"

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* There are divisions of time.—T.

And so ends the twenty-fifth Section in the Astika of the Adi Parva.

SECTION XXVI.

(*Astika Parva continued.*)

Sauti said,—"And then the illustrious one having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying,—Pour ye your vivifying and blessed drops!' And those clouds, luminous with lighting, and incessantly roaring against each other in the welkin, poured abundant water. And the sky, in consequence of those wonderful and terribly-roaring clouds that were incessantly begetting vast quantities of water, looked as if the end of the *Yuga* had come. And in consequence of the miriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. And then the sky became dark, the rays of the Sun and the Moon totally disappearing in consequence of that incessant downpour.

"And upon Indra's causing that downpour, the *Nāgas* became exceedingly delighted. And the Earth was filled with water all around. And the cool, clear water reached even the nether regions. And there were countless watery waves all over the Earth. And the snakes with their mother reached (in safety) the island called *Ramaniaka*."

And so ends the twenty-sixth Section in the Astika of the Adi Parva.

SECTION XXVII.

(*Astika Parva continued.*)

Sauti said,—"And then the *Nāgas* wetted with that shower, became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. That island had been appointed by the Creator of the Universe as the abode of the *makaras*. They had seen in that island on a former occasion a fierce *Asura* of the name of Lavana. Arrived there with Garuda, they saw there a beautiful forest washed by the waters of the sea and resounding with the music of winged choirs. And there were clusters of trees all around with various fruits and flowers. And there were also fair mansions all around; and many tanks abounding with lotuses. And it was also adorned with many fair lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grow only on the hills of Malaya, which seemed by its tallness to reach the very heavens, and which shaken by the breeze dropped showers of flowers. And there were also various other trees whose flowers were scattered all around by the breeze. And it seemed those trees bathed the *Nāgas* arrived there with showers of rain represented by their dropping flowers. And that forest was charming and dear to the *Gandharvas* and always gave them pleasure. And it was full of bees mad with the honey they sucked. And the sight of its appearance was exceedingly delightful. And in consequence of many things there capable of charming everybody that forest was fair, delightful, and holy. And echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And the snakes, arrived at that forest, began to enjoy themselves. And they commanded the lord of birds, *viz.*, Garuda, of great energy, saying convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions coursing (through the air), Garuda, after reflecting for a few moments, asked his mother

Vinatā, saying,—'Why, mother, am I to do the bidding of the snakes?' Vinatā thus questioned by him spake unto that ranger of the skies, *viz.*, her son, invested with every virtue, of great energy, and great strength as follows.

"Vinatā said,—'O thou best of birds, I have become from misfortune, the slave of her who hath the same husband with me. The snakes, by an act of deception, caused me to lose my bet and have made me so.' When his mother had told him the reason, that ranger of the skies, dejected with grief, addressed the snakes, saying,—'Tell me, ye snakes, by bringing what thing, or gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to you.'"

Sauti continued,—"The snakes, hearing him, said,—'Bring thou *amrita* by force! Then, O bird, shalt thou be freed from bondage.'"

And so ends the twenty-seventh Section in the Astika of the Adi Parva.

SECTION XXVIII.

(*Astiha Parva continued.*)

Sauti said,—"Garuda, thus addressed by the snakes, then said unto his mother,—'I shall go to bring *amrita!* I desire to eat some thing. Direct me to it.' Vinatā replied,—'In a remote region in the midst of the ocean, the *Nishādas* have their fair home. Having eaten the thousands of *Nishādas* that live there, bring thou *amrita!* But let not thy heart be ever set on taking the life of a *Brāhmana*. A *Brāhmana* of all creatures must not be slain! He is, indeed, like fire. A *Brāhmana* when angry becomes like fire or the Sun, like poison or an edged weapon. A *Brāhmana*, it hath been said, is the master of all creatures. For these and other reasons, a *Brāhmana* is the adored of the virtuous. O child, he is never to be slain by thee even in anger! Hostility with *Brāhmanas*, therefore, would not be proper under any circumstances. O sinless one, neither Agni nor Surya truly consumeth so as doth a *Brāhmana* of rigid vows when angry! By these various indications must thou know a good *Brāhmana.* Indeed, a *Brāhmana* is the first born of all creatures, the foremost of the four orders, the father and the master of all !'

"Garuda then asked,—'O mother, of what form is a *Brāhmana*, of what behaviour, and of what prowess ? Doth he shine like fire, or is he of tranquil mien ? And, O mother, it behooveth thee to tell my inquiring self, those auspicious signs by which I may recognise a *Brāhmana !*'

"Vinatā replied, saying,—'O child, him shouldst thou know as a bull amongst *Brāhmanas* who having entered thy throat would torture thee as a fish-hook or burn thee as blazing charcoal. A Brāhmana must never be slain by thee even in anger !' And Vinatā from affection for her son, again told him these words,—'Him shouldst thou know as a good Brāhmana who would not be digested in thy stomach !' And Vinatā, from parental affection, reiterated those words. And although she knew the incomparable strength of her son, she yet blessed him heartily, for deceived by the snakes she was very much afflicted by woe. And she said.—'Let Marut (the god of the winds) protect thy wings, and Surya and Soma thy vertæbral regions ; let Agni protect thy head, and the Vasus thy whole body ! I also, O child, engaged in beneficial ceremonies, shall sit here to give thee prosperity ! Go then, O child, in safety to accomplish thy purpose !' "

Sauti continued,—"Then Garuda, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon came upon the *Nishādas*, hungry and like another Yama. And bent upon slaying the Nishādas, he then raised a great quantity of dust that overspread the firmament, and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then that lord of birds obstructed the principal thoroughfare of the Nishādas by his mouth increasing its cleft at will. And the Nishādas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousands into the skies when the trees of the forest are shaken by the winds, so these Nishādas blinded by the dust raised by the storm entered the wide-extending cleft of Garuda's mouth open to receive them. And then the hungry lord of all rangers of the skies, that oppressor of enemies, endued with great strength, and moving with the greatest celerity to achieve his end, closed his mouth, killing innumerable Nishādaṣ following the occupation of fishermen."

So ends the twenty-eighth Section in the Astika of the Adi Parva.

SECTION XXIX.

(Astika Parva continued.)

Sauti continued,—"A certain Brāhmana with his wife had entered the throat of that ranger of the skies. The former began to burn the bird's throat like a piece of flaming charcoal. Him Garuda addressed, saying,—'O best of Brāhmanas, come out soon from my mouth which I open for thee! A Brāhmana must never be slain by me although he may be always engaged in sinful practices.' Unto Garuda who had thus addressed him, that Brāhmana said,—'O, let this woman of the Nishāda caste, who is my wife, also come out with me!' And Garuda said,—'Taking the woman also of the Nishāda caste with thee, come out soon. Save thyself without delay since thou hast not yet been digested by the heat of my stomach.'"

Sauti continued,—"And then that Brāhmana, accompanied by his wife of the Nishāda caste came out, and eulogising Garuda wended whithersoever he liked. And upon that Brāhmana coming out with his wife, that lord of birds, fleet as the mind, stretching his wings, ascended the skies. He then saw his father, and hailed by him, Garuda of incomparable prowess made proper answers. And the great *Rishi* (Kaçyapa) then asked him,—'O child, is it well with thee! Dost thou get sufficient food every day? Is there food in plenty for thee in the world of men?'

"Garuda replied,—'My mother is ever well. And so is my brother and so am I. But, father, I do not always obtain plenty of food for which my peace is incomplete. I am sent by the snakes to fetch the excellent *amrita.* Indeed, I shall fetch it to-day for emancipating my mother from her bondage. My mother commanded me, saying,—Eat thou the Nishādas.—I have eaten them by thousands, but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away *amrita* by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst !'

"Kaçyapa replied,—'This lake thou seest is sacred. It hath been heard of even in the heavens. There an elephant, with face downwards, continually taggeth a tortoise his elder brother. I shall speak to you in detail of their hostility in former life. I will tell you in full of their enmity in another life. Hear from me the truth, in proof whereof are they both (in this place.)

"'There was of old a great *Rishi* of the name of Vibhāvasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika. The latter was averse to keep his wealth joint with his brother's. And Supritika would always speak of partition. After a certain time his brother Vibhāvasu told Supritika,—It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. After effecting a partition they fight with each other, deluded by wealth. Then again, enemies in the guise of friends cause estrangements between ignorant and selfish men after they become separated in wealth, and pointing out faults confirm their quarrels, so that the latter soon fall one by one. Absolute ruin very soon overtakes the separated. For these reasons, the wise never speak approvingly of partition amongst brothers who, when divided, regard not the most authoritative *Çāstras* and are always in fear of each other. But as thou, Supritika, without regarding my advice, impelled by desire of separation, always wishest to make an arrangement about your property, thou shalt become an elephant'!—Supritika, thus cursed, then spake unto Vibhāvasu,—Thou also shalt become a tortoise moving in the midst of the waters !—

"'And thus on account of wealth those two fools, Supritika and Vibhāvasu, from each other's curse, have become an elephant and a tortoise. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two beings of huge bodies are engaged in acts according with their former hostility. The other amongst them, the handsome elephant of huge body, is even now approaching. Hearing his roar, the tortoise also of huge body, living within the waters, cometh out, agitating the lake violently. And seeing him, the elephant, curling his trunk, rusheth into the water. And endued with great energy, with motion of his tusks and fore part of his trunk and tail and feet, he agitates the waters of the lake abounding with fishes. And the tortoise also of great strength, with upraised head, cometh forward for an encounter. And the elephant is six *yojanas* in height and twice that measure in circumference. And the height of the tortoise also is three *yojanas* and his circumference ten. Eat thou up both of them that are madly engaged in the encounter and bent upon slying each other, and then accomplish the task that thou desirest. Eating that fierce elephant which looketh like a huge mountain and resembleth a mass of dark clouds, bring thou *amrita!*'"

Sauti continued,—"Having said so unto Garuda, he (Kaçyapa) blessed him, saying,—'Blest be thou when thou engageth with the gods in combat! Let water-pots filled to the brim, Brāhmanas, kine, and other auspicious objects, bless thee, thou oviparous one! And, O thou of great strength, when thou art engaged with the gods in combat, let the *Richs*, the *Yajus*, the *Sāmas*, the sacred sacrificial butter, all the mysteries, and all the Vedas, constitute thy strength!'

"Garuda, thus addressed by his father, wended to the side of that lake. He saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies, possessed of great swiftness of motion, seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called *Alumva* and saw many divine trees. And struck by the wind raised by his wings those trees began to shake with fear. And those divine trees having golden boughs feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the waters of the sea. And there was a large banian among them, which had grown into gigantic proportions, that spoke unto that lord of birds coursing towards it with the fleetness of the mind,—'Sit thou on this large branch of mine extending a hundred *yojanas* and eat the elephant and the tortoise.' When that best of birds, of great swiftness and of body resembling a mountain, quickly alighted, that banian, the resort of thousands of winged creatures, shook, and that bough also full of leaves broke."

And so ends the twenty-ninth Section in the Astika of the Adi Parva.

SECTION XXX.

(*Astika Parva continued.*)

Sauti said,—"The moment the arm of the tree was touched by Garuda of great might with his feet, it broke. And as it broke, it was caught by Garuda. And as he cast his eyes around in wonder after having broken that gigantic bough, he saw that a tribe of *Rishis* called Vālikhilyas were suspended therefrom with heads downwards. Having seen those regenerate *Rishis* engaged in ascetic penances suspended therefrom, Garuda said unto himself,—These are *Rishis* suspended from it! I will not kill them.' Reflecting that if that bough fell down, the *Rishis* would be slain, the mighty one held by his claws the elephant and the tortoise still more firmly. And the king of birds, from fear of slaying the *Rishis* and desire of saving them, held that bough in his beaks, and rose on his wings. The great *Rishis* seeing that act of his which was beyond even the power of the gods their hearts moved by wonder, gave that mighty bird a name. And they said,—'As this ranger of the skies rises on its wings bearing a heavy burthen, therefore, let this foremost of birds having snakes for his food be called Garuda (bearer of heavy weight)!'

"And shaking the mountains by his wings, Garuda leisurely coursed through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. Desiring as he did to save the Vālikhilyas, he saw not a spot whereon to sit. At last he went to that foremost of mountains called Gandhamādana. There he saw his father Kaçyapa engaged in ascetic devotions. Kaçyapa also saw his son, that ranger of the skies, of divine form, possessed of great splendour, and energy and strength, and endued with the speed of the wind or the mind, huge as a mountaih peak, a ready smiter like the curse of a Brāhmana, inconceivable, indescribable, frightful to all creatures, possessed of great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, *Dānavas*, and invincible *Rākshasas*, capable of splitting mountain summits and sucking the ocean itself and destroying the three worlds, fierce, and looking like Yama himself. The illustrious Kaçyapa seeing him apprhach and knowing also his motive, spoke unto him these words.

"Kaçyapa said,—'O child, do not commit a rash act, for then thou wouldst have to suffer pain! The Vālikhilyas, supporting themselves by drinking the rays of the Sun, might, if angry, blast thee!'"

Sauti continued,—"Kaçyapa then propitiated, for the sake of his son, the Vālikhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances. And Kaçyapa said,—'Ye whose whalth is asceticism, the essay of Garuda is for the good of all creatures! The task is great that he is striving to accomplish! It behoveth you to accord him your permission!'"

Sauti continued,—"Those ascetics thus addressed by the illustrious Kaçyapa, abandoned that bough and went to the sacred mountain of Himavat for purposes of ascetic penances. After those Rishis had gone away, the son of Vinatā, with voice obstructed by the bough in his beaks, asked his father

Kaçyapa saying,—'O illustrious one, where shall I throw this arm of the tree? O illustrious ane, indicate to me some region without human beings!' Then Kaçyapa spoke of a mountain without human beings, with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, that elephant, and that tortoise, proceeded with great speed towards that mountain of broad waist. The great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. Garuda, the lord of birds, then flew away for hundred thousands of *yojanas* within the shortest time. And going according to the directions of his father to that mountain almost in a moment, that ranger of the skies let fall the gigantic bough. And it fell with a great noise. And that prince of mountains shook, struck with the storm raised by Garuda's wings. And the trees thereon dropped showers of flowers. And the cliffs of that mountain decked with gems and gold and adorning that great mountain itself, were loosened and fell down on all sides. And the falling bough struck down numerous trees which, with golden flowers amid their dark foliage, shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and dyed with mountain metals, shone as if they were bathed in the rays of the sun.

"Then that best of birds, Garuda, perching on the summit of that mountain, ate both the elephant and the tortoise. And the son of *Tarkha*, endued with great speed, having eaten of the tortoise and the elephant, rose on his wings from the top of mountain summit.

"And various omens began to appear among the gods foreboding fear. Indra's favourite thunder-bolt blazed up in a fright. Meteors with flames and smoke, loosened from the welkin, shot down during the day. And the weapons of the Vasus, the Rudras, the Ādityas, the Sādhyas, the Maruts, and of all the other tribes of the gods, began to spend their force against one another. Such things had never happened even during the war of the gods and the *Asuras*. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, though cloudless, roared tremendously. And even he who was the god of gods, dropped showers of blood. And the lustre of the flowery garlands on the necks of the gods was dimmed. And their prowess suffered a diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And He of a thousand sacrifices (Indra), with the other gods, perplexed with fear at sight of those dark disasters, spoke unto Vrihaspati thus, saying,—'Why, O worshipful one, have these dark disasters suddenly arisen? No foe do I behold who would oppress us in war!' Vrihaspati answered,—'O chief of the gods, O thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penance of the high-souled great *Rishis*, the Vālikhilyas. that the son of Kaçyapa and Vinatā, a ranger of the skies endued with great strength and possessing the capacity of assuming at will any form, is approaching to take away the *Soma!* And that bird, foremost among all endued with strength, is able to rob you of the *Soma!* Everything is possible, I ween, in him: the unachievable he can achieve!' "

Sauti continued,—"Indra, having heard these words, then spoke unto those that guarded the *amrita*, saying,—'A bird endued with great strength and energy has set his heart on taking away the *amrita*. I warn you beforehand so that he may not succeed in taking it away by force! Vrihaspati has told me that his strength is immeasurable!' And the gods hearing of it were amazed and took precautions. And they stood surrounding the *amrita*, and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value, and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire mixed with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, and battle-axe, and various kinds of sharp-pointed missiles, and polished swords and maces of terrible form, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the *aurita.* Capable of splitting the towns of the *Asuras,* all displayed themselves in forms resplendent as the fire. And in consequence of the gods standing there, that [would-be] battle field, owing hundred of thousands of maces furnished with iron spikes, shone like another firmament illumined by the rays of the Sun."

So ends the thirteeth Section in the Astika of the Adi Parva.

SECTION XXXI.

(*Astika Parva continued.*)

Saunaka said,—"O son of a *Suta,* what was Indra's fault, what his act of carelessness? How was Garuda born in consequence of the ascetic penances of the Vālikhilyas? Why also had Kaçyapa—a Brāhmana—the king of birds for his son? Why too was he invincible of all creatures and unslayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the *Purāna,* I should like to hear them!"

Sauti said,—"What thou askest me is, indeed, the subject of the Purana. O twice-born one, listen as I briefly recite it all!

"Once upon a time, when the lord of creation, Kaçyapa, was engaged in a sacrifice from desire of offspring, the *Rishis,* the gods, and the *Gandharvas,* all gave him help. And Indra was appointed by Kaçyapa to bring the sacrificial fuel; and with him those ascetics the Vālikhilyas, and all the other deities. And the lord Indra, taking up according to his own strength, a weight that was mountain-like, brought it without any fatigue. And he saw on the way some *Rishis,* of bodies of the measure of the thumb, all together carrying one single stalk of a *palāça* (*Butea frondosa*) leaf. And those *Rishis* were, from want of food very lean-fleshed as if merged inth their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road coused by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind, insulting them, besides, by passing over their heads. And those *Rishis* were at this possessed with rage and sorrow. And they made preparations for a great act at which Indra was terrified. Hear, O Saunaka, of the wish for accomplishment of which those vow-observing wise, and excellent ascetics poured clarified butter on the sacrificial fire with loudly uttered *mantras* !—'There shall be another *Indra* of all the gods, capable of going everywhere at will, and of mustering at will any measure of energy, and imparting fear into the (present) king of the gods. By the fruit of our ascetic penances, let one arise, fleet as the mind, and fierce withal.' And the lord of the celestials of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing Kaçyapa. And the *Prajāpati* Kaçyapa, hearing everything from Indra, went to the Vālikhilyas and asked them if their act had been successful. And those truth-speaking *Rishis* replied to him, saying,—'Let it be as thou sayest !' And the *Prajāpati* Kaçyapa, pacifying them, spake unto them as follows :—'By the word of Brahman, this one hath been made the Lord of the three worlds ! Ye ascetics, ye also are striving to create another Indra ! Ye excellent ones, it behoveth you not to falsify the word of Brahman ! Let not also this purpose, for (accomplishing) which ye are striving, be rendered futile ! Let there spring an Indra (Lord) of winged creatures, endued with excess of strength ! Be gracious unto Indra who is a suplaint before you ! And the Vālikhilyas, thus addressed by Kaçyapa, after reverencing that first of *Munis*; *viz.*, the *Prajāpati* Kaçyapa, spake unto him.

"The Vālikhilyas said,—'O Prajāpati, this essay of us all is for an Indra ! Indeed, this essay hath also been meant for a son being bern unto thee ! Let this successful act then be accepted by thee! And in this matter do whatsoever thou seest to be good and proper!' "

Sauti continued,—"Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing, amiable, and fortunate Vinatā, her ascetic penances over, having purified herself with a bath in that season when connubial companionship might prove fruitful, approached her lord. And Kaçyapa spake unto her,—'Respected one, the sacrifice commenced by me hath borne fruit! What hath been desired by thee shall come to pass. Two heroic sons shall be born unto thee, who shall be the lords of the three worlds! By the penances of the Vālikhilyas and by virtue of the desire with which I had commenced my sacrifice, those sons shall be of exceeding good fortune and worshipped of the three worlds!' And the illustrious Kaçyapa spake unto her again,—'Bear thou these auspicious seeds with great care. These two will be lords of all winged creatures. These heroic rangers of the skies will be respected of all the worlds, and capable of assuming any form at will.'

"And the *Prajāpati*, gratified with all that took place, then addressed Him of a hundred sacrifices, saying,—'Thou shalt have two brothers of great energy and prowess, who shall be to thee even as the help-mates. From them no injury shall result unto thee. Let thy sorrow cease; thou shalt continue as the lord of all! Let not, however, the utterers of *Brahma* be ever again slighted by thee! Nor let the very wrathful ones, whose words are even as the thunder bolt, be ever again insulted by thee!' Indra, thus addressed, went to heaven, his fears dispelled. And Vinatā also, her purpose fulfilled, was exceedingly glad. And she gave birth to two sons, Aruna and Garuda. And Aruna, of undeveloped body, became the forerunner of the Sun. And Garuda was vested with the lordship of the birds. O thou of Bhrigu's race, hearken now to the mighty achievment of Garuda!"

So ends the thirty-first Section in the Astika of the Adi Parva.

SECTION XXXII.

(*Astika Parva continued.*)

Sauti said,—"O foremost of Brāhmanas, the gods having stood prepared for battle in that way, Garuda the king of birds, soon came upon those wise ones. And the god beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the *Soma* was Bhaumana (the celestial architect), of measurless might, effulgent as the electric fire and of great energy. And after a terrific encounter of only a moment, mangled by the lord of birds with his talons, beak, and wings, he lay as dead on the field. And the ranger of the skies, darkening the worlds with the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the latter, overwhelmed with that dust, swooned away. And the immortals who guarded the *amrita*, blinded by that dust, could no longer see Garuda! Even thus did Garuda agitate the region of the heavens. And even thus he mangled the gods with the wounds inflicted by his wings and beaks.

"Then the god of thousand eyes commanded Vāyu (the god of wind), saying,—'Dispell thou this shower of dust soon! O Māruta, this is, indeed, thy work!' Then the mighty Vāyu soon drove away that dust. And when the darkness had disappeared, the celestials attacked Garuda. And as he of great might was attacked by the gods, he began to roar loud, like the great cloud that appeareth in the sky at the end of the *Yuga*, frightening every creature. And that king of birds, of great energy, that slayer of hostile heroes, then rose on his wings. Him staying in the skies over the heads of the gods, all the wise ones (the celestials) with Indra amongst them covered with double-edged broad-swords, iron-maces furnished with sharp spikes, pointed lances, maces, bright arrows, and many a discus of the form of the sun. And the king of birds, attacked on all sides with showers of various weapons, fought exceedingly hard without waver-ing for a moment. And the son of Vinatā, of great prowess, blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Garuda. Overcome by the lord of birds, the Sādhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Ādityas towards the west, and the twin Açwins towards the north. Gifted with great energy, they retreated fighting, looking back every moment on their enemy.

"And Garuda had encounters with (the *Yakshas*) Açwakranda of great courage, and Rainuka, and the bold Krathanaka, and Tapana, and Uluka, and Cwasanaka, and Nimesha, and Praruja, and Pulina. And the son of Vinatā mangled them with his wings, talons, and beak, like that chastiser of enemies, the holder of *Pināka* himself in anger at the end of the *Yuga*. And those *Yakshas* of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood.

"And Garuda, depriving them of life, then went to where the *amrita* was. And he saw that it was surrounded on all sides with fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. The illustrious Garuda then assumed ninety times ninety mouths. And soon drinking in many rivers with those mouths and returning with great speed, that chastiser of enemies, having wings for his vehicle, extinguished that fire with those rivers. And extinguishing that fire, he assumed a very small form, desirous of entering into (where the *Soma* was.)"

And so ends the thirty-second Section in the Astika of the Adi Parva.

SECTION XXXIII.

(*Astiha Parva continued.*)

Sauti said,—"And that bird, assuming a golden body bright as the rays of the Sun, entered with great force (the region were the *Soma* was). like a torrent entering the ocean. And he saw placed near the *Soma* a wheel of steel, keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the splendour of the blazing sun and of terrible form, had been devised by the gods for cutting into pieces all robbers of the *Soma*. Garuda, seeing a passage through it, stopped there for a moment. Diminishing his body, in an instant he passed through the spokes of that wheel. Within the line of the wheel, he beheld, stationed there for guarding the *Soma*, two great snakes of the effulgence of blazing fire, with tongues bright as the lightning's flash, of great energy, with mouth emmitting fire, with blazing eyes, containing poison, very terrible, always in anger, and of great activity. Their eyes were ceaselessly inflamed with rage and were also winkless. He who may be seen by even one of the two would instantly be reduced to ashes. The bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinatā, that ranger of the skies, attacking their bodies, mangled them into pieces. He then approached the *Soma* without loss of time. Then the mighty son of Vinatā, taking up the *Amrita* from the place where it was kept rose on his wings with great speed, breaking into pieces the machine that had surrounded it. And the bird soon came out, taking the *Amrita* but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun.

"And the son of Vinatā then met with Vishnu on his way along the sky. And Nārāyana was gratified with that act of self-denial on the part of Gadura. And that deity knowing no deterioration said unto the ranger of the skies,—'O, I am inclined to grant thee a boon!' The ranger of the skies thereupon said,—'I shall stay above thee!' And he again spake unto Nārāyaṇa these words :—'I shall be immortal and free from disease without (drinking) *Amrita!*' Vishnu said unto the son of Vinatā,—'Be it so.' Garuda, receiving those two boons, told Vishnu,—'I also shall grant thee a boon; therefore, let the possessor of the six attributes ask of me!' Vishnu then asked the mighty carrier of great weights to become his vehicle. And he made the bird sit on the flagstaff of his car, saying,—'Even thus thou shalt stay above me!' And the ranger of the skies, of great speed, saying unto Nārāyana 'Be it so.' swifty wended on his way, mocking the wind with his fleetness.

"And while that foremost of all rangers of the skies, that first of winged creatures, Garuda, was coursing through the air after robbing the *Amrita*, Indra hurled at him his thunderbolt. Then Garuda, the lord of birds, struck with the thunderbolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying,—'I shall respect the *Rishi* (Dadhichi) of whose bone the *Vajra* hath been made. I shall also respect the *Vajra*, and thee also of a thousand sacrifices. I cast this feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.' And having said this, the king of birds cast a feather of his. And all creatures became exceedingly glad, beholding that excellent feather of Garuda so cast off by himself. And seeing that the feather was very beautiful, they said,—'Let this bird be called *Suparna* (having fair feathers).' And Purandara of a thousand eyes, witnessing this wonderful incident, thought that bird to be some great being and addressed him thus.

"And Indra said,—'O best of birds, I desire to know the limit of thy great strength! I also desire eternal friendship with thee!'"

And so ends the thirty-third Section in the Astika of the Adi Parva.

SECTION XXXIV.

(*Astika Parva continued.*)

Sauti continued,—"Garuda then said, O Purandara, let there be friendship between thee and me as thou desirest. My strength, know thou, is hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, and asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear, on a single feather of mine, O Cakra, this Earth with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their mobile and immobile objects.' "

Sauti continued,—"O Saunaka, after Garuda of great courage had thus spoken, the chief of the gods. the wearer of the (celestial) crown, the lord bent upon the good of the worlds, replied, saying,—'It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no business with the *Soma*, return it to me. Those to whom thou wouldst give it would always oppose us.' Garuda, answered,—'There is a certain reason for which the *Soma* is being carried by me. I shall not give the *Soma* to any one for drink. But, O thou of a thousand eyes, after I have placed it down, thou, O lord of the heavens, canst then, taking it up, instantly bring it away!' Indra then said,—'O oviparous one, I am highly gratified with this speech now spoken by thee! O best of all rangers of the skies, accept from me any boon that thou desirest!' "

Sauti continued,—"Then Garuda, recollecting the sons of Kadru and remembering also the bondage of his mother caused by an act of deception, owing to the well-known reason (*viz.*, the course of Aruna), said,—Although I have power over all creatures, yet I shall do your bidding. Let, O Cakra, the mighty snakes become my food!' The slayer of the *Dānavas*, having said unto him,—'Be it so,'—then went to Hari the god of gods, of great soul, and the lord of *Yogins.* And the latter sanctioned everything that had been said by Garuda, And the illustrious lord of heaven again said unto Garuda,—'I shall bring away the *Soma* when thou placest it down.'—And having said so, he bade farewell to Garuda. And the bird of fair feathers then went to the presence of his mother with great speed.

"And Garuda in joy then spake unto all the snakes,—'Here have I brought the *Amrita.* Let me place it on some *Kuça* grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by you, let my mother become from this day free, for by me hath been accomplished your bidding!' The snakes having said unto Garuda,—'Be it so,' then went to perform their ablutions. Meanwhile, Cakra taking up the *Amrita,* wended back to heaven. The snakes, after performing their ablutions, their daily devotions, and other sacred rites, returned in joy, desirous of drinking the *Amrita.* They saw that the bed of *kuça* grass whereon the *Amrita* had been placed was empty, the *Amrita* itself having been taken away hy a counter-act of deception. And they began to lick with their tongues the *kuça* grass as the *Amrita* had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the *kuça* grass too, from contact with *Amrita,* became sacred from that time. Thus did the illustrious Gadura bring *Amrita* (from the heavens) and bring it for the snakes, and thus were the tongues of snakes divided by what Garuda did.

"Then the bird of fair feathers, very much delighted, enjoyed himself in those woods accompanied by his mother. Of grand achievements, and deeply reverenced by all rangers of the skies, he gratified his mother by devouring the snakes.

"That man who would listen to this story, or read it to an assembly of good *Brāhmanas,* must surely go to heaven acquiring great merit from the ricitation of (the feats of) Garuda."

And so ends the thirty-fourth Section in the Astika of the Adi Parva.

SECTION XXXV.

(*Astika Parva continued.*)

Saunaka said,—"O son of a *Suta*, thou hast told us the reason why the snakes were cursed by their mother, and why Vinatā also was cursed by her son. Thou hast also told us about the bestowal of boons, by their husband, on Kadru and Vinatā. Thou hast likewise told us the names of Vinatā's sons. But thou hast not yet recited to us the names of the snakes. We are anxious to hear the names of the principal ones."

Sauti said,—"O thou whose wealth is ascetism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen to me!

"Cesha was born first, and then Vāsuki. (Then were born) Airāvata, Takshaka, Karkotaka, Dhananjaya, Kālakeya, the serpeht Mani, Purāna, Punjaraka and Elāpatra, Vāmana, Nila, Anila, Kalmāsha, Savala, Āryaka, Ugraka, Kalasapotaka, Surāmukha, Dadhimukha, Vimalapindaka, Āpata, Karotaka, Sankha Vālisikha, Nisthānaka, Hemaguha, Nahusha, Pingala, Vāhyakarna, Hastipada, Mudgarapindaka, Kamvala, Açwatara, Kāliyaka, Vritta, Samvartaka, Padma, Mahāpadma, Sankhamukha, Kushmāndaka, Kshemaka, Pindāraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikāda, Sānkhaçiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarāshtra, Cankhapinda, Virajas, Suvāhu, Sālipinda, Prabhakara, Hastipinda, Pitharaka, Sumukha, Kaunapāshana, Kuthāra, Kunjara, Kumuda, Kumudākshya, Tittiri, Halika, Kardama, Vahumulaka, Akarkara, Kundodara and Mahodara.

"Thus, O best of regenerate ones, have I said the names of the principal serpents. From fear of being tedious I have not said the names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee. O best of ascetics, in this world the number of snakes defies calculation, there being many thousands and milions of them.

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And thus ends the thirty-fifth Section in the Astika of the Adi Parva.

SECTION XXXVI.

(Astika Parva continued.)

Saunaka said,—"O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?"

Sauti said,—"The illustrious Cesha amongst them, of great renown, leaving his mother, practised hard penançes, living upon air and rigidly observing his vows. He practised these ascetic devosions, repairing to Gandhamādana, Vadari, Gokarna the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions some of which were sacred for their waters and other for their soil, in the rigid observance of his vows, with singleness of aim, and his passions in complete control. And the Gransire of all saw that ascetic with knotted hair clad in rags, and his flesh, skin, and sinews dried up owing to the hard penanses he was practising. And the Grandsire addressing him, *viz.*, that penance-practising one of great fortitude, said,—'What is this that thou doest, O Cesha? Let the welfare of the creatures of the world also engage thy thoughts! O sinless one, thou art afflicting all creatures by thy hard penances! O Cesha, tell me the desire implanted in thy breast!'

"And Cesha replied,—'My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies they are always jealous of one another. I am, therefore, engaged in ascetic devotions. I will not see them even. They never show any kindness for Vinatā and her son. Indeed, Vinatā's son, capable of ranging through the skies, is another brother of ours. They always envy him. And he too is much stronger owing the bestowal of that boon by our father the high-souled Kaçyapa. For these, I am engaged in ascetic penances, and I will cast off this body of mine, so that I may avoid companionship with them, even in another state of life!'

"Unto Cesha who had said so, the Grandsire said,—'O Cesha, I know the behaviour of all thy brothers, and their great danger owing to their offence against their mother! But, O Snake, a remedy (for this) hath been provided by me even before-hand! It behooveth thee not to grieve for thy brothers! O Cesha, ask of me the boon thou desirest! I have been highly gratified with thee and I will grant thee to-day a boon. O best of snakes, it is fortunate that thy heart hath been set on virtue. Let thy heart be more and more firmly set on virtue!'

"Then Cesha replied,—'O divine Grandsire, this is the boon desired by me, *viz.*, that my heart may always delight in virtue and in blessad ascetic penances, O Lord of all!'

"Brahman said,—'O Cesha, I am exceedingly gratified with this thy self-denial and love of peace! But, at my command, let this act be done by thee for the good of my creatures! Bearing properly and well this Earth with her mountains and forests, her seas and towns and retreats, so unsteady, remain thou, O Cesha, so that she may be steady!'

"Cesha said,—'O divine Lord of all creatures, O grantor of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest, hold the Earth steady. Therefore, O lord of all creatures, place her on my head!'

"Brahman said,—'O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Cesha, by holding the Earth thou shalt certainly do what is prized by me very greatly.'"

Sauti continued,—"Then the elder brother of the king of the snakes, entering a hole, passed to the other side of Earth, and holding her, supported with his head that godess with her belt of seas passing all round.

"Brahman said,—'O Cesha, O best of snakes, thou art the god Dharma, because alone, with thy huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can!'"

Sauti continued,—"The snake, Cesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahman. And the illustrious Grand-sire, the best of the immortals, then gave unto Ananta the bird of fair feathers, *viz.*, the son of Vinatā, for Ananta's help."

And so ends the thirty-sixth Section in the Astika of the Adi Parva.

SECTION XXXVII.

(*Astika Parva continued.*)

Sauti said,—"That best of snakes, *viz.*, Vāsuki, hearing the curse of his mother, reflected how to render it abortive. He held a consultation with all his brothers, Airāvata and others, intent upon doing what they deemed best for themselves.

"And Vāsuki said,—'O ye sinless ones, the object of this curse is known to you! It behoveth us to strive to neutralise it! Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother! Hearing that this curse hath been uttered in the presence of the Immutable, the Infinite, and the True one, my heart trembleth! Surely, our annihilation hath come! Otherwise why should not the Immutable Lord prevent our mother while uttering the curse? Therefore, will we consult today how we may secure the safety of the snakes! Let us not waste time. All of you are wise and discerning. We will consult together and find out the means of deliverance as (did) the gods of yore to regain lost Agni who had concealed himself within a cave, so that the Janamejaya's sacrifice for the destruction of the snakes may not take place, and so that we may not meet with destruction!

Sauti continued,—"Thus addressed, all the offspring of Kadru assembled together, and wise in counsels, submitted their opinions to one another. One party of serpents said,—'We should assume the guise of superior Brāhmanas, and beseech Janamejaya, saying,—This (intended) sacrifice of yours ought not to take place!—Other snakes thinking themselves wise, said,—

'We should all become his favorite counsellors. He will then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth will certainly ask us about his sacrifice. We will say,—It must not be!—And pointing to many serious evils in this and the next world with reasons and causes we will take care that the sacrifice may not take place. Or, let one of the snakes, approaching, bite the persons who, intending the monarch's good, and well acquainted with the rites of the snake-sacrifice, may be appointed as the sacrificial priest, so that he will die. The sacrificial priest dying, the sacrifice will not be completed. We will also bite all those who, acquainted with the rites of the snake-sacrifice, may be appointed *Ritwijas* of the sacrifice, and by that means attain our object!' Other snakes, more virtuous and kind, said,—'O, this counsel of yours is evil! It is not meet to kill Brāhmanas! In danger, that remedy is proper which is based on the practices of the righteous. Unrighteousness finally destroyeth the world!' Other serpents said,—'We will extinguish the blazing sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.' Other snakes, the best of their kind,—proposed, 'Going by night, let us steal away the vessel of *Soma* juice! That will disturb the rite. Or, in that sacrifice, let the snakes, by hundreds and thousands, bite the people, and spread terror around. Or, let the serpents defile the pure food with their food-defiling urine and dung! Others said,—'Let us become the king's *Ritwijas*, and obstruct his sacrifice by saying at the outset,—Give us the sacrificial fee!—He (the king), being placed in our power, will do whatever we like!' Others there said,—'When the king will sport in the waters, we will carry him to our home and bind him, so that the sacrifice will not take place!' Other serpents who conceived themselves wise, said,—'Approaching the king, let us bite him, so that our object will be accomplished. By his death the root of all evil will be torn up. This is the final deliberation of us all, O thou who hearest by thy eyes! Then, do that speedily what thou deemest proper!' Having said this, they looked intently at Vāsuki, that best of snakes. And Vāsuki also, after reflecting, answered the snakes, saying,—'Ye snakes, this final determination of you all doth not seem worthy of adoption! The advice of you all is not to my liking! What shall I appoint which would be for your good? I think the grace of the illustrious Kaçyapa (our father) can alone do us good! Ye snakes, my heart doth not know which to adopt of all your suggestions for the welfare of my race as also of mine! That must be done by me which would be to your weal! It is this that makes me so anxious, for the credit or the discredit (of the measure) is mine alone!'"

And so ends the thirty-seventh Section in the Astika of the Adi Parva.

SECTION XXXVIII.

(*Astika Parva continued.*)

Sauti said,—"Hearing the respective speeches of all the snakes, and hearing also the words of Vāsuki,—Elāpatra began to address them, saying,—'That sacrifice is not such that it can be prevented. Nor is king Janamejaya of the Pāndava race from whom this our great fear proceedeth, such that he can be hindered! The person, O king, who is afflicted by fate hath recourse to fate alone; nothing else can be his refuge! Ye best of snakes, this fear of ours hath fate for its root! Fate alone must be our refuge in this! Listen to what I say! When that curse was uttered, ye best of snakes, in fear I lay crouching on the lap of our mother. Ye best of snakes, and O lord (Vāsuki) of great splendour, from that place I heard the words the sorrowing gods spake unto the Grandsire! The gods said,—O Grandsire, thou god of gods, who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence? And, O Grandsire, by thee also hath been spoken, in reference to those words of hers,—*Be it so,*—We wish to know the reason why thou didst not prevent her!—Brahman replied,—The snakes have multiplied. They are cruel, terrible in form, and highly poisonous.

From desire of the good of my creatures, I did not prevent Kadru then. Those poisonous serpents that are always disposed to bite, they who bite for little faults, they who are sinful, biting for no faults, shall, indeed, be destroyed, and *not* they who are harmless and virtuous! And hear also, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yāyāvaras a great *Rishi*, known by the name of Jaratkāru, intelligent, given up to ascetic devotions, and with passions under complete control. That Jaratkāru shall have a son also given up to ascetic penances, of the name of Āstika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom!—The gods said,—O thou truth-knowing one, in whom shall Jaratkāru that first of munis, gifted with great energy and asceticism, beget that illustrious son?—Brāhman answered,—Gifted with great energy, that best of Brāhmanas shall beget a son possessed of great energy in a wife of the same name with him. Vāsuki, the king of the snakes, hath a sister of name Jaratkāru; the son, of whom I speak, shall be born in her, and he shall liberate the snakes!—'

"Elāpatra continued,—'The gods then said unto the Grandsire,—*Be it so.*—And the lord Brahman, having said so unto the gods, went to heaven. O Vāsuki, I see before me that sister of thine known by the name of Jaratkāru. For relieving us from fear, give her as alms unto him, *i. e.*, the *Rishi*. Jaratkāru, of excellent vows, who shall roam abegging for a bride. This means of release hath been heard of by me!'"

And so ends the thirty-eighth Section in the Astika of the Adi Parva.

SECTION XXXIX.

(*Astika Parva continued.*)

Sauti said,—"O best of regenerate ones, hearing these words of Elāpatra, all the serpents, in great delight, exclaimed,—'Well said, well said!' And from that time Vāsuki set about carefully bringing up that maiden, *viz.*, his sister Jaratkāru. And he took great delight in rearing her.

"And much time did not elapse from this, when the gods and the *Asuras*, assembling together, churned the abode of Varuna. And Vāsuki the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grandsire. And the gods, accompanied by Vāsuki, addressed the Grandsire, saying,—'O lord, Vāsuki is suffering great affliction from fear of (his mother's) curse! It behooveth thee to draw out the dart, begotten of the curse of his mother, that hath pierced the heart of Vāsuki desirous of the weal of his race! The king of the snakes is ever our friend and benefactor! O lord of the gods, be gracious unto him and assuage his mind's fever!'

"Brahman replied,—'O ye immortals, I have thought in my mind what ye have said! Let the king of the snakes do that which hath been communicated to him before by Elāpatra! The time hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous! Jaratkāru hath been born, and that Brāhmana is engaged in hard ascetic penances. Let Vāsuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elāpatra for the weal of the snakes is true and not otherwise!'"

Sauti continued,—"Then the king of the snakes, Vāsuki, afflicted with the curse of his mother, hearing these words of the Grandsire, and intending to bestow his sister on the *Rishi* Jaratkāru, commanded all the serpents, even large numbers of them that were ever attentive to their duties, to watch the *Rishi* Jaratkāru, saying,—'when the lord

Jaraṭkāru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.' "

And so ends the thirty-ninth Section in the Astika of the Adi Parva.

SECTION XL.

(*Astika Parva continued.*)

Saunaka said,—"O son of a *Suta*, I desire to know the reason why the illustrious *Rishi* whom thou hast named Jaratkāru came to be so called on Earth. It behooveth thee to tell us the etymology of the name *Jaratkāru*."

Sauti said,—"*Jara* is said to mean *waste*, and *Kāru* implies *huge*. This *Rishi's* body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brāhmana, the sister of Vāsuki was called Jaratkāru."

The virtuous Saunaka, when he heard this, smiled, and addressing Ugraçravas said,—"It is even so."

Saunaka then said,—"I have heard all that thou hast before recited. I desire to know how Astika was born."

Sauti, on hearing these words, began to say according to what was written in the *Çāstras*.

Sauti said,—"Vāsuki, desirous of bestowing his sister upon the *Rishi* Jaratkāru. gave the snakes (necessary) orders. But days went on, yet that wise *Muni* of rigid vows, deeply engaged in ascetic devotions, sought not for a wife. That high-souled *Rishi*, engaged in study and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole Earth and had no wish for a wife.

"Afterwards, once upon a time, there was a king, O Brāhmana, of the name of Parikshit, born of the race of the Kauravas. And, like his great-grand-father Pāndu of old, he was of mighty arms, the first of all bearers of bows in battle, and given up to hunting. And the monarch wandered about piercing deer, and wild boars, and wolves, and buffaloes, and various other kinds of wild animals. One day, having pierced, a deer with a sharp arrow and slung his bow on his back he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, bow in hand, the deer which was Sacrifice itself turned into that shape, after having pierced it. No deer that was pierced by Parikshit had ever escaped in the woods with life. This deer, however wounded as before, fled with speed, as the (proximate) cause of the king's attainment of heaven. And the deer that Parikshit,—that king of men, had pierced was lost to his gaze and drew the monarch far away into the forest. And fatigued and thirsty, he came upon a *Muni*, in the forest, seated in a cow-pen and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that *Muni* of rigid vows saying, 'O Brāhmana, I am king Parikshit the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?' But that *Muni*, observing then the vow of silence, spake not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. The *Muni* suffered him to do it without protest. And he spake not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital, but the *Rishi* continued in the same state. The forgiving Muni, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not though insulted. That tiger amongst monarchs, that foremost one of Bharata's race, also new him not for a virtuous *Rishi*. It was for this that he had insulted him so.

"That *Rishi* had a son by name *Çringin*, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times he worshipped with great attention and respect his preceptor, seated with ease on his seat and ever engaged in the good of all creatures.

"And commanded by his preceptor he was coming home when, O best of Brāhmanas, a companion of his, a *Rishi's* son named Kriça in a playful mood laughingly spake unto him. And Cringin, wrathful and like unto poison itself, hearing those words in reference to his father, blazed up in rage.

"And Kriça said,—'Be not proud, O Cringin, for ascetic as thou art and possessed of energy, thy father bears on his shoulder a dead snake. Henceforth speak not a word to sons of *Rishis* like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O best of all the *Munis*, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine.'"

So ends the fortieth Section in the Astika of the Adi Parva.

SECTION LXI.

(Astika Parva continued.)

Sauti said,—"Thus addressed, and hearing that his sire was bearing a dead snake, the powerful Cringin burned with wrath. And looking at Kriça, and speaking softly, he asked him, 'Pray, why doth my father bear today a dead snake?' And Kriça replied,—'Even as king Parikshita was roving for purposes of hunting, O dear one, he placed the dead snake on the shoulder of thy sire!'

"And Cringin asked,—'What wrong was done to that wicked monarch by my father? O Kriça, tell me this, and witness the powers of my asceticism.'

"And Kriça answered,—'King Parikshit, the son of Abhimanyu, while hunting, had wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. Seeing then thy sire, he immediately accosted him. Thy sire was then observing the vow of silence. Oppressed by hunger, thirst, and labour, the prince again and again asked thy sire sitting motionless, about the missing deer. The sage, being under the vow of silence, returned no reply. The king thereupon placed the snake on thy sire's shoulder with the end of his bow. O Cringin, thy sire engaged in devotion is in the same posture still! And the king also hath gone to his capital which is named after the elephant!' "

Sauti continued,—"Having heard of a dead snake placed upon his (father's) shoulder, the son of the *Rishi*, his eyes reddening with anger, as it were blazed up with rage. And possessed by anger, the puissant *Rishi* then cursed the king, touching water and overcome with wrath.

"And Cringin said,—'That sinful wretch of a monarch who hath placed a dead snake on the shoulder of my lean and old parent, that insulter of Brāhmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words!' "

Sauti continued,—'And having thus cursed (the king) from anger, Cringin went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with ire. And he shed tears of grief, and addressed his sire, saying,—'Father, having been informed of this thy disgrace at the hands of that wicked wretch, king Parikshit, I have from anger even cursed him; and that worst of Kurus hath richly deserved my potent curse! Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible mansions of death!' And the father said to the enraged son,—'Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him rightously. In all he does, the reigning king should by the like of us be forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king do not properly protect us, we fare very ill; we cannot perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore, reigning royalty is by all means to be forgiven. And Parikshit, like unto his great-grandsire, protecteth us as a king should protect his subjects. That penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conduceth to peace; and people do their duties and perform their rites undisturbed. The king establisheth religion and religion establisheth the kingdom of heaven. The king protecteth sacrifices from annoyance, and sacrifices please the gods. The gods cause rain, and rain produceth medicinal herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten *Veda*-studying priests. Fatigued and oppressed with hunger, that penance-practicing prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action, through childishness? O son, in no way doth the king deserve a curse from us.' "

And so ends the forty-first Section in the Astika of the Adi Parva.

SECTION XLII.

(*Astika Parva continued.*)

Sauti said,—"And Cringin then replied to his father, saying,—'Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be vain! O father, I tell thee, this (curse) can never be otherwise! I have never spoken a lie even in jest.'

"And Camika said,—'Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken a falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and eating fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts so! Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. Therefore, becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahman himself. Having adopted peacefulness myself, and with a desire also of doing good as much as lies in my power, I must do something: even must I send to that king, telling him,—O monarch thou hast been cursed by my son of tender years and undeveloyed intellect, in wrath, at seeing thy act of disrespect towards myself!—' "

Sauti continued,—"And that great ascetic, observant of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshit. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first enquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch, the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate.

"And the twice-born Gaurmukha was worshipped by the monarch with proper forms. And after resting for a while, he detailed fully to the king, in the presence of his ministers, the words of Camika, of cruel import, exactly as he had been instructed.

"And Gaurmukha said,—'O king of kings, there is a *Rishi*, Camika, by name, of virtuous soul, his passions under control, peaceful, and given up to hard ascetic devotions, living in thy dominions! By thee, O tiger among men, was placed on the shoulders of that *Rishi* observing at that time the vow of silence, a dead snake, with the end of thy bow! He himself forgave thee that act. But his son could not. And by the latter hast thou today been cursed, O king of kings, without the knowledge of his father, to the effect that within seven nights hence shall (the snake) Takshaka be thy death! And Camika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed with anger, therefore, have I been sent to thee, O king, for thy good!'

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that that foremost of *Rishis* in the forest had been observing the vow of silence, was doubly afflicted with sorrow. And seeing the kindness of the *Rishi* Camika, and his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the *Rishi*

"And then the king sent away Gaurmukha, saying,—'Let the worshipful one (Camika) be gracious to me!' And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted with his ministers. And having consulted with his ministers, the king, himself wise in counsels, caused a mansion to be erected upon one solitary column. And it was well-guarded day and night. And for its protection were placed there physicians and medicines and Brāhmanas skilled in *mantras*, all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering.

"And when the seventh day had arrived, that best of Brāhmanas, the learned Kaçyapa, was coming (towards the king's residence), desirous of treating the king (after the snake-bite). He had heard all that had taken place, *viz.*, that Takshaka, that first of snakes, would send that best of monarchs to the presence of Yama. And he thought,—'I would cure the monarch after he is bit by that first of snakes. By that I may have wealth and may acquire virtue also.' But that prince of snakes, Takshaka, in the form of an old Brāhmana, saw Kaçyapa approaching on his way, his heart set upon curing the king.

And the prince of snakes then spake unto that bull amongst *Munis*, Kaçyapa, saying,—'Whither dost thou go with such speed? What, besides, is the business upon which thou art intent?'

"And Kaçyapa, thus addressed, replied,—'Takshaka, by his poison, will to-day burn king Parikshit of the Kuru race, that oppressor of all enemies. I go with speed, O amiable one, to cure, without loss of time that king of immeasurable prowess, the sole representative of the Pāndava race, after he is bit by the same Takshaka like to Agni himself in energy.' And Takshaka answered,—'I am that Takshaka, O Brāhmana, who shall burn that lord of the earth. Stop, for thou art unable to cure one bit by me!' And Kaçyapa rejoined,—'I am sure that, possessed (as I am) of the power of learning, going thither I shall cure that monarch bit by thee!'"

And so ends the forty-second Section in the Astika of the Adi Parva.

SECTION XLIII.

(*Astika Parva continued.)*

Sauti said,—"And Takshaka, after this, answered,—'If, indeed, thou art able to cure any creature bit by me, then, O Kaçyapa, revive thou this tree bit by me! O best of Brāhmanas, I burn this banian in thy sight. Try thy best and show me that skill in *mantras* of which thou hast spoken!'

"And Kaçyapa said,—'If thou art so minded, bite thou then O king of snakes, this tree! O snake, I shall revive it though bit by thee!'"

Sauti continued,—"That king of snakes, thus addressed by the illustrious Kaçyapa, bit then that banian tree. And that tree bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kaçyapa, saying,—O first of Brāhmanas, try thy best and revive this lord of the forest!'"

Sauti continued,—"The tree was reduced to ashes by the poison of that king of snakes. But taking up those ashes, Kaçyapa spoke these words:—'O king of snakes, behold the power of my knowledge as applied to this lord of the forest! O snake, in thy very sight I shall revive it.' And then that best of Brāhmanas, the illustrious and learned Kaçyapa, revived by his learning, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka, seeing the tree revived by the illustrious Kaçyapa said unto him,—'It is not wonderful in thee that thou shouldst destroy my poison or that of any one else like myself. O thou whose wealth is asceticism, desiring what wealth goest thou thither? The reward thou hopest to have from that best of monarchs, even I will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brāhmana's curse and whose period itself of life hath been shortened. In that case, this blazing fame of thine that hath overspread the three worlds will disappear like the Sun when deprived of his splendour (on the occasion of eclipses)!'

"Kaçyapa said,—'I go there for wealth; give it unto me, O snake, so that taking thy gold, I may return!' Takshaka answered,—'O best of regenerate ones, even I will give thee wealth more than what thou expectest from that king. Therefore, cease to go.'"

Sauti continued,—"That best of Brāhmanas, Kaçyapa, of great prowess and intelligence, hearing those words of Takshaka, sat in *yoga* meditation over the king. And that foremost of *Munis, viz.*, Kaçyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pāndava race had really run out, returned, receiving from Takshaka as much wealth as he desired.

"And upon the illustrious Kaçyapa retracing his steps, Takshaka at the proper time speedily entered the city of Hastināpura. And on his way he heard that the king was living very carefully, protected by means of poisonneutralising *mantras* and medicines."

Sauti continued,—"The snake thereupon reflected, saying,—

The monarch must be deceived by me with my power of illusion. But what must be the means?' Then Takshaka sent to the king some snakes in the guise of ascetics taking with them fruits, *kuça* grass, and water (as presents). And Takshaka, addressing them, said,—'Go ye all to the king, alleging urgent business, without any sign of impatience, as if to make the monarch only accept the fruits and flowers and water (that ye shall carry as presents unto him)!'"

Sauti continued,—"Those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king *kuça* grass, and water, and fruits. And that foremost of kings, of great prowess, accepted those offerings. And after their business was finished, he said unto them,—'Retire.' Then after those snakes disguised as ascetics had gone away, the king addressed his ministers and friends, saying,—'Eat ye, with me, all these fruits of excellent taste brought by the ascetics!' Impelled by fate and the words of the *Rishi*, the king, with his ministers, entertained the desire of eating those fruits. The particular fruit, within which Takshaka was, sought to be eaten by the king himself. And when he was eating the fruit, there appeared, O Saunaka, an ugly insect in it, of shape scarcely discernible, of eyes black, and color coppery. And that foremost of kings, taking that insect, addressed his councillors, saying,—'The Sun is setting; today I have no more fear from poison. Therefore, let this insect, becoming Takshaka, bite me, so that my sinful act may be expiated and the words of the ascetic rendered true!' And those councillors also, impelled by fate, approved of that speech. And then the monarch smiled losing his senses, his hour having come. And he quickly placed that insect on his neck. And as the king was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been offered to the king, coiled himself round the neck of the monarch. And quickly coiling round the king's neck and uttering a tremendous roar. Takshaka, that lord of snakes, bit that protector of the earth."

So ends the forty-third Section in the Astika of the Adi Parva

SECTION XLIV.

(*Astiha Parva continued.*)

Sauti said,—"Then the councillors beholding, the king in the coils of Takshaka, became pale with fear and wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief, they saw Takshaka, the king of snakes, the wonderful serpent, coursing through the blue sky like a streak, of the hue of the lotus, looking very much like the vermeil-colored line on a woman's crown dividing in the middle the dark masses of her hair.

"And the mansion in which the king was living, blazed up with Takshaka's poison. And the king's councillors on beholding it fled away in all directions. And the king himself fell down as if struck with lightning.

"And when the king was laid low by Takshaka's poison, his councillors, with the royal priest—a holy Brāhmana,—performed all his last rites. All the citizens, assembling together, made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru's race, by the name of Janamejaya. And that best of monarchs. Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son of Parikshit that bull amongst the Kurus, ruledeth kingdom like his heroic great-grand-father (Yudhishthira). And the ministers of the youthful monarch, beholding that he could now keep his enemies in check, went to Suvarnavarmana, the king of Kāçi and asked him his daughter Vapushtamā for a bride And the king of the Kāçi, after due inquiries, bestowed, with ordained rites, his daughter Vapushtamā on that mighty hero of Kuru's race. And the latter, receiving his bride, became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs passed his time in pleasure as Pururavas of old did on receiving the celestial damsel Urvasi. Herself fairest of the fair, the damsel Vapushtamā too, devoted to her lord and celebrated for her beauty, having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure."

And so ends the forty-fourth Section in the Astika of the Adi Parva.

SECTION XLV.

(*Astika Parva continued.*)

"Meanwhile, the great ascetic Jaratkāru wandered over the whole Earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult to be practised by the immature, and bathing also in various sacred waters. And the *Muni* had air alone for his food, and was free from desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And one day he saw the spirits of his ancestors hanging, heads down, in a hole, by a cord of *virana* roots having only one thread entire. And that single thread even was being gradually eaten away by a large rat dwelling in that hole. And the *Pitris* in that hole were without food, emaciated, pitiable, and eagerly wining desirous of salvation. And Jaratkāru, approaching the pitiable ones, himself in humble guise, asked them,—'Who are ye hanging by this cord of *vïrana* roots? The single weak root, that is still left in this cord of *virana* roots already eaten away by the rat dwelling in this hole, is itself being gradually eaten away by the same rat with his sharp teeth. The little that remains of that single thread will Soon be cut away. It is clear ye shall then have to fall down into this pit with faces downwards. Seeing you faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to you! Tell me quickly whether this calamity can be relieved by a fourth, a third, or even with a half of this my asceticism. O, relieve yourselves with even the whole of my asceticism! I consent to all this. Do ye as ye please!'

"The Pitris said,—'Venerable *Brahmachārin*, thou desirest to relieve us! But, O foremost of Brāhmanas, thou canst not dispel our affliction by thy asceticism! O child, O first of speakers, we too have the fruits of our asceticism. But, O Brāhmana, it is for the loss of children that we are falling down into this unholly hell! The Grand-sire himself hath said that a son is a great merit. Prone as we are in this hole, our ideas are no longer clear! Therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, thou who thus from kindness grievest for us worthy of pity and greatly afflicted! O Brāhmana, listen, who we are.

"'We are *Rishis* of the Yāyāvara sect, of rigid vows. And, O *Muni*, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed; we have a thread yet. But we have one only thread now. It matters little, however, whether he is or is not. Unfortunate as we are, we have a thread in one known as Jaratkāru. The unfortunate one has crossed their *Vedas* and the branches and has adopted asceticism alone. Of soul under complete control, of desires set high, observant of vows, and deeply engaged in ascetic penances, by him, from temptation of the merits of asceticism, have we been reduced to this deplorable state! He hath no wife, no son, no relatives. Therefore, do we hang in this hole, our consciousness gone, like men having none to take care of us! If thou meetest him, O tell him, from thy kindness to ourselves,—Thy Pitris, in sorrow, are hanging with faces downwards in a hole. Holy one, take a wife and beget children. O thou of ascetic wealth, thou art, O amiable one, the only thread that remaineth in the line of thy ancestors!—O Brāhmana, the cord of *virana* roots that thou seest we are hanging by, is the cord representing our multiplied race. And O Brāhmana, those threads of the cord of *Virana* roots that thou seest have been eaten away, are ourselves who have been eaten up by Time. This root that thou seest hath been half-eaten and by which we are hanging in this hole, is he that hath adopted ascetisim alone! The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkāru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches! And upon our going down into this hole with all our relatives, eaten up by Time, even he shall sink with us into hell! O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkāru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brāhmana, from thy kindness towards ourselves, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grievest for us all like a friend? We wish to hear who thou art that stayest here!' "

So ends the forty-fifth Section in the Astika of the Adi Parva.

SECTION XLVI.

(*Astika Parva continued.*)

Sauti said,—"Jaratkāru, hearing all this, became excessively sorry. And from sorrow he spake unto those Pitris in words obstructed by tears. And Jaratkāru said,—'Ye are even my fathers and grand-fathers gone before me! Therefore, tell me what must I do for your welfare! I am that sinful son of yours, *viz.*, Jaratkāru! Punish me of sinful deeds, worthless as I am!'

"The Pitris replied, saying,—'O son, by good luck hast thou arrived at this spot in course of thy rambles! O Brāhmana, why hast thou not taken a wife?'

"Jaratkāru said,—'Ye Pitris, this desire hath always existed in my heart that I would, with vital seed drawn up, carry his body to the other world! My mind hath been possessed with the idea that I would not take a wife. But ye grandsire, having seen you hanging like birds, I have diverted my mind from the *Brahmacharya* mode of life. I will truly do what you like! I will certainly marry, if ever I get a maiden of my own name. I shall accept her who, bestowing herself of her own accord, shall be as alms unto me, and whom I shall not have to maintain! I shall marry if I get such a one; otherwise, I shall not. This is the truth, ye grandsire! And the offspring that will be begot upon her shall be your salvation. And, ye Pitris of mine, ye shall live for ever in blessedness and without fear of fall!' "

Sauti continued,—"The *Muni*, having said so unto the Pitris, wandered over the Earth again. And, O Saunaka, old as he was, he obtained not a wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest, he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said,—'I will ask for a bride, distinctly repeating those words thrice.' And he said,—'Whatever creatures are here, mobile and immobile, or whatever that are invisible, O, hear my words! My ancestors, afflicted with grief, have directed me that am engaged in the most severe penances, saying,—Marry thou for the acquisition of a son!—O ye, directed by my ancestors, I am roaming in poverty and sorrow, over the wide world for wedding a maiden that I may obtain as alms! Let that creature, amongst those I have addressed, who hath a daughter, bestow her on myself that am roaming on all sides! Such a bride as is of the same name with me, to be bestowed on me as alms, and whom, besides, I shall not maintain, O bestow on me!' Then those snakes that had been set upon Jaratkāru's track, ascertaining his inclination, gave information to Vāsuki. And the king of the snakes, hearing their words, took with him that maiden decked with ornaments, and went into the forest unto that *Rishi*. And, O Brāhmana, Vāsuki the king of the snakes, having gone there, offered that maiden as alms unto that high-souled *Rishi*. But the *Rishi* did not at once accept her. And the *Rishi*, thinking her not to be of the same name with himself, and seeing that the question of her maintenance also was unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vāsuki the maiden's name, and also said unto him,—'I shall not maintain her!'"

And so ends the forty-sixth Section in the Astika of the Adi Parva.

Section XLVII.

(*Astika Parva continued.*)

Sauti said,—"Then Vāsuki spake unto the *Rishi* Jaratkāru these words:—'O best of Brāhmanas, this maiden is of the same name with thee! She is my sister and hath ascetic merit. I will maintain thy wife; accept her! O thou of ascetic wealth, I shall protect her with all my ability. And, O foremost of great *Munis*, she hath been reared by me for thee!' And the *Rishi* replied,—'This is appointed between us that I shall not maintain her; and she shall not do aught that I do not like. If she do, I leave her!'"

Sauti continued,—"When the snake had promised, saying,—'I shall maintain my sister,' Jaratkāru then went to the snake's home. Then that first of *mantra*-knowing Brāhmanas, observant of rigid vows, that virtuous and veteran ascetic, took her hand presented to him with ordained *mantras*. And taking his bride with him, adored by the great *Rishi*, he entered the delightful chamber setapart for him by the king of the snakes. And in that chamber was a bedstead covered with very valuable coverlets. And Jaratkāru lived there with his wife. And the excellent *Rishi* made an appointment with his wife, saying,—'Nothing must ever be done or said by thee that is against my liking. And upon thy doing any such thing I will leave thee and no longer continue in thy house. Bear these words in mind that have been spoken by me!'

"And then the sister of the king of the snakes, in great anxiety and grieving exceedingly, spoke unto him, saying,—'Be it so.' And moved by the desire of doing good to her relatives, that damsel, of unsullied reputation, began to attend upon her lord with the wakefulness of the dog, the timidity of the deer, and knowledge of signs possessed by the crow. And one day, when her season arrived, the sister of Vāsuki, having purified herself by a bath according to the custom, approached her lord the great *Muni*. And thereupon she conceived. And the embryo was like unto a flame of fire, possessed of great energy, and resplendent as fire itself. And it grew like the moon in the lighted fortnight.

"And one day, within a short time, Jaratkāru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the Western mountain. And, O Brāhmana, as the day was fading, she, the excellent sister of Vāsuki, became thoughtful, fearing the loss of her husband's virtue. And she thought,—'What should I now do? Shall I wake my husband or not? He is exacting and punctilious in his religious duties. How can I so act as not to offend? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue, I ween, is the greater of the two evils. Again, if I wake him, he will be angry. But if twilight passeth away without his prayers being said, he shall certainly sustain loss of virtue!'

"And, having resolved at last, the sweet-speeched Jaratkāru, the sister of Vāsuki, spake softly unto that *Rishi* resplendent with ascetic penances and lying prostrate like a flame of fire.—'O thou of great good fortune, awake, the sun is setting! O thou of rigid vows, O illustrious one, adore the twilight after touching water! The time for the evening *homa* hath come? Twilight, O lord, is even now gently covering the western side!'

"The illustrious Jaratkāru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger.—O amiable one of the Nāga race, thou hast insulted me! I shall no longer abide with thee, but shall go whithersoever I came from. O thou of beautiful thighs, I believe in my heart that the sun hath no power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I, a virtuous person, or those that are like me!' Jaratkāru, the sister of Vāsuki, thus addressed by her lord, began to quake with terror, and she spake unto him, saying,—'O Brāhmana, I have not waked thee from desire of insult; but I have done it that thy virtue may not sustain any loss!"

"The *Rishi* Jaratkāru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying,—'O thou fair one, never have I spoken a falsehood! Therefore, go I shall! This was also the appointment between ourselves made by me with thee! O amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother when I am gone that I have left thee! And upon my going away, it behoveth thee not to grieve for me!'

"Thus addressed, Jaratkāru, the fair sister of Vāsuki, of faultless features, filled with anxiety and sorrow, having mustered sufficient courage and patience, though her heart was still quaking, then spake unto the *Rishi* Jaratkāru. Her words were obstructed with tears and her face was colorless with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said,—'It behoveth thee not to leave me without fault. Thou treadest ever the path of virtue! I too have been in the same path, with heart fixed on the good of my relatives. O best of Brāhmanas, the object for which I was bestowed on thee hath not been accomplished yet? Unfortunate as I am, what shall Vāsuki say unto me? O excellent one, the offspring desired of thee by my relatives afflicted by a mother's curse, doth not yet appear! The welfare of my relatives dependeth on the acquisition of an offspring from thee! And in order that my connection with thee may not be fruitless, O illustrious Brāhmana, moved by the desire of doing good to my race do I entreat thee! O excellent one, high-souled as thou art, why shalt thou leave me who am faultless? This conception of mine is as yet indistinct!'

"Thus addressed, the *Muni* of great ascetic merit spake unto his wife Jaratkāru these words that were proper and suitable to the occasion. And he said,—'O fortunate one, the being thou hast conceived, even like unto Agni himself, is a *Rishi* of soul highly virtuous, and a master of the *Vedas* and their branches.'

"Having said so, the great *Rishi* Jaratkāru, of virtuous soul, went away, his heart firmly fixed on practising again the severest penances."

And so ends the forrty-seventh Section in the Astika of the Adi Parva.

SECTION XLVIII.

(*Astika Parva continued.*)

Sauti said,—"O thou of ascetic wealth, soon after her lord had left her, Jaratkāru went to her brother. And she told him everything that had happened. And the prince of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still.

"And he said,—'Thou knowest, O amiable one, the purpose of thy bestowal, the reason thereof! If from that union, for the welfare of the snakes, a son be born, then he, possessed of energy, will save us all from the snake-sacrifice! The Grandsire had said so of old in the midst of the gods. O fortunate one, hast thou conceived from thy union with that best of *Rishis?* My heart's desire is that my bestowal of thee on that wise one may not be fruitless! Truly, it is not proper for me to ask thee about this! But from the gravity of the interests I ask thee this! Knowing also the obstinacy of thy lord ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract the terribly afflicting dart that is implanted from a long time past in my heart!'

"Jaratkāru, thus addressed, consoling Vāsuki the king of the snakes, atlength replied, saying,—'Asked by me about offspring, the high-souled and mighty ascetic said—*there is,*—and then he went away. I do not remember him to have ever before spoken even in jest aught that is false. Why should he, O king, speak a falsehood on such a serious occasion? He said,—Thou shouldst not grieve, O daughter of the snake race, about the intended result of our union! A son shall be born to thee, resplendent as the blazing sun!—O brother, having said this to me, my husband of ascetic wealth hath gone away. Therefore, let the deep sorrow cherised in thy heart disappear!"

Sauti continued,—"Thus addressed, Vāsuki, the king of snakes, accepted those words of his sister, and in great joy said,—'Be it so!' And the chief of snakes then adored his uterine sister with his best regards, gift of wealth, and fitting eulogies. Then, O best of Brāhmanas, the embryo gifted with great energy and great splendour, began to develop, like the moon in the heavens in the lighted fortnight.

"And in due time, the sister of the snake, O Brāhmana, gave birth to a son of the splendour of a celestial child, who became the reliever of the fears of his paternal ancestors and maternal relatives. The child grew up there in the house of the king of the snakes. He studied the *Vedas* and their branches with the ascetic Chyavana the son of Bhrigu. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known in the world was *Astika*. And he was known by the name of Āstika (*whoever is*) because his father had gone to the woods, saying,—*There is*, when he was in the womb. Though but a boy he had great gravity and intelligence. And he was reared with great care in the palace of the king of the snakes. And he was like the illustrious lord of the celestials, *viz.*, Mahādeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes!"

And so ends the forty-eighth Section in the Astika of the Adi Parva.

SECTION XLIX.

(Astika Parva continued.)

Saunaka said,—"Tell me again, in detail, all that king Janamejaya had asked his ministers about his father's ascension to heaven."

Sauti said,—"O Brāhmana, hear all that the king asked his ministers, and all that they said about the death of Parikshit!

"Janamejaya asked,—'Know ye all that befell my father? How did that famous king, in time, meet with his death? Hearing from you the incidents of my father's life in detail, I shall ordain something if it be for the benefit of the world! Otherwise, I shall do nothing.'

"The ministers replied,—'Hear, O monarch, what thou hast asked, *viz.*, an account of thy illustrious father's life, and how also that king of kings left this world. Thy father was virtuout and high-souled, and always protected his people. O hear how, that high-souled one conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the practice of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. He had none who hated him and he himself hated none. Like unto Prajāpati (Brahman) he was equally disposed towords all creatures. O monarch, Brāhmanas and Kshatriyas and Vaiçyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially cherished by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like a second *Shoma*. Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of severe prowess, he was the disciple, in the science of arms, of *Curudwat*. And, O Janamejaya, thy father was dear unto Govinda! Of great fame, he was loved by all men. And he was born in the womb of Uttarā when the Kuru race was almost extinct. And, therefore, the mighty son of Abhimanyu came to be called *Parikshit* (born in an extinct line). Well-versed in the interpritation of treatises on the duties of kings, he was gifted with every virtue. Of passions under complete control, intelligent, possessing a retentive memory the practiser of all virtues, the conqueror of the six passions, of powerful mind, surpassing all, and fully acquainted with the science of morality and political converse, thy father ruled over these subjects for sixty years. And he then died, making all his subjects deeply sorry. And, after him, O first of men, thou hast acquired this hereditary kingdom of the Kurus, for the last thousand years. Thou wast installed while a child thou art thus protecting every creature !'

"Janamejaya said,—'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grandsires ever engaged in great achievements ! How did my father, blessed with so many virtues, meet with his death ? Describe everything to me as it fell out. I am desirous of hearing it from you !' "

Sauti continued,—"Thus directed by the monarch, those councillors, ever solicitous of the good of the king told him everything exactly as it had occurred.

"And the councillors said,—'O king, that father of thine, that protector of the whole Earth, that foremost of all persons obedient to the scriptures, became addicted to the sports of the field, even as Pāndu of mighty arms, that foremost of all bearers of the bow in battle He made over to us all the affairs of state, from the most trivial to the most important. One day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. He could not, however, come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. He then saw in the deep woods an excellent *Rishi*. And the *Rishi* was then observing the vow of silence. The king asked him, but though asked he made no reply. Atlast the king, tired with exertion and hunger, suddenly became angry with that *Rishi* sitting motionless like a piece of wood in observance of his vow of silence. Indeed, the king knew not that he was a *Muni* observing the vow of silence. Swayed by anger, thy father insulted him. O excellent one of the Bharata race, the king, thy father, taking up from the ground with the end of his bow a dead snake placed it on the shoulders of that *Muni* of pure soul. But the *Muni* spake;

not a word good or bad and became not angry. He continued in the same posture, bearing the dead snake."

And so ends the forty-ninth Section in the Astika of the Adi Parva.

SECTION L.

(Astika Parva continued.)

Sauti continued,—"The ministers said,—'That king of kings then. tired with hunger and exertion, and having placed the snake upon the shoulder of that *Muni*, came back to his capital. The *Rishi* had a son, born of a cow, of name Cringin. He was widely known, possessed of great prowess and energy, and very wrathful. Going (every day) to his preceptor he was in the habit of worshipping him. Commanded by him, Cringin was returning home, when he heard from a friend of his about the insult to his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a statue, upon his shoulder a dead snake placed thereon. O king, the *Rishi* insulted by thy father, was severe in ascetic penances, the foremost of *Munis*, the controller of passions, pure, and ever engaged in wonderful acts. His soul was enlightened with ascetic penances, and his organs and their functions were under complete control. His practices and his speech were both handsome. He was contented and without avarice. He was without meanness of any kind and without envy. He was old and in the observance of the vow of silence. And he was the refuge whom all creatures might seek in distress.

"Such was the *Rishi* insulted by thy father! The son, however, of that *Rishi*, in wrath, cursed thy father. Though young in years, the powerful one was old in ascetic splendour. Speedily touching water, he spake, from anger and burning as it were with energy, these words in allusion to thy father:— Behold the power of my asceticism! Directed by my words, the snake Takshaka of pewerful energy and virulent poison, shall, within seven nights hence, burn with his poison, the wretch that hath placed the dead snake upon my unoffending father! And having said this, he went to where his father was. And seeing his father he told him of his curse. That tiger among *Rishis* thereupon sent to thy father a disciple of his, named Gaurmukha, of amiable manners and possessed of every virtue. And having rested awhile (after arrival at court) he told the king everything, saying in the words of his master,—'Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison! Therefore, O king, be careful.'—O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.

"'And when the seventh day had arrived, a Brāhmana *Rishi*, named Kāçyapa, desired to come to the monarch. But the snake Takshaka saw Kāçyapa. And the prince of snakes spake unto Kāçyapa without loss of time, saying,—Where dost thou go so quickly, and what is the business after which thou goest?—Kāçyapa replied, saying,—O Brāhmana, I am going wither king Parikshit, that best of the Kurus, is. He shall to-day be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death!—Takhaka answered, saying,—Why dost thou seek to revive the king to be bitten by me? I am that Takshaka. O Brāhmana, behold the wonderful power of my poison! Thou art incapable of reviving that monarch when bit by me!—So saying, Takshaka, then and there, bit a lord of the forest (a banian tree). And the banian, as soon as it was bit by the snake, was converted into ashes. But Kāçyapa, O king revived it. Takshaka thereupon tempted him, saying,—Tell me thy desire. And Kāçyapa too, thus addressed, spake again unto Takshaka, saying,—I go there from desire of wealth.—And Takshaka, thus addressed, then spake unto the high-souled Kāçyapa in these soft words:—O sinless one, take from me more wealth than what thou expectest from that monarch, and go back thy way!—And Kāçyapa, that foremost of men, thus addressed by the snake, and receiving from him as much wealth as he desired, wended back his way.

"And on Kāçyapa wending back his way, Takshaka, approaching in disguise, blasted with the fire of his poison thy virtuous father, that first of kings, then staying in his mansion with all precautions. And after that, thou wast, O tiger among men, been installed (on the throne). And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account be. And hearing all about the discomfiture of the monarch thy father, and of the insult to the *Rishi* Utanka, appoint thou that which should follow!'"

Sauti continued,—"King Janamejaya, that chastiser of enemies, then spake unto all his ministers. And he said,—'Whence have ye learnt all that happened unto that banian reduced to ashes by Takshaka, and which, wonderful as it is, was afterwards revived by Kāçyapa? Assuredly, my father could not have died, for the poison could have been neutralised by Kāçyapa with his *mantras*. That worst of snakes, of sinful soul, thought within his mind that if Kāçyapa revived the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brāhmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, how ye saw or heard what happened in the deep solitude of the forest,—*viz.*, the words of Takshaka and the speeches of Kāçyapa. Having known it, I shall devise the means of exterminating the snake race!'

"The ministers said,—'Hear, O monarch, of him who told us before of the meeting between that foremost of Brāhmanas and that prince of snakes in the woods. A certain person, O monarch, had climbed that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived either by the snake or by the Brāhmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brāhmana. That man, a Brāhmana's menial, having come to us represented fully everything as it happened between Takshaka and the Brāhmana. Thus have we told thee, O king, all that we have seen and heard. And having heard it, O tiger among kings, ordain that which should follow!' "

Sauti continued,—"King Janamejaya, having listened to the words of his ministers, afflicted with grief, began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to breathe long and hot breaths, and shed tears, and shriek aloud. And possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if setting something in his mind, the angry monarch, addressing all his ministers, said these words :—

"I have heard your account of my father's ascension to heaven. Know ye now what my fixed resolve is. I conceive, no time must be lost in avenging this injury upon the wretch Takshaka that slew my father! He burnt my father making Cringin only a secondary cause. From malignity alone he made Kāçyapa return. If that Brāhmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kāçyapa and the precautionary measures of his ministers? From ignorance of the effects of my wrath, he prevented Kāçyapa—that excellent of Brahmanas—whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great on the part of the wretch Takshaka who gave wealth unto that Brāhmana in order that he might not revive the king. I must now avenge myself on my father's enemy to please myself, the *Rishi* Utanka, and you all!' "

So ends the fiftieth Section in the Astika of the Adi Parva.

SECTION LI.

(*Astika Parva continued.*)

Sauti said,—"King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination of performing a Snake-sacrifice. And that lord of the Earth—that tiger of the Bharata race—the son of Parikshit, then called his priest and *Ritwijas*. And accomplished in speech, he spake unto them these words relative to the accomplishment of his great task :—'I must avenge on the wretch Takshaka who slew my father. Tell me what I must do. Do ye know any act by which I may cast into the blazing fire the snake Takshaka with his relatives? I desire to burn that wretch even as he burnt of yore by the fire of his poison my father!'

"The chief priests answered,—'There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the Snake-sacrifie, and is read of in the *Purāna*. O king, thou alone art the accomplisher of it, and no one else! Men versed in the *Purānas* have told us, there *is* such a sacrifice.'"

Sauti continued,—"Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of the eater of the sacrificial butter. The king then said unto those Brāhmanas versed in *mantras*,—'I shall make preparations for that sacrifice. Tell me the things that are necessary!' And the king's *Ritwijas*, O excellent Brāhmana, versed in the *Vedas* and wise in knowledge, measured, according to the scriptures, the land for the sacrificial platform. And the platform was decked with much valuable wealth and with Brāhmanas. And it was full of wealth and paddy. And the *Ritwijas* sat upon it at their ease. And after the sacrificial platform had been thus constructed according to rule and as desired, they installed the king in the Snake-sacrifice for the attainment of its object. And before the commencement of the Snake-sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a *Suta* by caste well acquainted with the *Purānas*, said,—'The soil upon which and the time at which the measurement for the sacrificial platform has been made, indicate that this sacrifice will not be completed, a Brāhmana becoming the reason thereof.' Hearing this, the king, before his installation, gave orders to his gate-keepers not to admit anybody without his knowledge."

So ends the fifty-first Section in the Astika of the Adi Parva.

SECTION LII.

(*Astika Parva continued.*)

Sauti said,—"The Snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering proper *mantras.* And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon one another. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old and the young, all fell alike into the fire, uttering various cries. Those measuring a *cross*, and those measuring a *yojana*, and those of the measure of a *gokarna*, fell continuously with great violence into that first of all fires. And hundreds and thousands, and tens of thousands and hundreds of thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, others like the trunks of elephants, and others of huge bodies and strength like maddened elephants. Of various colors and virulent poison, terrible and looking like maces furnished with iron spikes, of great strength, ever inclined to bite, the snakes, afflicted with their mother's curse, fell into the fire."

And so ends the fifty-second Section in the Astika of the Adi Parva.

SECTION LIII.

(*Astiha Parva continued.*)

Saunaka asked,—"What great *Rishis* became the *Ritwijas* in the Snake sacrifice of the wise king Janamejaya of the Pāndava line? Who also became the *Sudasyas* in that terrible Snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee, O child, to describe all these in detail, so that, O son of a *Suta*, we may know who were acquainted with the ritual of the Snake-sacrifice!"

Sauti answered,—"I will recite the names of those wise ones who became that monarch's *Ritwijas* and *Sudasyas*. The Brāhmana Chandavārgava, became the *Hotri* in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was the foremost of those acquainted with the *Vedas*. The learned old Brāhmana, Kautsa, became the *Udgātri* (the chaunter of the *Vedic* hymns). Jaimini became the *Brahman*,and Sārngarava and Pingala became the *Adhvaryus*. Vyāsa with his son and disciples, and Uddālaka,Pramataka Cwetaketu, Pingala, Asita, Devala, Nārada, Parvata, Ātreya, Kundajathara, the Brāhmana Kālaghata, Vātsya, old Crutaçravas ever engaged in *japa* and the study of the *Vedas*, Kohala, Devaçarman, Maudgalya, Samasaurava, these, and many other Brāhmanas who had crossed the *Vedas*, became the *Sadasyas* in that sacrifice of the son of Parikshit.

"When the *Ritwijas* in that Snake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear unto every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And incessant also were the cries of the snakes fallen into the fire and of those in the air about to fall into in.

"Meanwhile, Takshaka, that prince of snakes, as soon as he heard that king Janamejaya was installed in the sacrifice, went to the palace of Purandara. And that best of snakes, having represented all that had taken place, sought in terror he protection of Indra after having acknowledged his fault.

And Indra, gratified, told him,—'O prince of snakes, O Takshaka, here thou hast no fear from that Snake-sacrifice! The Grand-sire was pacified by me for thy sake. Therefore, thou hast no fear. Let this fever of thy heart be dispelled!' "

Sauti continued,—"Thus encouraged by him, that best of snakes began to dwell in Cakra's abode in joy and happiness. But Vāsuki, seeing that the snakes were incessantly falling into the fire, and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was pierced with great grief, and his heart began to swim. And summoning his sister he spake unto her, saying,—'O amiable one, my limbs are burning and I no longer see the points of the heavens! I am about to fall down from loss of consciousness! My mind is turning, my sight is failing, and my heart is breaking! Benumed, I may fall today into that blazing fire! This sacrifice of the son of Parikshit is for the extermination of our race! It is evident I also shall have to go to the abode of the king of the dead! That time is arrived, O my sister, on account of which thou wert bestowed by me on Jaratkāru. O, protect us with our relatives! O best of the women of the snake race, Āstika will put an end to the sacrifice that is going on! The Grandsire himself told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the *Vedas* and regarded by even the old, for the protection of myself with those dependent on me!' "

And so ends the fifty-third Section in the Astika of the Adi Parva.

SECTION LIV.

(*Astika Parva continued.*)

Sauti said,—"Then the snake-dame Jaratkāru, calling her own son, told him these words according to the directions of Vāsuki the king of the snakes.—'O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother! Therefore, do thou that which should be done.'

"Āstika asked,—'For what wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that, hearing, I may do what is proper!'

"Then Jaratkāru, the sister of the king of the snakes, herself unmoved by the general distress, and ever desirous of the welfare of her relatives, said unto him! 'O son,—it is said that the mother of all the snakes is Kadru. Know thou for what she cursed in anger her sons! Addressing the snakes she said,—As ye have refused to falsify (the color of) Uchchaiçravas, the prince of horses, for bringing about Vinatā's bondage according to the wager, therefore, shall he whose charioteer is Vāyu burn you all in Janamejaya's sacrifice! And perishing in that sacrifice, ye shall go to the region of unredeemed spirits!—The Grandsire of all the worlds spake unto her while uttering this curse—*Be it so*,—and thus approved of her speech. Vāsuki, having heard that curse and then the words of the Grandsire, sought the protection of the gods, O child, on the occasion when the *amrita* was being churned for. And the gods, their object fulfilled, for they had obtained the excellent *amrita*, with Vāsuki ahead, approached the Grandsire. And all the gods, with king Vāsuki, sought to incline Him who was born of the lotus to grace so that the curse might be made abortive!

"'And the gods said,—O Lord, Vāsuki the king of the snakes, is sorry on account of his relatives! How may his mother's curse prove abortive?—

"'Brahman thereupon replied, saying,—Jaratkāru will take unto himself a wife of the name of Jaratkāru; the Brāhmana born in her will relieve the snakes!—

"'Vāsuki, the best of snakes, hearing those words, bestowed me, O thou of godlike looks, on thy high-souled father sometime before the commencement of the sacrifice. And from that marriage thou art born of me. That time hath come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object, *viz.*, our relief, for which I was bestowed on thy wise father, may not be unfulfilled. What dost thou think, O son?'"

Sauti continued,—"Thus addressed, Āstika said unto his mother,—'Yes, I will.' And he then addressed the afflicted Vāsuki, and as if infusing life into him, said,—'O Vāsuki, thou best of snakes, thou great being, truly do I say, I shall relieve thee from that curse! Be easy, O snake! There is no fear any longer! I shall strive earnestly so that good may come! Nobody hath ever said that my speech, even in jest, hath been false. As to serious occasions, I need not say anything. O uncle, going thither today I shall gratify, with words mixed with blessings, the monarch Janamejaya installed in the sacrifice, so that, O excellent one, the sacrifice may stop! O high-minded one, O king of the snakes, believe all that I say! Believe me, my resolve can never be unfulfilled!'

"And Vāsuki then said,—'O Āstika, my head swims and my heart breaks! I cannot discern the points of the Earth, afflicted as I am with a mother's curse!'

"And Āstika said,—'Thou best of snakes, it behoveth thee not to grieve anylonger. I shall dispell this fear of thine from the blazing fire! This terrible punishment, capable of burning like the fire at the end of the *yuga*, I shall extinguish. Nurse not thy fear any longer!' "

Sauti continued,—"Then that best of Brāhmanas. Astika, dispelling the terrible fever of Vāsuki's heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejaya's sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound covered with numerous *Sadasyas* whose splendour was like unto that of the Sun or Agni. But that best of Brāhmanas was denied admittance by the door keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And that best of Brāhmanas, that foremost of all virtuous men,—having entered the excellent sacrificial compound, began to adore the king of infinite achievements, the *Ritwijas*, the *Sadasyai*, and also the sacred fire."

And thus ends the fifty-fourth Section in the Astika of the Adi Parva.

SECTION LV.

(*Astika Parvā continued.*)

"Āstika said,—'Soma and Varuna and Prajāpati performed sacrifices of old in Preyāga. But thy sacrifice, O foremost one of Bharata's race, O son 'of Prikshit, is not inferrior to any of those. Let those dear unto us be blessed! Cakra performed a hundred sacrifices. But this sacrifice of thine, O foremost one of Bharata's race, O son of Prikshit, is fully equal to ten thousand sacrifices of Cakra. Let those dear unto us be blessed! Like the sacrifice of Yama, of Harimedha, of king Rantideva, is this sacrifice of thine, O foremost of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of Maya, of king Caçavindu, of king Vaiçravana, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of Nriga, of Ajamida, of the son of Daçaratha, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of king Yudhishthira the son of a god and belonging to Ājamida race, heard (even) in the heavens, in this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of Krishna (Dwaipāyana) the son of Satyavati, in which he himself was the chief-priest, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! These (*Ritwijas* and *Sadasyas*) that sitting here make thy sacrifice like unto the sacrifice of the slayer of Vritra, are of splendour eqal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit.) It is my conviction that here is not *Ritwija* in all the worlds equal) to thy *Ritwija* Dwaipāyana. His disciples, becoming *Ritwijas* competent in their duties, travel over the earth. The high-souled baerer of libations (*viz.*, Agni), called also Vibhāvasu and Chitrabhānu, having gold for his vital seed and whose path is marked by black smoke, blazing up with flames inclined to the right, beareth these thy libations of clarified butter to the gods!

In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well pleased with thy abstinence. Indeed, thou art either Varuna, or Yama the god of justice! Like Cakra himself, thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou, and no monarch who is thy equal in sacrifice. Thou art like Khatwānga, Nābhāga, and Dilipa! In prowess thou art like Yāyati and Māndhatri. In splendour equal to the sun, and of excellent vows, thou, O monarch art like Bhishma! Like Valmiki thou art of energy concealed! Like Vasishtha thou hast controlled thy wrath! Like Indra is thy lordship! Thy splendour also shines like that of Nārāyana! Like Yama art thou conversant with the judgments of justice! Thou art like Krishna decked with every virtue! Thou art the home of the good fortune that belongs to the Vasus! Thou art also the refuge of the sacrifices! In strength thou art equal to Damvodvava! Like Rāma (the son of Jamadagni) thou art conversant with the scriptures and arms! In energy thou art equal to Aurva and Trita. Thou inspirest terror by thy looks like Bhagiratha!' '

Sauti said,—"Āstika, having thus adored them, gratified them all, *viz.*, the king, the *Sadasyas*, the *Ritwijas*, and the sacrificial fire. And king Janamejaya, beholding the signs and indications manifested all around, addressed them as follows."

Thus ends the fiftyfifth Section in the Āstika of the Ādi Parva.

SECTION LVI.

(*Astika Parva continued.*)

Sauti said,—"Janmejaya said,—'Though this one is but a boy he speaks yet like a wise old man. He is not a boy but wise and old I think. I desire to bestow on him a boon. Therefore, ye Brāhmanas, give me the necessary permission!'

'The *Sadasyas* said,—'A Brāhmana, though a boy, deserves the respect of kings. He again who is learned does more so. This boy deserves tohave every desire of his fulfiled by thee, but not before Takshaka comes with speed!'"

Sauti continued,—"The king, being inclined to grant the

Brāhmana a boon, said,—'Ask thou a boon.' The Hotri, however, being rather displeased, said,—'Takshaka hath not come as yet into this sacrifice.'

"Janamejaya replied,—'Exert ye to the best of your might, so that this sacrifice of mine may attain to completion, and Takshaka also may soon come here! He is my enemy.'

"The *Ritwijas* replied,—'As the scriptures declare unto us, and as the fire also saith, O monarch, (it seems that) Takshaka is now staying in the abode of Indra, afflicted with fear!'"

Sauti continued,—"The illustrious *Suta* named Lohitāksha also, conveasant with the *Purānas,* had said so before. Asked by the king on the present occasion, he again told the monarch, —'Sire, it is even so as the Brāhmanas have said. Knowing the *Purānas,* I say, O monarch, that Indra hath granted him this boon, saying,—Dwell with me in concealment, and Agni shall not burn thee!—'"

Sauti continued,—"Hearing this, the king installed in the sacrifice became very sorry and urged the Hotri to do his duty. And as the Hotri, with *mantras,* began to pour clarified butter into the fire, Indra himself appeared on the scene. And the illustrious one came on his car, adored by all the gods standing around, followed by masses of clouds, celestial singers, and the several tribes of celestial dancing girls. And Takshaka, anxious with fear, hid himself in the upper garment of Indra and came not. Then the king in anger again said unto his *mantra*-knowing Brāhmanas these words, desirous of the destruction of Takshaka:—'If the snake Takshaka be in the abode of Indra cast him into the fire with Indra himself!'"

Sauti continued,—"Urged thus by king Janamejaya about to Takshaka, the Hotri poured libations, naming that snake then staying there. And as the libations were poured, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. And Purandara, seeing that sacrifice, became much alarmed. And quickly casting Takshaka off, he wended back to his own abode. After Indra had gone away, Takshaka the prince of snakes, insensible with fear, was, by virtue of the *mantras,* brought near enough to the flames of the sacrificial fire.

"And the *Ritwijās* then said,—'O king of kings, this sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brāhmanas!'

"And Janamejaya then said,—'Thou immeasurable one, I desire to grant thee that art of such handsome and child-like features a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrantable!'

"And the *Rritwijas* said, 'O monarch, behold, Takshaka is soon coming under thy control! Uttering terrible cries, his loud roar is being heard! Assuredly, the snake hath been forsaken by the wielder of the thunder. His body disabled by our *mantras*, he is falling from heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly!'"

Sauti contiuued,—"While Takshaka the prince of snakes was about to fall into the sacrificial fire, during those few moments Āstika spake as follows:—'O Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire!"

"O Brāhmana, the son of Parikshit, thus addressed by him, became exceedingly sorry and spake unto Āstika thus:—"O illustrious one, gold, silver, kine, whatever other boon thou desirest, I shall give unto thee! But let not my sacrifice come to an end!'

"Āstika thereupon replied,—'Gold, silver, or kine, I do not ask of thee, O monarch! But let thy sacrifice be ended so that my maternal relations be relieved!'"

Sauti continued,—"The son of Parikshit, thus addressed by Āstika, repeatedly said this unto that foremost of speakers: —'best of superior Brāhmanas, ask some other boon! O, blest be thou!' But, O thou of Bhrigu's race, he did not beg any other boon. Then all the *Sadasyas* conversant with the *Vedas* told the king with one voice,—'Let the Brāhmana receive his boon!'"

So ends the fiftysixth Section in the Āstika of the Ādi Parva.

SECTION LVII.

(*Astika Parva continued.*)

Saunaka said,—"O son of a *Suta*, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice!"

Sauti replied,—"Many thousands and tens of thousands and billions (of snakes fell into the fire). O excellent of Brāhmanas, so great is the number that I am unable to count them all. As far, however, as I remember, hear the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki's race alone, of color blue and red and white of terrible form, and huge body and dreadful poison. Helpless and miserable and afflicted with their mother's curse, they fell unto the sacrificial fire like libations of butter.

"Kotiça, Mānasa, Purna, Cala, Pāla, Halimaka; Pichchhala, Kaunapa, Cakra, Kālavega, Prakālana; Hiranyavāhu, Carana, Kakshaka, Kāladantaka. These snakes, born of Vasuki, fell into the fire. And, O Brāhmana, numerous other snakes, well-born, and of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Hear thou their names. Puchchāndaka, Mandalaka, Pindasektri, Ravenaka; Uchcchikha, Carava, Bhangas, Vilwatejas, Virohana; Cili, Calakara, Muka, Sukumāra, Pravepana; Mudgara and Ciçuroman, and Suroman and Mahāhanu. These snakes born of Takshaka fell into the fire. And Pārāvata, Pārijāta, Pāndara, Harina, Kriça; Vihanga, Carabha, Meda, Pramoda, Canhatāpana. These born in the race of Airāvata fell into the fire. Now hear, O best of Brāhmanas, the snakes I mention born in the race of Kauravya! Eraka, Kundala Veni, Veniskandha, Kumāraka; Vāhuka, Cringavera Dhurtaka, Prātar and Ātaka. These born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarāshtra. Cankukārna, Pitharaka, Kuthara, Sukhaan and shechaka; Purnāangada, Purnamukha, Prahasa, Cakuni, Dari; Amāhatha, Kāmathaka, Sushena, Mānasa, Vyaya; Bhairava, Mundavedānga, Piçanga, Udrapāraka; Rishabha, the snake vegavat, Pindāraka, Mahāhanu; Raktānga, Sarvasāranga, Samriddha, Patha and vāsaka; Varāhaka, Viranaka, Suchitra, Chitravegika, Parāçara, Tarunaka, Maniskandha, and Aruni.

"O Brāhmana, thus I have recited the names of the principal snakes known widely for their achievements! I have not been able to name all, the number being countless. The sons of these snakes, the sons of those sons, that were all burnt, having fallen into the fire, I am unable to mention. They are so many! Some of three heads, some of seven, others of ten, of poison like unto the fine at the end of the *yuga*, and terrible in form, they were burnt by thousands!

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a *yāma*, a *yojana*, and of two *yojanas*, capable of assuming at will any form and of mustering at will any degree of strength, of poison like unto the blazing fire, afflicted by the curse of a mother, were burnt in that great sacrifice!"

So ends the fifty-seventh Section in the Āstika of the Ādi Parva.

SECTION LVIII.

(*Astika Parva continued.*)

Sauti said,—"Listen now to another very wonderful incident in connection with Āstika! When king Janamejaya was about to gratify Āstika by granting the boon, the snake (Takshaka), thrown off Indra's hands, remained in mid-air without actually falling. King Janamejaya thereupon became curious, for Takshaka, afflicted with fear, did not at once fall into the fire although libations were poured in proper form into the blazing sacrifical *Agni* in his name."

Saunaka said,—"Was it, O *Suta*, that the *mantras* of those wise Brāhmanas were not propitious; since Takshaka did not fall into the fire?"

Sauti replied,—"Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra's hands, Āstika had thrice said these words:—'Stay'—'Stay.' And he succeeded in staying in the skies, with afflicted heart, like a person somehow staying between the welkin and the Earth.

"The king then, repeatedly urged by his *Sadasyas*, said,—'Let it be done as Āstika hath said. Let the sacrifice be ended, let the snakes be safe, let this Āstika also be gratified, and let, O *Suta*, thy words also be true! And when the boon was granted to Āstika, plaudits rang through the air expressive of joy. And that sacrifice of the son of Parikshit—that king of the Pandava race—came to an end. And king Janamejaya of the Bharata race was pleased himself. And unto the *Ritwijás* with the *Sadasyas*, and unto all who had come there, the king, bestowed money by hundreds and thousands. And unto the *Suta* Lohitaksha—conversant with the rules of buildings and foundations—who had at the commencement said that a Brāhmana would prove the cause of the interruption of the snake-sacrifice, the king gave much wealth. And the king, of immeasurable kindness, also gave him various things, with food and wearing apparel, according to his desert, and became very much pleased. And then he concluded his sacrifice according to the rites of the ordinance. And after treating him with every respect, the king in joy sent home the wise Āstika exceedingly gratified for he had attained his object. And the king said unto him,—'Thou must come again to become a *Sadasya* in my great Horse-sacrifice? And Āstika. said—*yes*,—and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet, he recounted to them everything as it had happened."

Sauti continued,—"Hearing all he said, the snakes that had come thither became very much delighted, and their fears were dispelled. And they were mightily pleased with Āstika and asked him to solicit a boon. And they repeatedly asked him, saying,—'O learned one, what good shall we do unto thee? We have been very much gratified, having been all saved by thee! What shall we accomplish for thee, O child!'

"Āstika said,—'Let those Brāhmanas, and other men, who shall, in the morning or the evening, cheerfully and with attention, read the sacred account of this my act, have no fear from any of you !' And the snakes in joy thereupon said,—'O nephew, in the matter of thy boon, let it be exactly as thou sayest! That which thou askest we all shall cheerfully do, O nephew! And those also that recall to their minds Asita, Ārtiman, and Sunitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say,—I recall to my mind the famous Āstika born of Jaratkāru by Jaratkāru, that Āstika who saved the snakes from the snake-sacrifice. Therefore, ye snakes of great good fortune, it behoveth you not to bite me. But go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Āstika after the snake-sacrifice of Janamejaya!—That snake who does not cease from biting after hearing such mention of Āstika, shall have his hood divided a hundred-fold like the fruit of the *Çingça* tree.' "

Sauti continued,—"That first of Brāhmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.

"And that best of Brāhmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

"Thus have I recited to thee this histry of Āstika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes."

Sauti continued,—"O Brāhmana, O foremost one of Bhrigu's race, as thy ancestor Pramati had cheerfully narrated unto his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Āstika! And, O Brāhmana, O oppressor of all enemies, having heard this holy history of, Āstika that increaseth virtue, and which thou hadst asked me about after heraing the story of the Dundubha, let thy ardent curiosity be satisfied!"

Thus ends the fifty-eighth Section in the Āstika of the Ādi Parva.

SECTION LIX.

(*Adivançāvatarana Parva continued.*)

Saunaka said,—" O son, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrigu! O son of a *Suta*, I have been much gratified with thee! I ask thee again, recite to me, O son of a *Suta*, the history composed by Vyāsa! The varied and wonderful narrations that were recited amongst those illustrious *Sadasyas* assembled at the sacrifice, in the intervals of their duties in course of that long-extending ceremony, and the objects also of those narrations, I desire to hear from thee, O son of a *Suta!* Recite then, therefore, all those to me fully!"

Sauti said,—"The Brāhmanas, in the intervals of their duties, spake of many things founded upon the *Vedas*. But Vyāsa recited the wonderful and great history called the *Bhārata.*"

Saunaka said,—"That sacred history called the *Mahābhārata*, spreading the fame of the Pāndavas, which Krishna-Dwaipāyana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice, I desire to hear duly! That history hath been born of the ocean-like mind of the great *Rishi* of soul purified by *yoga*! Thou foremost of good men, recite it unto me, for, O son of a *Suta*, my thirst hath not been appeased by all thou hast said!"

Sauti said,—"I shall recite to thee from the beginning that great and excellent history called the *Mahābhārata*, composed by Vyāsa. O Brāhmana, listen to it in full, as I recite it! I myself feel a great pleasure in reciting it!"

So ends the fifty-ninth Section in the Ādivançāvatarana of the Ādi Parva.

SECTION LX.

(*Adivançāvatarana Parva continued.*)

Sauti said,—"Hearing that Janamejaya was installed in the snake-sacrifice, the learned *Rishi* Krishna-Dwaipāyana went thither on the occasion. And he, the grand-father of the Pāndavas, was born in an island of the Yamunā, of the virgin Kāli by Cakti's son Parāçara. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the *Vedas* with their branches, and all the histories. And he readily obtained that which no one could obtain by asceticism, by the study of the *Vedas*, by vows, by fasts, by progeny, and by sacrifice. And the first of *Veda*-knowing ones, he divided the *Veda* into four parts. And the Brāhmana *Rishi* had knowledge of the supreme *Brahma*, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begat Pāndu and Dhritarāshtra and Vidura in order to continue the line of Cāntanu.

"And the high-souled *Rishi*, with his disciples all conversant with the *Vedas* and their branches, entered the sacrificial pavition of the royal sage Janamejaya. And he saw that the king Janamejaya was seated in the sacrificial compound, like the god Indra, surrounded by numerous *Sadasyas*, by kings of various countries whose coronal locks had undergone the sacred bath, and by competent *Ritwijas* like unto *Brahman* himself. And that foremost one of Bharata's race, the royal sage Janamejaya, beholding the *Rishi* come, advanced quickly with his followers and relatives in great joy. And the king, with the approval of his *Sadasyas*, gave the *Rishi* a golden seat like Indra to Vrihaspati. And when the *Rishi*, capable of granting boons and adored by the celestial *Rishis* themselves, had been seated, the king of kings worshipped him according to the rites of the scriptures. And the king then offered him—his grandfather Krishna—who fully deserved them, water to wash his feet and mouth, and the *Arghya*, and kine. And accepting those offerings from the Pāndava Janamejay and ordering the kine also not to be slain, Vyāsa became much gratified. And the king, after these adorations, bowed to his great-grand-father, and sitting in joy asked him about his welfare. And the illustrious *Rishi* also, casting his eyes upon him and asking him about his welfare, worshipped the *Sadasyas*, having been before worshipped by them all. And after all this, Janamejaya with all his *Sadasyas*, asked that first of Brāhmanas, with joined hands, the following:—

'O Brahman, thou hast seen with thy own eyes the acts of the Kurus and the Pāndavas! I am desirous of hearing thee recite their history! What was the cause of the disunion amongst them that were of such extraordinary deeds? Why also did that great battle, which was the death of countless creatures, occur between all my grand-fathers—their clear sense over-clouded by fate? O excellent of Brāhmanas, tell me all this in full, as everything had happened!'

"Hearing those words of Janamejaya, Krishna-Dwaipāyana directed his disciple Vaiçampāyana seated at his side, saying,—'The disunion that happened between the Kurus and the Pāndavas of old, repeat all to him about, even as thou hast heard from me!'

"Then that bull amongst Brāhmanas, at the command of his master, recited the whole of that old history unto the king, the *Sadasyas*, and all the princes and chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pāndavas."

So ends the Sixtieth section in the Ādivançāvatarana, of the Ādi Parva.

SECTION LXI.

(Adivançāvatarana Parva continued.)

Vaiçampāyana said,—"Bowing down in the first place to my preceptor with the eight parts of the body touching the ground, with devotion and reverence, and singleness of heart, worshipping the whole assembly of Brāhmanas and other learned persons, I shall recite in full the narration I have heard of the high-souled and great *Rishi* Vyāsa, the first of intelligent men in the three worlds! And having got it within thy reach, O monarch, thou also art a fit person to hear the compositoin called *Bhārata*. Encouraged by the command of my preceptor my heart feeleth no fear!

"Hear, O monarch, why that disunion occurred between the Kurus and the Pāndavas, and why also that exile into the woods immediately proceeding from the game at dice prompted by the desire (of the Kurus) for rule! I shall relate all to thee who askest it, thou best of the Bharata race!

"On the death of their father, those heroes (the Pāndavas), came to their own home. And within a short time they became well-versed in the science of the bow. And the Kurus beholding the Pāṇdavas gifted with physical strength, energy, and power of mind, popular also with the citizens, and blessed with good fortune, became very jealous. Then the crooked-minded Duryodhana, and Karna, with (the former's maternal uncle) the son of Suvala, began to persecute them and devise means for their exile. Then the wicked Duryodhana, guided by the counsels of that bird of ill omen, Cakuni (his maternal uncle), persecuted the Pāndavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritarāshtra gave poison to Bhima, but Bhima of the stomach of the wolfe digested the poison with the food. Then the wretch again tied the sleeping Bhima of the wolfe's stomach on the margin of Gangā and casting him into the water went away. But when Bhimasena of strong arms, the son of Kunti, awoke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water, black snakes of virulent poison bit him in every part of his body, but that slayer of foes did not still perish. And in all those persecutions of the Pāndavas by their cousins the Kurus, the high-minded Vidura became attentively engaged in neutralising those evil designs and rescuing the persecuted ones. And as Cakra from the heavens keeps in happiness the world of men, so did Vidura always keep the Pāndavas from evil.

"When Duryodhana, by various means, both secret and open, found himself incapable of destroying the Pāndavas who were protected by the fates and kept alive for grave future purposes (such as the extermination of the Kuru race), he then called together his counsellors consisting of Vrisha (Karna), Dusçāsana and others, and with the knowledge of Dhritarāshtra caused a house of lac to be constructed. And king Dhritarāshtra, the son of Amvikā from affection for his children, and tempted by the desire of sovereignty, sent the Pāndavas to exile. And the Pāndavas then went away with their mother from the city called after the name of the elephant. And when they went away, Vidura (born of a Vaiçya woman by a Kshatriya) became the adviser of those illustrious ones. Rescued by him from the house of lac, they fled in the deep midnight to the woods.

"The sons of Kunti, having reached the town of Varanāvata, lived there with their mother. And agreeably to the command of Dhritarāshtra, those illustrious slayers of all enemies lived in the palace of lac while in that town. And they lived in that place for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and the spy of Duryodhana) to death. Those slayers of all enemies, anxious with fear, then fled with their mother. In the woods beside a fountain they saw a Rākshasa of the name of Hidimva. And they slew that king of Rākshasas. But alarmed at the risk they ran of exposure by such an act, the sons of Prithā fled in the darkness, afflicted with the fear of the sons of Dhritarāshtra. It was here that Bhima acquired Hidimvā (the sister of the Rākshasa he slew) for a wife, and it was of her that Ghatotkacha was born. Then the Pāndavas, of rigid vows and conversant with the *Vedas*, wended to a town of the name of Ekachakra and dwelt there in the guise of *Brahmachārnis*. And those bulls among men dwelt in that town in the house of a Brāhmana for some time, in temperance and abstinence. And it was here that Bhima of the wolfe's stomach and of mighty arms came upon a hungry and mighty and man-eating Rākshasa of the name of Vaka. And Bhima the son of Pāndu, that tiger among men, slew him speedily with the strength of his arms and made the citizens safe and fearless. Then they heard of Krishnā (the princess of Pānchāla) having become disposed to elect a husband from among the assembled princes. And hearing of it they went to Pānchāla and going there obtained the maiden. And having obtained Draupadi (for their common wife) they then dwelt there for a year. And after they became known, those chastisers of all enemies went back to Hastināpura. And they were then told by king Dhritarāshtra and the son of Cāntanu (Bhishma) as follows:—'In order that, O dear ones, dissensions may not take place between you and your cousins, we have settled that Khāndavaprastha should be your abode Therefore, go ye, casting all jealousy away, to Khāndavaprastha containing many towns and divided by many broad roads, for dwelling there!' And according to these words, the Pāndavas went, with all their friends and followers, to Khāndavaprastha, taking with them many jewels and precious stones. And the sons of Prithā dwelt there for many years. And they brought, by force of arms, many princes under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unexcited by affluence, calm in deportment, and putting down numerous evils, the Pāndavas gradually rose in power. And Bhima of great reputation subjugated the East; the heroic Arjuna, the North; Nakula, the West; and Sahadeva, that slayer of all hostile heroes, the South, And having done this, their domination was spread over the whole world. And owing to the five Pāndavas, each like unto the Sun, with the Sun himself in his splendour, the Earth looked as if she had six Suns.

"Then for some reason, Yudhishthira the just, gifted with great energy and prowess, sent his brother Arjuna who was capable of drawing the bow with the left hand, dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with even virtue, lived in the woods for eleven years and ten months. And during this period, on a certain occasion, Arjuna went to Krishna in Dwārāvati. And Vibhatsu (Arjuna) there obtained for wife the lotus-eyed younger sister of Vāsudeva, of name Subhadrā, of sweet speech. And she became united, in gladness, with Arjuna the son of Pāndu, like Cachi with the great Indra, or Cri with Krishna himself. And then, O best of monarchs, Arjuna, the son of Kunti, with Vāsudeva, gratified Agni, the carrier of the sacrificial butter, in the forest of Khāndava (by burning the medicinal plants in that wood to cure Agni of his indigestion). And to Arjuna, assisted as he was by Keçava, the task did not at all appear heavy, even as nothing is heavy to Vishnu with the help of means in the matter of destroying his enemies. And Agni gave unto the son of Prithā the excellent bow *Gāndiva,* and a quiver that was inexhaustible, and a war-chariot bearing the divice of an ape on its standard. And it was on this occasion that Arjuna relieved the grat *Asura* (Maya) from fear (of being consumed in the fire). And Maya, in gratitude, built (for the Pāndavas) a celestial place decked with every sort of jewels and precious stones. And the wicked Duryodhana, beholding that building, was tempted with the desire of possessing it; and deceiving Yudhishthira by means of the dice played through the hands of the son of Suvala sent the Pāndavas into the woods for twelve years and one additional year to be passed in concealment, thus making the period full thirteen.

" And on the fourteenth year, O monaach, when the Pāndavs returned and claimed their property, they did not obtain it. And thereupon war was declared, and the Pāndavas, exterminating the whole race of Kshatriyas and slaying king Duryodhana, obtained back their ruined kingdom.

"This is the history of the Pāndavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs, of the disunion that ended in the loss of their kingdon by the Kurus and the victory of the Pāndavas!"

So ends the Sixty-first Section in the Ādivançāvatarana of the Ādi Parva.

SECTION LXII.

(*Adivançāvatarana Parva continued*).

Janamejaya said,—"O excellent of Brāhmanas, thou hast, indeed, told me, in the abstract, the history, called *Mahābhārata*, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration fully. I feel a great curiosity to hear it. It behoveth thee to recite it, therefore, in full. I am not satisfied with hearing in the abstract the great history. That could never have been a trifling cause for which the virtuous ones could slay those whom they should not have slain, and for which they are yet applauded by men. Why also did those tigers among men, innocent and capable of avenging themselves upon their enemies, calmly suffer the persecutions of the wicked Kurus? Why also, O best of Brāhmana, did Bhima of mighty arms and the strength of ten thousand elephants, control his anger though wronged? Why also did the chaste Krishnā, the daughter of Drupada, wronged by those wretches and able to burn them, not burn the sons of Dhritarāshtra by her wrathful eyes? Why also did the two other sons of Prithā (Bhima and Arjuna) and the two sons of Mādri (Nakula and Sahadeva), themselves injured by the wretched Kurus, follow Yudhishthira inveterately addicted to the evil habit of gaming? Why also did Yudhishthira, that foremost of all virtuous men, the son of Dharma himself, fully acquinted with all duties, suffer that excess of affliction? Why also did the Pāndava Dhananjaya, having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men, (suffer such persecution)? O thou of ascetic wealth, tell me all these as everything happened, and everything that those mighty charioteers achieved!"

Vaiçampāyana said,—"O monarch, appoint thou a time for hearing it. This history spoken by Krishna-Dwaipāyana is very extensive. This is but the beginning. I will recite it. I will repeat the whole of the composition in full, of the illustrious and great *Rishi* Vyāsa of immeasurable mental power and worshipped in all the worlds. This *Bhārata* consists of a hundred thousands sacred *slokas* composed by the son of Satyavati, of immeasurable mental power. He that reads it to others, and they that hear it read, attain to the world of Brahman and become equal to the very gods. This *Bhārata* is equal unto the *Vedas*, is holy and excellent; is the worthiest of all to be listened to, and is a *Purāna* worshipped by the *Rishis*. It contains much useful instruction on *Artha* and *Kāma* (profit and pleasure.) This sacred history maketh the heart desire for salvation. Learned persons by reciting this *Veda* of Krishna-Dwaipāyana to those that are noble and liberal, truthful and believing, earn much wealth. Sins such as killing the embryo in the womb are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from Rāhu (after the eclipse is over). This history is called *Jaya*. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes. This history of itself is a mighty act of propitiation, a mighty sacrifice productive of blessed fruit. It should always be heard by a young monarch with his queen, for then they beget a heroic son or a daughter to occupy a throne. This history is the high and sacred science of *Dharma*; *Artha*, and also of *Moksha*; it hath been so said by Vyāsa himself of mind that is immeasurable. This history is recited in the present age and will be recited in the future. They that hear it read, have sons and servants always obedient to them and doing their behests. All sins that are committed by body, word, or mind, immediately leave him that hear this history. They who hear, without the spirit of fault-finding, the story of the birth of the Bharata princes, can have no fear of maladies, let alone the fear of the other world.

"For extending the fame of the high-souls Pāndavas and of other Kshatriyas versed in all branches of knowledge, high-spirited, and already known in the world for their achievements, Krishna-Dwaipāyana, guided also by the desire of benefiting the world, hath composed this work. It is excel-

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lent, productive of fame, grants length of life, is sacred, and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred Brāhmanas, acquireth great merit and virtue that is inexhaustible. He that reciteth the famous generation of the Kurus becometh immediately purified, and acquireth a large family himself, and becometh respected in the world. That Brāhmana who regularly studies this sacred *Bhārata* for the four months of the rainy season, is cleansed of all his sins. He that has read the *Bhārata* may be regarded as one acquainted with the *Vedas*.

"In this work have been described the gods and royal sages and sacred regenerate *Rishis*, the sinless Keçava; the god of gods Mahādeva and the goddess Pārvati; the birth of Kārtikeya who sprang from and was reared by many mothers; the greatness of Brāhmanas and of kine. This *Bhārata* is a collection of all the *Çrutis*, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brāhmanas during the sacred lunations, becometh cleansed of his sins, and not caring for heaven as it were, attaineth to a union with Brāhma. He that causeth even a single foot of this poem to be heard by Brāhmanas during the performance of a *Srāddha*, that *Srāddha* inexhaustible, the *Pitris* becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the *Mahābhārata*. The history of the exalted birth of the Bhārata princes is called the *Mahābhārata*. He who knoweth this etymology of the name is cleansed of all his sins. And because this history of the Bharata race is so wonderful, therefore, when recited, it assuredly purifieth mortals from all sins. The sage Krishna-Dwaipāyana completed his work in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this *Mahābhārata*. Therefore, this should be heard by Brāhmanas with the formālity of a vow. He who reciteth this holy narration composed by Krishna (Vyāsa) for the hearing of others, and they who hear it, in whatever state he or they may be, can never be affected by the fruit of deeds good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth on attaining to heaven is scarcely equal to that which one deriveth on hearing his holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the *Rājasuya* and the horse sacrifice. This *Bhārata* is said to be as much a mine of gems as the illustrious Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the *Vedas*; worthy of being heard, pleasing to the ear, sin-cleansing, and virtue-increasing. O monarch, he that giveth a copy of the *Bhārata* to one that asketh for it, doth, indeed, make a present of the whole Earth with her belt of seas. O son of Parikshit, this pleasant narration that giveth virtue and victory, I am about to recite in its entirety. Listen to it. The sage Krishna-Dwaipāyana, regularly rising for three years, composed this wonderful history called the *Mahābhārata*. O bull amongst the Bhārata monarchs, whatever about religion, profit, pleasure, and salvation is contained in this, may be seen elsewhere ; but whatever is not contained in this is not to be found anywhere. "

Thus ends the sixty-scecond Section in the Ādivançāvatarana of the Ādi Parva.

SECTION LXIII.

(*Adivançāvatārana Parva continued.*)

Vaiçampāyna said,—"There was a king of name of Uparichara. That monarch was devoted to virtue. He was very much addicted also to hunting. That king of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Sometime after, the king gave up the use of arms and, dwelling in a secluded retreat, practised the most severe austerities. The gods with Indra at their head once approached the monarch during this period, believing that he sought the headship of the gods by those severe austerities of his. The celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.

"The gods said,—'O lord of Earth, thou shouldst take care so that virtue may not sustain a diminution on Earth! Protected by thee, virtue itself will in return protect the universe!' And Indra said,—'O king, protect virtue on Earth, attentively and rigidly! Being virtuous, thou shalt, for all time, behold (in after life) may sacred regions! And though I am of heaven, and thou art of Earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region on Earth which is delightful, and aboundeth in animals, is sacred, full of wealth and corn, is well-protected like heaven, which is of agreeable climate, graced with every object of enjoyment, and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth, besides, much mineral wealth. The cities and towns of this region are all devoted to virtue; the people are honest and contented; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of tne welfare of their parents. Lean cattle are never yoked to the plough or the cart or engaged in carrying merchandise; on the other hand, they are wel-fed and fattened. In Chedi, O reverencer of the gods and guests, the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone have, capable of carrying thee through mid-air. Thou alone, of all mortals on Earth, riding on that best of cars, shalt range through mid-air like a celistial endued with a physical frame. I shall also give thee a triumphal garland of unfading lotuses wearing which in battle thou shalt not be wounded by weapons. And, O king, this blessed and incomparable garland, widely known on Earth as *Indra's garland*, shall be thy distinctive badge!'

"The slayer of Vritra also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. After the expiration of a year, the king planted it on the ground for the purpose of worshipping the giver thereof, *viz.*, *Çakra.* From that time forth, O monarch, all kings, following Vasu's example, began to plant a pole for the celebration of Indra's worship. After erecting the pole they deck it with golden cloth and scents and garlands and various ornaments. And the god Vāsava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan, came himself to accept the worship thus offered. And the god, *viz.*, the great Indra, beholding the auspicious worship thus made by Vasu, that first of monarchs, was delighted, and said unto him,—'Those men, and kings also, who will worship me and joyously observe this festival of mine like the king of Chedi, shall have glory and victory for their countries and kingdom! Their cities also shall expand and be ever in joy!'

"King Vasu was thus blessed by the gratified Maghavat, the high-souled chief of the gods. Indeed, those men who cause this festivity of Cakra to be observed with gifts of land, of gems and precious stones, become the respected of the world. And king Vasu, the lord of the Chedis, bestowing boons and performing great sacrifices and observing the festivity of *Çakra,* was much respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of the Chedis, observed the festivity of Indra.

"And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.

"And his son Vrihadratha was installed in Magadha and was known by the name of Mahāratha. Another son of his was Pratyagraha; and another, Kuçāmva, who was also called Mani-vāhana. And the two others were Māvella, and Yadu of great prowess and invincible in battle.

"These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns in their own names and founded separate dynasties that lasted for long ages.

"And when king Vasu took his seat on that crystal car, the gift of Indra, and coursed through the sky, he was approached by *Gandharvas* and *Apsaras* (the celestial singers and dancers.) And because he coursed through the upper regions, therefore, was he called *Uparichara*. And by his capital flowed a river called *Çuktimati*. And that river was once attacked by a life-endued mountain called *Kolāhala* maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu's stamp, the river came out (of the embraces of Kolāhala). But the mountain begat in the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolāhala's embraces, gave them both to Vasu. And the child that was male was made by Vasu, that best of royal sages and giver of wealth and punisher of enemies, the generalissimo fo his forces. And the daughter, called Girikā, was made by Vasu his wife.

"And Girikā the wife of Vasu, when her season came, purifying herself by a bath, represented her state unto her lord. But that very day, the *Pitris* of Vasu came unto that best of monarchs and foremost of wisemen, and asked him to slay deer (for their *Srādha).* And the king, thinking that the command of the *Pitris* should not be disobeyed, went ahunting, wishfully thinking of Girikā alone who was gifted with great beauty and like unto another Cree herself. And the season being spring, the woods within which the king was roaming, had become delightful like unto the gardens of the king of the *Gandharvas* himself. There were *Açokas* and *Champakas*, and *Chutas* and *Atimuktas* in abundance; and there were *Punnāgas* and *Karnikāras* and *Vakulas* and *Divya Pātalas* and *Pātalas* and *Nārikelas* and *Chandanas* and *Arjunas* and similar other beautiful and sacred trees resplendent with fragrant flowers and sweet fruits. And the whole forest was maddened by the sweet notes of the Kokila and echoed with the hum of maddened beer. And the king became possessed with desire, and he saw not his wife before him. Maddened by desire as he was roaming hither and thither, he saw a beautilul *Açoka* decked with dense foliage and its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of the season and the charming odours of the flowers around, and excited also by the delicious breeze, the king could not keep away from his mind the thoughts of the beautiful Girikā, *Ibique in silvis semen suum continere non potuit. Rex autem, illud frustra profundi nolens, ut excidit, in folium recepit. Agnovit etiam tempes livam conjugis suæ horam adventam esse. Itaque rex rem multa cogitatione iterum atque iterum revolvens, (scivit enim semen suum frustra perdi non posse et tempus jam adesse in quo conjux illius egeret), carmina super illo recitavit.* And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of *Dharma* and *Artha*, went unto him and said,—'Amiable one, carry thou this seed for my wife Girikā and give it unto her. Her season hath arrived.'

" The hawk, swift of speed, took it from the king and rapidly coursed through the air. While thus passing, the hawk was seen by another of his species. Thinking that the first one was carrying meat, the second one flew at him. The two fought with each other in the sky with their beaks. While they were fighting, the seed fell into the waters of Yamunā (*Jumna*). And in those waters dwelt an *Apsarā* of the higher ranks, known by the name of Adrikā, transformed by a Brāhmana's curse into a fish. Adrikā, transformed into a fish, as soon as vasu's seed fell into the water from the claws of the hawk, rapidly approached and swallowed it at once. That fish was, sometime after, caught by the fishermen. And it was the tenth month of the fish's having swallowed the seed. From the stomach of that fish came out a male and a female child of human form. The fishermen wondered much, and wending unto king Uparichara (for they were *his* subjects) told him all. They said,—'O king, these two being of human shape have been born in the body of a fish !' The male child amongst the two was taken by Uparichara. That child afterwards became the virtuous and truthful monarch Matsya.

" After the birth of the twins, the *Apsarā* herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while living in her piscatorial form, give birth to two children of human shape and then would be freed from the curse. Then, according to these words, having given birth to the two children, and slain by the fishermen, she left her fish form and assumed her own celestial shape. That *Apsarā* then rose on the path trodden by the *Siddhas*, the *Rishis*, and the *Chāranas.*

"The fish-smelling daughter of the *Apsarā* in her piscatorial form was then given by the king unto the fisherman, saying,—'Let this one be *thy* daughter.' That girl was known by the name of Satyavati. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of fishy smell. Washing to serve her (foster) father, she plied a boat on the waters of Yamunā.

"While engaged in this vocation, Satyavati was seen one day by the great *Rishi* Parāçara, in course of his wanderings. Gifted with great beauty, an object of desire with even an anchoret, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst *Munis* addressed the daughter of Vasu, of celestial beauty and tapering thighs, saying,—'Accept my embraces; O blessed one!' Satyavati replied,—'O holy one, behold the *Rishis* standing on both banks of the river. Seen by them, how can I grant thy wish?'

"Thus addressed by her, the illustrious lord thereupon created the fog (which existed not before) and by which the whole region was enveloped in darkness. And the maiden, beholding the fog that was created by the great *Rishi* wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said,—'O holy one, know that I am a maiden under the control of my father! O sinless one, by accepting your embraces my virginity will be sullied. O best of Brāhmanas, my virginity being sullied; how shall I, O *Rishi*, be able to return home? Indeed, I shall not then be able to bear life! Reflecting upon all this, O illustrious one, do that which should be done! That best of *Rishis*, gratified with all she said, replied,—'Thou shalt remain a virgin even if thou grantest my wish. And, O timid one, O beauteous lady, solicit the boon that thou desirest! O thou of fair smiles, my grace hath never before proved fruitless!' Thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fishy odour that it had). And the illustrious *Rishi* thereupon granted that wish of her heart.

"Having obtained her boon, she became highly pleased, and her season immediately came. And she accepted the embraces of that *Rishi* of wonderful deeds. And she thenceforth became known among men by the name of *Gandhavati* (the sweet-scented one.) And men could perceive her scent from the distance of a *yojana*. And for this she was known by another name which was *Yojanagandhā* (one who scatters her scent for a *yojana* all around.) And the illustrious Parāçara, after this, went to his own asylum.

"And Satyavati gratified with having obtained the excellent boon (in consequence of which she became sweet-scented and her virginity remained unsullied) conceived through Parāçara's Hembraces. And she brought forth the very day, on an island in the Yamunā, the child begot upon her by Parāçara and gifted with great energy, And the child, with the permission of his mother, set his mind on asceticism. And (he went away) saying,—'As soon as remembered by thee when occasion comes, I shall appear unto thee!'

"And it was thus that Dwaipāyana was born of Satyavati through Parāçara. And because he was born in an island, he was called *Dwaipāyana* (*Dwipa* or *island-born*). And the learned Dwaipāyana, beholding that virtue is destined to become lame by one leg each *yuga* (she having four legs in all) and that the period of life and the strength of men followed the *yugas*, and moved by the desire of obtaining the favor of Brahman and the Brāhmanas, arranged the *Vedas*. And for this he came to be called *Vyāsa* (*the arranger or compiler*). The boon-giving great one then taught Sumanta, Jaimini, Paila, his own son Çuka, and Vaiçampāyana, the *Vedas* having the *Mahābharata* for their fifth. And the compilation of the *Bharata* was published by him through them separately.

"Then Bhishma, of great energy and fame and of immeasurable splendour, and sprung from the component parts of the *Vasus*, was born in the womb of Gangā through king Cāntanu. And there was a *Rishi* of the name of Animāndavya of great fame. And he was conversant with the interpretation of the *Vedas*, was illustrious gifted with great energy, and of great reputation. And accused of theft though innocent the old *Rishi* was impaled. He thereupon summoned *Dharma* and told him these words:—'In my childhood I had pierced a little fly on a blade of grass. O Dharma, I recollect that one sin: but I cannot call to mind any other. I have, however, since practiced penances a thousand-fold. Hath not that one sin been conquered by this my asceticism? And because the killing of a *Brāhmana* is more heinous than that of any other living thing, therefore, hast thou, O Dharma, been sinful! Thou shalt, therefore, be born on Earth in the Cudra order!' And for that curse Dharma was born a Cudra in the form of the learned Vidura of pure body who was perfectly sinless. And the *Suta* Sanjaya, like a *Muni*, was born of Gavalgana. And Karna of great strength was born of Kunti in her maidenhood through Surya. And he came out of his mother's womb with a natural coat of mail and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of all the worlds, was born of Devaki through Vasudeva, for the benefit of the three worlds. He is without birth and death, displayed in splendour, the Creator of the universe and the lord of all! Indeed, he who is called the invisible cause of all, who knoweth no deterioration, who is the all-pervading soul, the centre round which everything moveth, the substance in which the three attributes of *Satwa*, *Rajas*, and *tamas* co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the Creator himself, the controlling lord, the invisible dweller in every object, whose work is this universe of five elements, who is united with the six high attributes, is the *Pranava* or *Om* of the Vedas, is Infinite, incapable of being moved by any force save his own will, illustrious the embodiment of the mode of life called *Sannyāsa*, who floated on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the increate, the invisible essence of all, the great immutable, who is the one, is bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay,—that male being possessed of infinite wealth, that Grand-sire of all creatures, took his birth in the race of the Andhaka-Vrishnis for the increase of virtue!

" And Sātyaki and Kritavarmā, conversant with weapons, possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Nārāyana in everything and competent in the use of weapons, took their births from Satyaka and Hridikā. And the seed of the great *Rishi* Bharadwāja of severe penances, kept in a pot, began to develop. And from that seed came *Drona* (the *pot-born.)* And from the seed of Gautama, fallen upon a clump of reeds, were born two that were twins, the mother of Açwatthāman, (called *Kripi,*) and Kripa of great strength. Then was born the mighty Açwatthāman from Drona. And then was born Dhrishta-dyumna, of the splendour of Agni himself, from the sacrificial fire. And the mighty hero was born with bow in hand for the destruction of Drona. And from the sacrificial altar was born Krishnā (Draupadi) resplendent and handsome, of bright features and excellent beauty. Then was born the disciple of Pralhād, *viz*, Nagnajit, and also Suvala. And from Suvala was born a son Çakuni who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (Gāndhāri) the mother of Duryodhana. And both were wellversed in acquiring worldly profits. And from Krishna-Dwaipāyana were born, in the soil of Vichitravirya, Dhritarāshtra, the lord of men, and Pāndu of great strength. And from Dwaipāyana was also born, in the Çudra caste, the wise and intelligent Vidura, conversant with both religion and profit, and free from all sins. And unto Pāndu by his two wives were born five sons like the celestials. The eldest of them was Yudhishthira. And Yudhishthira was born (of the seed) of Dharma (Yama, the god of justice); and Bhima of the wolf's stomach was born of Marut (the god of wind), and Dhananjaya, blessed with good fortune and the first of all wielders of weapons, was born of Indra; and Nakula and Sahadeva, of handsome features and ever engaged in the service of their superiors, were born of the twin Açwins. And unto the wise Dhritarāshtra were born a hundred sons, *viz,* Duryodhana and others, and another, named Yuyutsu, who was born of a Vaiçyā woman. And amongst those hundred and one, eleven, *viz,* Dusçāsana, Dussaha, Durmarshana, Vikarna, Chitrasena, Vivingçati, Jaya, Satyavrata, Purumitra, and Yuyutsu by a Vaiçyā wife, were all *Mahārathas* (great car-warriors). And Abhimanyu was born of Subhadrā, the sister of Vāsudeva, through Arjuna, and was, therefore, the grandson of the illustrious Pāndu. And unto the five Pāndavas were born five sons by (their common wife) Pānchāli.) And these princes were all very handsome and conversant with all branches of knowledge. From Yudhishthira was born Pritivindhya; from Vrikodara, Sutasoma; from Arjuna, Crutakirti; from Nakula, Catānika; and from Sahadeva, Crutasena of great prowess. And Bhima, in the forest, begat in Hidimvā a son named Ghatotkacha. And from Drupada was born a daughter Cikhandini who was afterwards transformed into a male child. And Cikhandini was so transformed into a male by a *Yaksha* named Sthuna from desire of doing her good.

"In that great battle of the Kurus came hundreds and thousands of monarchs for fighting against one another. The names of that innumerable host I am unable to recount even in ten thousand years. I have named, however, the principal ones who have been mentioned in this history.

So ends the sixty-third Section in the Ādivançāvatarana of the Ādi Parva.'

SECTION LXIV.

(*Adivançāvatarana Parva continued.*)

Janamejaya said,—" O Brāhmana, those thou hast named and those thou hast not named, I wish to hear of in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those *Mahārathas*, equal unto the celestials themselves, were born on earth."

Vaiçampāyana said,—"It hath been heard by us, O monarch, that what thou askest is a mystery to even the gods. I shall, however, speak of it unto thee, after bowing down to the (self-born.) The son of Jamadagni (Paraçurāma), after thrice seven times making the Earth bereft of Kshatriyas wended to that best of mountains, Mahendra, and there began his ascetic penances. And at that time when the Earth was bereft of Kshatriyas, the Kshatriyā ladies, desirous of offspring, used to come, O monarch, to the Brāhmanas. And Brāhmanas of rigid vows had connection with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshatriyā ladies by thousands conceived from such connection with Brāhmanas. Then, O monarch, were born many Kshatriyas of greater energy, boys and girls, so that the Kshatriya race might thrive. And thus sprung the Kshatriya race from Kshatriyā ladies by Brāhmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus the four orders having Brāhmanas at their head were re-established. And every man at that time went unto his wife during her season, and never from lust and out of season. And, O bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds, went unto their wives during the season alone. And, O protector of the Earth, hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide Earth having the ocean for her boundaries, with her mountains and woods and towns, was once more governed by the Kshatriyas. And when the Earth began to be again governed virtuously by the Kshatriyas, the other orders having Brāhmanas for their first were filled with great joy. And the kings, forsaking all vices born of lust and anger and justly awarding punishment on those that deserved them, protected the Earth. And He of a hundred sacrifices possessed also of a thousand eyes, beholding that the Kshatriya monarchs ruled so virtuously, poured down vivifying showers at proper times and places, and blessed all creatures. Then, O king, no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, the Earth to the very shores of the ocean became filled with men that were all long-lived. The Kshatriyas performed great sacrifices bestowing much wealth. And the Brāhmanas also all studied the *Vedas* with their branches and the *Upanisads*. And, O king, no Brāhmana in those days ever sold the *Vedas* (*i. e.* taught for money) or ever read aloud the *Vedas* in the presence of a *Çudra*. The Vaiçyas, with the help of bullocks caused the Earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milked kine as long the calves drank only the milk of their dams (without having taken to grass or any other food). And no merchant in those days ever sold his articles by false scales. And, O tiger among men, all persons, living in the ways of virtue, did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of the respective duties that appertained to them. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And trees bore flowers and fruits duly according to the seasons. And thus, O king, the *krita* age having then duly set in, the whole Earth was filled with numerous creatures.

"And, O bull of the Bharata race, when such was the blessed state of the terrestrial world, the *Asuras*, O lord of men, began to be born in kingly lines. And the sons of Diti (*Daityas*) being repeatedly defeated in war by the sons of Aditi (celestials)and deprived also of sovereignty and heaven, began to be incarnate on Earth. And, O king, the *Asuras* possessed of great power, and desirous of sovereignty among men, began to be born on earth amongst various creatures such as kine, horses, asses, camels, buffalos, among creatures such as *Rākshasās* and others, and in elephants and deer. And, O protector of the Earth, owing to those already born and those that were being born, the Earth became incapable of supporting herself. And amongst the sons of Diti and of Danu, cast out of heaven, some were born on the Earth as kings of great pride and insolence. Possessed of great energy, they covered the Earth in various shapes. Capable of oppressing all foes, they filled the Earth having the ocean for her boundaries. And by their strength they began to oppress Brāhmanas and Kshatriyas and Vaiçyas and Cudras and all other creatures also. Terrifying and killing all creatures, they traversed the Earth, O king, in bands of hundreds and thousands. Bereft of truth and virtue, proud of their strength, and intoxicated with the wine of insolence, they even insulted the great *Rishis* in their asylums.

" And the Errth, thus oppressed by the mighty *Asuras* endued with great strength and energy and possessed of abundant means, began to think of going to Brahman. The united strength of the creatures (such as Cesha, the Tortoise, and the huge Elephant), and of many Ceshas too, became incapable of supporting the Earth with her mountains, burdened as she was with the weight of the *Danavas* And then, O king, the Earth, oppressed with weight and afflicted with fear, sought the protection of the Grand-sire of all creatures. And she beheld the divina Brāhman—the Creator of the worlds who knoweth no deterioration—surrounded by the gods, Brāhmanas, and great *Rishis*, of exceeding good fortune, and adored by delighted *Gandharvas* and *Apsaras* always engaged in the service of the celestials. And the Earth then adored the Grand-sire, having approached him. And the Earth, desirous of protection, then represented everything unto him, in the presence, O Bhārata, of all the Regents of the worlds. But, O king, the Earth's object had been known before-hand to the Omniscient, Self-create, and Supreme Lord. And, O Bhārata, Creator as he is of the universe, why should he not know fully what is in the minds of his creatures including the very gods and the *Asuras*? O king, the Lord of the Earth, the Creator of all creatures, He called *Içа, Çambhu, Prajapati*, then spake unto her. And Brahman said,—'O holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers of the heavens!' "

Vaiçampāyana continued,—"Having said so unto the Earth, O king, the divine Brahman bade her farewell. And the Creator then commanded all the gods saying'—'To ease the Earth of her burden, go ye and take your births on her according to your respective parts and seek ye strife (with the *Asuras* already born there!') And the Creator of all, summoning also all the tribes of the *Gandharvas* and the *Apsāras*, spake unto them these words of deep import:—'Go ye and be born amongst men according to your respective parts in forms that ye like!'

"And all the gods with Indra, hearing these words of the Lord of the celestials,—words that were true, desirable under the circumstances, and fraught with benefit,—accepted them. And they all having resolved to come on the Earth in their respective parts, then went to Narayana, the slayer of all foes, at Baikuntha he who has the discus and the mace in his hands, who is clad in purple, who is of great splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in *yoga* attitude), who is the lord of the *Prajāpaty* himself, the sovereign of all the gods, of mighty strength, who hath the mark of the auspicious whirl on his breast, who is the mover of every one's faculties, and who is adored by all the gods. Him, the most exalted of persons, Indra addressed, saying, —'Be incarnate!' And Hari replied,—'Let it be.'

So ends the sixty-fourth Section in the Ādivançāvatarana of the Ādi Parva.

SECTION LXV.

(*Sambhava Parva.*)

Vaiçampāyana said,—"Then Indra held a consultation with Nārāyana about the latter's decent on Earth from heaven with all the gods according to their respective portions. And having commanded all the dwellers of heaven, Indra returned from the abode of Nārāyana. And the dwellers of heaven gradually became incarnate on Earth for the destruction of the *Asuras* and the welfare of the three worlds. And then, O tiger among kings, the celestials took their births, according as they pleased, in the races of *Bharmarshis* and royal sages. And they slew the *Dānavas, Rāskshasas, Gandharvas* and Snakes, other man-eaters, and many other creatures. And, O bull of the Bharata race, the *Dānavas* and *Rākshasas, Gandharvas* and Snakes, could not slay the incarnate celestials even in their infancy, they were so strong."

Janamejaya said,—"I desire to hear, from the beginning of the births of the gods, the *Dānavas,* the *Gandharvas,* the *Apsaras,* men, *Yakshas,* and *Rākshas.* Therefore, it behoveth thee to tell me about the births of all creatures!"

Vaiçampāyana said,—"Indeed, I shall, having bowed down to the Self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brāhma hath six spiritual sons, *viz,* Marichi, Atri, Angiras, Pulastya, Pulaha, and Kratu. And Marichi's son is Kaçyapa, and from Kaçyapa have sprung these creatures. Unto Daksha (one of the *Prajāpatis*) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kālā, Danāyu, Sinhikā, Krodhā, Prādhā, Viçwā, Vinatā, Kapilā, Muni, and Kadru. The sons and grandsons of these, gifted with great energy, have been infinite. From Aditi have sprung the twelve Ādityas who are the lords of the universe. And, O Bharata, as they are according to their names, I shall recount them to thee. They are Dhāttri, Mitra, Aryaman, Cakra, Varuna, Angça, Vaga, Vivaswat, Pushā, Savitri, Tashtri, and Vishnu. The youngest, however, is superior to them all in merit. Diti had one son called Hiranya-kaçipu. And the illustrious Hiranya-kaçipu had five sons, all famous throughout the world. The eldest of them all was Prahrādha, the next was Sanghrādha; the third was Anuhrāda; and after him were Civi; and Vāsh-kala. And, O Bharata, it is known everywhere that Prahrāda had three sons. They were Virochana, Kumbha, and Nikumbha. And unto Virochana was born a son, Vali, of great prowess. And the son of Vali is known to be the great *Asura* Vāna. And blessed with good fortune, Vāna was a follower of Rudra, and was known also by the name of Māhakāla. And Danu had forty sons, O Bhārata! The eldest of them all was king Viprachitti of great fame. Camvara, and Namuchi, and Poloman; Asiloman, and Keçi, and Durjaya; Ayasçiras, Açwaciras, and the powerful Açwaçanku; also Gaganamurdhan, and Vegavat, and he called Ketumat; Swarbhānu, Açwa, Açwapati, Vrishaparvan, and then Ajaka; and Açwagriva, and Sukshma, and Tuhunda of great strength, Ekapāda, and Ekachakra, Virupāksha, Mahodara; and Nichandra, and Nikumbha, Kupata, and then Kapata; Carabha, and Calabha, Surya, and then Chandramas; these in the race of Danu are stated to be well-known. The Surya and Chandramas (the Sun and the Moon) of the celestials are other persons, and not the sons of Dānu as mentioned above. The following ten, gifted with great strength and vigor, were also, O king, born in the race of Danu:—Ekāksha, Amritapa of heroic courage, Pralamva and Naraka; Vatrpi, Catrutapana, and Catha the great *Asura*; Gavishtha, and Vanāyu, and the *Danava* called Dirghajihva. And, O Bhārata, the sons and the grand-sons of these were known to be countless. And Singhikā gave birth to Rāhu the persecutor of the Sun and the Moon; and to three others, Suchandra, Chandrahantri, and Chandrapramardana. And the countless progeny of Krurā (Krodhā) were as much crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danāyu also had four sons who were bulls among the *Asuras*. They were Vikshara, Vala, Vira, and Vritra the great *Asura*. And the sons of Kālā were all like Yama himself and smiters of all foes. And they were of great fame and great energy, and oppressors of all foes. And the sons of Kala were Vināçana, and Krodha, and then Krodhahantri, and Krodhaçatru. And there were many others among the sons of Kālā. And Cukra the son of a *Rishi* was the chief priest of the *Asuras*. And the celebrated Cukra had four sons who were priests of the *Asuras*. And they were Tashtādhara and Atri, and two others of fierce deeds. They were like the Sun himself in energy, and set their hearts on acquiring the regions of Brahman.

"Thus hath been recited by me, as heard in the *Purāna*, the progeny of the gods and the *Asuras* both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are and not much known to fame.

"And the sons of Vinatā were Tārkhya and Arishtanemi, and Garuda and Aruna, and Āruni, and Vāruni. And Cesha, or Ananta, Vāsuki, Takshaka, Kurma, and Kulika, are known to be the sons of Kadru; and Bhimasena, Ugrasena, Suparna, Varuna, Gopati, and Dhṛitarāshtra, and Suryavarchas the seventh, Satyavachas, Arkaparna, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and a controller of his passions, and then Cāliçiras, and, O king, Parjanya, the fourteenth in the list, Kali, the fifteenth, and Nārada, the sixteenth; these *Devas* and *Gandharvas* are known to be the sons of Muni (Daksha's daughter as mentioned before.) I shall recount many others, O Bhārata! Anavadyā, Manu, Vançā Asurā, Mārganapriā, Anupā, Subhagā, Vāsi, were the daughters brought forth by Prādhā. Siddha, and Purna, and Varhin, and Purnāyus of great fame; Brahmachārin, Ratiguna, and Suparna who was the seventh; Viçwāvasu, Bhānu, and Suchandra who was the tenth, were also the sons of Prādhā. All these were celestial *Gandharvas*. And it is also known that this Prādhā of great good fortune, through the celestial *Rishi* (Kaçyaya her husband), brought forth the sacred race of the *Apsaras*. Alamvushā, Miçrakeçi, Vidyutparnā, Tilot-tama, Arunā, Rakshitā, Rambhā, Monoramā, Keçini, Suvāhu, Suratā Surajā, Supriā, were the daughters, and Ativāhu, and the celebrated Hāhā and Huhu, and Tumvuru were the sons—the best of Gandharvas—of Prādhā. And *Amrita*, the Brāhmanas, kine, *Gandhavas*, and *Apsaras*, were born of Kapilā as stated in the *Purāna*.

"Thus hath been recited to thee by me the birth of all creatures duly—of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Maruts; of kine and of Brāhmanas blessed with great good fortune and of sacred deeds. And this account, (if read) extendeth the period of life, is sacred, worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind.

"He who duly readeth this account of the birth of all high-souled creatures, in the presence of the gods and Brāhmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter."

So ends the sixtyfifth Section in the Sambhava of the Ādi Parva.

SECTION LXVI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"It is known that the spiritual sons of Brahman were the six great *Rishis* (already mentioned). There was another of the name of *Sthānu*. And the sons of Sthānu gifted with great energy were, it is known, eleven. They were Mrigavyādha, Sarpa, Niriti of grert fame; Ajaikapāt, Ahivradhna, and Pināki the oppressor of foes; Dahana, and Içwara, and Kapāli of great splendour; and Sthānu, and the illustrious Bharga. These are called the eleven *Rudras*. It hath been already said, that Marichi, Angiras, Atri, Pulastya, Pulaha, and Kratu—these six great *Rishis* of great energy—are the sons of Brahman. It is well-known in the world that Angiras's sons are three,—Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And being great *Rishis* they are all conversant with the *Vedas*, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are the *Rākshasas*, Monkeys

Kinnaras (half-men and half-horses), and *Yakshas.* And O king, the sons of Pulaha were, it is said, the Calabhas (the winged insects), the lions, the *Kimpurushas* (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as srcrifices, are the companions of Surya, (the Vālikhilyas), known in the three worlds and devoted to truth and vows. And, O protector of the Earth, the illustrious *Rishi* Daksha, of soul in complete peace, and great asceticism, sprung from the right toe of Brahman. And from the left toe of Brahman sprang the wife of the high-souled Daksha. And the *Muni* begat upon her fifty daughters; and all those daughters were of faultless features and limbs, and of eyes like lotus leaves. And the lord Daksha, not having any sons, made those daughters his *Putrikās* (so that their sons might belong both to himself and their husbands). And Daksha bestowed, according to the sacred ordinance, ten of his daughters on Dharma, twenty-seven on Chandra (the Moon), and thirteen on Kaçyapa. Listen as I recount the wives of Dharma according to their names! They are ten in all—Kirti, Lakshmi, Dhriti, Medhā, Pushti, Cradhā, Kriā, Budhi, Lajjā, and Mati. These are the wives of Dharma as appointed by the Self-create. It is known also throughout the world that the wives of Soma (Moon) are twenty-seven. And the wives of Soma, all of sacred vows, are employed in indicating time; and they are the *Nakshattras* and the *Yoginis* and they became so far assisting the courses of the worlds.

"And Brahman had another son named *Manu.* And Manu had a son of name Prajāpati. And the sons of Prajāpati were eight and were called the *Vasus* whom I shall name in detail. They were Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha, and Prabhāsa. These eight are known as the Vāsus. Of these, Dhara and the truth-knowing Dhruva were born of Dhumrā; Chandramas (Soma) and Cwasana (Anila) were born of the intelligent Cwasā; Aha was the son of Ratā; and Hutaçana (Anala) of Cāndilya; and Pratyusha and Prabhāsa were the sons of Prabhātā. And Dhara had two sons, Dravina and Hutahavyavaha. And the son of Dhruva is the illustrious Kāla

(Time) the destroyer of the worlds. And Soma's son is the resplendent Varchas. And Varchas begat upon his wife Manoharā three sons—Ciçira, Prāna, and Ramana. And the son of Aha were Jyoti, Cama, Cānta, and also Muni. And the son of Agni is the handsome Kumāra born in a forest of reeds. And he is also called *Kārtikeya* because he was reared by Krittikā and others. And after Kārtikeya were born his three brothers Cākha, Viçākha, Naigameya. And the wife of Anila is *Çivā*. And Civā's sons were Manojava and Avijnātagati. These two were the sons of Anila. The son of Pratyusha, you must know, is the *Rishi* nameed Devala. And Devala had two sons who were both exceedingly forgiving and of great mental power. And the sister of Vrihaspati, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole Earth. And she became the wife of Prabhāsa the eighth Vasu. And she begat the illustrious Viçwakarman the founder of all arts. And he was the originator of a thousand arts, the engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods. And mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped for that reason by men. And he is eternal and immutable, this Viçwakarman.

"And the illustrious Dharma, the dispenser of all happiness, assuming a human countenance, came out through the right breast of Brahman. And Ahasta (Dharma) hath three excellent sons capable of charming very creature. And they are Cama, Kāma, and Harsha. (Peace, Desire, and Joy). And by their energy they are supporting the worlds. And the wife of Kāma is Rati, of Cama is Prāpti; and the wife of Harsha is Nandā. And upon them, indeed, are the worlds made to depend.

"And the son of Marichi is Kaçyapa. And Kaçyapa's offspring are the gods and the *Asuras*. And, therefore, is Kaçyapa the Father of the worlds. And Tashtri, of the form of (a mare) Vadavā, became the wife of Savitri. And she gave birth, in the skies, to two greatly fortunate twins, the Açwins, And, O king, the sons of Aditi are twelve with Indra heading them all. And the youngest of them all was Vishnu upon whom the worlds depend.

"These are the thirtythree gods (the eight Vasus, the eleven Rudras, the twelve Ādityas, Prajāpati, and Vashatkāra). I shall now recount their progeny according to their *Pakshas, Kulas,* and *Ganas.* The Rudras, the Sāddhyas, the Maruts, the Vasus, the Bhārgavas, and the Viçwedevas are each reckoned as a *Paksha.* Garuda the son of Vinatā and the mighty Aruna also, and the illustrious Vrihaspati are reckoned among the Ādityas. The twin Açwins, all annual plants, and all inferior animals, are reckoned among the *Guhyakas.*

"These are the *Ganas* of the gods recited to thee, O king! This recitation washes men of all sins.

"The illustrious Bhrigu came out, ripping open the breast of Brahman. The learned Çukra is Bhrigu's son. And the learned Cukra becoming a planet and engaged according to the command of the Self-existent in pouring and withholding rain, and in despensing and remitting calamities, traverses, for sustaining the lives of all creatures in the three worlds, through the skies. And the learned Cukra, of great intelligence and wisdom, of rigid vows, leading the life of a *Brahmachārin,* divided himself in twain by power of asceticism, and became the spiritual guide of both the *Daityas* and the gods. And after Cukra was thus employed by Brahman in seeking the welfare (of the gods and the *Asuras*), Bhrigu begat another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, and great fame. And he came out of his mother's womb in anger and became the cause of his mother's release, O king, (from the hands of the *Rākshasas).* And Ārushi, the daughter of Manu, became the wife of the wise Chyavana. And in her was born Āurva of great reputation. And he came out ripping open the thigh of Ārushi. And Āurva begat Richika. And Richika in his boyhood even became possessed of great power and energy, and of every virtue. And Richika begat Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rāma (Paraçurāma). And Rāma was superior to all his brothers in the possession of good qualities. And he was skilful in all weapons, and became the slayer of the Kshatriyas. And he had his passions under complete control. And Āurva had an hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this Earth.

"And Brahmad had two other sons, *viz*, *Dhātri* and *Vidhātri*, who stayed with *Manu*. Their sister is the auspicious Lakshmi having her abode amid lotuses. And the spiritual sons of Lakshmi are the sky-ranging horses. And the daughter born of Cukra, named Divi, became the eldest wife of Varuna. Of her were born a son named Vala, and a daughter named Surā (wine) giving joy unto the gods. And Adharma (Sin) was born when creatures (from want of food) began to devour one, another. And Ádharma always destroys every creature. And Adharma hath *Niriti* for his wife, whence the Rākshasas who are called Nairitas (offspring of Niriti'). And she hath also three other cruel sons always engaged in sinful deeds. They are *Bhaya* (fear), *Mahabhaya* (terror), and *Mrityu* (Death) who is always engaged in slaying every created thing. And all-destroying as he is, he hath no wife, and no son, And *Tāmrā* brought forth five daughters known throughout the worlds. They are Kāki (crow), Cwyeni (hawk), Bhāsi (hen), Dhritarāshtri (goose), and Cuki (parrot). And Kāki brought forth the crows; Cwyeni, the hawks; Bhāsi, the cocks and vultures; Dhritarāshtri, all ducks and swans; and she also brought forth all Chakravākas; and the fair Cuki of amiable qualities and possessing all auspicious signs brought forth all the parrots. And Krodhā gave birth to nine daughters all of wrathful disposition. And their names were *Mrigi*, *Mrigamandā*, *Hari*, *Bhadramanā*, *Mātangi*, *Çārduli*, *Çwetā*, *Suravi*, and the agreeable *Surasā* blessed with every virtue. And, O foremost of men, the offspring of Mrigi are all animals of the deer species. And the offspring of Mrigamandā are all animals of the bear species and those called *Srimara* (swift-footed). And Bhadramanā begat the celestial elephant Airāvata for her son. And the offspring of Hari are all animals of the monkey species endued with great activity and also all the horses. And those animals also, that are called *Golāngula* (the cow-tailed) are said to be the offspring of Hari. And Cārduli begat lions and tigers in numbers, and also leopards and, no doubt of it, all other strong animals. And, O king, the offspring of Mātangi are all the elephants. And Cwetā begat the large elephant known by the name of Cweta endued with great speed. And, O king, Surabhi gave birth to two daughters, the amiable *Rohini* and the far-famed *Gandharvi*. And, O Bharata, she had also two other daughters named Vimalā and Anala. From Rohini have sprung all kine, and from Gandharvi all animals of the horse species. And Analā begat the seven kinds of trees yielding pulpy fruits. (They are the date, the palm, the *hintāla*, the *tāli*, the little date, the nut, and the cocoanut). And she had also another daughter called Cuki (the mother of the parrot species). And Surasā begat a son called *Kanka* (a species of long-feathered birds). And Cwyeni, the wife of Aruna, gave birth to two sons of great energy and strength named *Sampāti* and the mighty *Jatāyu*. Surasā also begat the *Nāgas*, and Kadru the *Pannagas* (snakes.) And Vinatā begat two sons Gadura and Aruna known extensively. And, O king of men, O foremost of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this, a man is fully cleansed of all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after life!"

Thus ends the sixty-sixth Section in the Sambhava of the Ādi Parva.

SECTION LXVII.

(*Sambhava Parva continued.*)

Janamejaya said,—"Worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the *Dānavas*, the *Gandharvas*, the *Rakshas*, the lions, the tigers, and other animals, the snakes, the birds, in fact, of all creatures! I wish also to hear about the acts and achievements of these, in due order after they became incarnate in human forms!"

Vaiçampāyana said,—" O king of men, I shall first tell thee all about those celestials and *Dānavas* that were born among men. The first of *Dānavas*, who has known by the name of Viprachitti, became that bull among men noted as Jarāsandha. And, O king, that son of Diti, who was known as Hiranyakaçipu, was known in this world among men as the powerful Ciçupāla. He who had been known as Sanghlāda, the younger brother of Prahlāda, became among men the famous Calya, that bull amongst the Vāhlikas. The spirited Anuhlāda who had been the youngest became noted in the world as Dhrishtaketu. And, O king, that son of Diti who had been known as Civi became on Earth the famous monarch Druma. And he who was known as the great *Asura* Vāshkala became on Earth the great Bhagadatta. The five great *Asuras* gifted with great energy, Ayaçira, Açwaçira, the spirited Ayaçanku, Gaganamurdhau, and Vegavat, were all born in the royal line of Kekaya and all became great monarchs. That other *Asura* of mighty energy who was known by the name of Ketumat became on Earth the monarch Amitoujas of terrible deeds. That great *Asura* who was known as Swarbhanu became on Earth the monarch Ugrasena of fierce deeds. That great *Asura* who was know as Açwa became on Earth the monarch Açoka of exceeding energy and invincible in battle. And, O king, the younger brother of Açwa who was known as Açwapati, a son of Diti, became on Earth the mighty monarch Hārdikya. The great and fortunate *Asura* who was known as Vrishaparvan became noted on Earth as king Dhirghaprajna. And, O king, the younger brother of Vrishaparvan who was known by the name of Ajaka became noted on Earth as king Cālwa. The powerful and mighty *Asura* who was known as Açwagriva became noted on Earth as king Rochamāna. And, O king, the *Asura* who was known as Sukshma, endued with great intelligence and whose achievements also were great, became on Earth the famous king Vrihadratha. And that first of *Asura* who was known by the name of Tuhunda became noted on Earth as the monarch Senāvindu. That *Asura* of great strength who was known as Ishupa became the monarch Nagnajita of famous prowess. The great *Asura* who was known as Ekachakra became noted on Earth as Pritivindhya. The great *Asura* Virupāksha capable of displaying various modes of fight became noted on Earth as king Chitravarman. The first of *Dānavas*, the heroic Hara who quelled the pride of all foes became on Earth the famous and fortunate Suvāhu. The *Asura* Suhara of great energy and the destroyer of foemen became noted on Earth as king Vāhlika. That best of *Asuras* called Nichandra whose face was as handsome as that of the Moon became noted on Earth as the fortunate monarch Munjakeça. That *Asura* of great intelligence called Nikumbha who was never vanquished in battle was born on Earth as king Devādhipa the first among monarchs. That great *Asura* known amongst the sons of Diti by the name of Carabha became on earth the royal sage called Paurava. And, O king, the great *Asura* of exceeding energy, the fortunate Kupatha, was born on Earth as the famous monarch Supārçwa. The great *Asura*, O king, who was called Kratha, was born on Earth as the royal sage Pārvateya of form resplendent like a golden mountain. He amongst the *Asuras* who was known as Calabha the second, became on Earth the monarch Prahlāda in the country of the Vāhlikas. The foremost among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself, became on Earth noted as Chandravarman the king of the Kāmvojas. That bull amongst the *Dānavas* who was known by the name of Arka became on Earth, O king, the royal sage Rishika. That best of *Asuras* who was known as Mritapa became on Earth, O best of kings, the monarch Paschimānupaka. That great *Asura* of surpassing energy known as Garishta became noted on Earth as king Drumasena. The great *Asura* who was known as Mayura became noted on Earth as the monarch Viçwa. He who was the younger brother of Mayur and called Suparna became noted on Earth as the monarch Kālakirti. The mighty *Asura* who was known as Chandrahantri became on Earth the royal sage Cunaka. The great *Asura* who was called Chandravinaçana became noted on Earth as the monarch Jānaki. That bull amongst the *Dānavas*, O prince of the Kuru race, who was called Dhirghajihva, became noted on Earth as Kāçirāja. The *Graha* who was brought forth by Singhikā and who persecuted the Sun and the Moon became noted on Earth as the monarch Krātha, The eldest of the four sons of Danāyu, who was known by the name of Vikshara, became on Earth the spirited monarch Vasumitra. The second brother of Vikshara, that great *Asura*, was born on Earth as the king of the country called Pāndya. That best of *Asura* who was known by the name of Valina became on Earth the monarch Paundramatsyaka. And, O king, that great *Asura* who was known as Vritra became on Earth the royal sage known by the name of Manimat. That *Asura* who was the younger brother of Vritra and known as Krodhahantri became noted on Earth as king Danda. That other *Asura* who was known by the name of Krodhavardhana became noted on Earth as the monarch Dandadhāra. The eight sons of the Kāleyas that were born on Earth all became great kings endued with the prowess of tigers. The eldest of them all became king Jayatsena in Magadha. The second of them, in prowess like Indra, became noted on Earth as Aparājita. The third of them, endued with great energy and power of producing deception, was born on Earth as the king of the Nishādas gifted with great prowess. That other amongst them who was known as the fourth was noted on Earth as Crenimat, that best of royal sages. That great *Asura* amongst them who was the fifth, became noted on Earth as king Mahnjas the oppressor of enemies. That great *Asura* possessing great intellieence who was the sixth of them became noted on Earth as Abhiru that best of royal sages. The seventh of them became known throughout Earth, from the centre to the sea, as king Samudrasena well-acquainted with the truths of the scriptures. The eight of the Kāleyas known as Vrihat became on Earth a virtuous king ever engaged in the good of all creatures. The mighty *Dānava* known by the name of Kukshi became known on Earth as Pārvatiya of form resplendent as a golden mountain. The mighty *Asura* Krathana gifted with great energy became noted on Earth as the monarch Suryāksha. The great *Asura* of handsome features known by the name Surya, became on Earth the monarch of the Vāhlikas by name Darada, that foremost of all kings. And, O king, from the tribe of *Asura* called Krodhavaça, of whom I have already spoken to thee, were born many heroic kings on Earth. Madraka, and Karnaveshta, Siddhārtha, and also Kitaka; Suvira, and Suvāhu, and Mahāvira, and also Vāhlika; Kratha, Vichitra, Suratha, and the handsome king Nila; and Chiravāsa, and Bhumipāla; and Dantavakra, and he who was called Durjaya; that tiger amongst kings named Rukmi, and king Janamejaya; Āshāda, and Vāyuvega, and also Bhuritejas; Ekalavya, and Sumitra, Vātadhāna, and also Gomukha; the tribe of kings called the Kārushakas, and also Khemadhurti; Crutāyu, and Udvaha, and also Vrihatsena; Kshema, Ugratirtha, the king of the Kalingas; and Matimat, and he who was known as king Içwara; these first of kings were all born of the *Asura* class called Krodhavaça.

"There was also born on Earth a mighty *Asura* known amongst the *Dānavas* by the name of Kālanemi, endued with great strength, of grand achievements, and blessed with a large share of prosperity. He became the mighty son of Ugrasena and was known on Earth by the name of Kansa. And he who was known among the *Asuras* by the name of Devaka and was besides in splendour like unto Indra himself, was born on Earth as the foremost king of the *Gandharvas*. And, O monarch, know thou that Drona, the son of Bharadwāja, not born of any woman, sprung from a portion of the celestial *Rishi* Vrihaspati of grand achievements. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well acquainted with the *Vedas* and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Açwatthaman, of eyes like lotus leaves, gifted with surpassing energy, and the terror of all foes, the great oppressor of all enemies, was born on Earth of the united portions of Mahādeva, Yama, Kāma, and Krodha. And from the curse of Vaçishtha and the command also of Indra, the eight Vasus were born of Gangā by her husband Cāntanu. The youngest of them was Bhishma the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the *Vedas*, the first of speakers, and the thinner of the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with weapons, he encountered the illustrious Rāma himself the son of Jamadagni of the Bhrigu race. And, O king, that Brāhmana sage who on Earth was known by the name of Kripa and was the embodiment of all manliness, was born of the tribe of the Rudras. And the mighty charioteer and king who on Earth was known by the name of Cakuni, that crusher of foes, thou shouldst know, O king, was Dwāpara himself (the third *yuga*). And he who was Sātyaki of sure aim, that upholder of the pride of the Vrishni race, that oppressor of foes, was begotten of the portion of the gods called the Maruts. And that royal sage Drupada who on Earth was a monarch, the first among all persons bearing arms was also born of the same tribe of the celestials. And, O king, thou shouldst also know that Kritavarman, that prince among men, of deeds unsurpassed by any one, and the foremost of all bulls amongst Khatriyas, was born of the portion of the same celestials. And that royal sage also, Virāta by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa was born in the Kuru race and became the monarch of the *Gandharvas*. He who was known as Dhritarāshtra born of the seed of Krishna-Dwaipāyana, and gifted with long arms and great energy, a monarch, besides, of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the *Rishi*. His younger brother possessed of great strength and who was really a great being, known as Pāndu, was devoted to truth and virtue and was purity's self. And, O king, thou shouldst know that he who was known on Earth as Vidura, who was the first of all virtuous men, who was the god himself of Justice, was the excellent and greatly fortunate son of the *Rishi* Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus, was born of a portion of Kali on Earth. He it was who caused all creatures to be slain and the Earth to be wasted; and he it was who fanned the fire of hostility that ultimately consumed all. They who had been the sons of Pulastya (the

Rākshasas) were born on Earth among men as Duryodhana's brothers, that century of wicked individuals commencing with Dusçasana as their first. And, O bull among the Bharata princes, Durmukha, Dussaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhritarāshtra had one son named Yuyutsu born of a Vaiçya wife."

Janamejaya said,—"O illustrious one, tell me the names of Dhritarāshtra's sons according to the order of their birth beginning from the eldest!"

Vaisampayana said,—"O king, they are as follows :—Duryodhana, and Yuyutsu, and also Dusçāsana ; Dussaha, and Dusçhala, and then Durmukha ; Vivingsati, and Vikarna, Jalasandha, Sulochanā ; Vinda and Anuvinda, Duddharsha, Suvāhu, Dushpradharshana ; Durmarshana, and Durmukha, Dushkarna, and Karna ; Chitra and Upachitra, Chitrāksha, Chāruchitra, and Angada ; Durmada, and Dushpradharsha, Vivitsu, Vikata, Sama ; Urnanābha, and Padmanābha, Nanda and Upąnandaka ; Senāpati, and Sushena, Kundodara and Mahodara ; Chitravāhu, and Chitravarman, Suvarman, Durvirochana ; Ayavāhu, Mahāvāhu, Chitrachāpa and Sukundala ; Bhimavega, Bhimvala, Valāki, Bhimavikrama ; Ugrāyudha, Bhimaçara, Kanakāyu, Dridhāyudha ; Dridhavarman, Dridhakshatra, Somakirti, Anādara ; Jarāsandha, Dridhasandha, Satyasandha, Sahasravach ; Ugraçravas, Ugrasena, and Kshemamurti ; Aparājita, Panditaka, Viçālāksha, Durādhara, Dridhahasta, and Suhasta, Vātavega and Suvarchasa ; Ādityaketu, Vahvāçin, Nāgadatta and Anuyāina ; Nishangi, Kavachi, Dandi, Dandadhāra, Dhanugraha ; Ugra, Bhimaratha, Vira, Viravāhu, Alolupa ; Abhaya, and Raudrakarman, also he who was Dridharatha ; Anādhrishya, Kundaveda, Virāvi, Dhirghalochana ; Dirghavāhu, Mahāvāhu, Vyudhoru, Kanakāngada ; Kundaja, and Chitraka. There was also a daughter named Dusçalā who was over and above the hundred. And Yuyutsu who was Dhritarāshtra's son by a Vaiçya wife was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and the name also of the daughter (of Dhritarāshtra.) Thou hast now known their names according to the order of their births. All of them were heroes and great car-warriors, and skilled in the art of battle. All of them were, besides, versed in the *Vedas*, and, O king, all of them had crossed the scriptures. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to themselves in grace and accomplishments. And, O king, when the time came, the Kaurava monarch bestowed his daughter Dusçala on Jayadratha, the king of the Sindhus agreeably to the counsels of Cakuni.

"And, O monarch, know that king Yudhishthira was a portion of Dharma; that Bhimsena was of the deity of wind; that Arjuna was of Indra the chief of the celestials; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled in beauty on Earth, were similarly portions of the twin Açwins. And he who was known as the mighty Varchas, the son of Soma, became Abhimanyu of woderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials :—'I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it not be transgressed. The destruction of the *Asuras* on Earth is the work of the celestials, and, therefore, it is our work as well. Let this Varchas, therefore, go thither, but let him not stay there long. Nara, whose companion is Nārāyana, will take his birth as Indra's son and indeed, will be known as Arjuna the mighty son of Pāndu. This boy of mine shall be his son and become a mighty car-warrior in his boyhood. And let him, ye best of Immortals, stay on Earth for sixteen years. And when he attaineth to his sixteenth year, that battle shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Nārāyana (taking any part in it). And, indeed, your portions, ye celestials, shall fight having made that disposition of the forces which is known by the name of the *Chakra-vyuha*. And my son shall compel all foes to retreat before him. The boy of mighty arms having penetrated the impenetrable array, shall range within it fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then when numberless heroes and mighty car-warriors will return to the charge towards the close of the day, my boy of mighty arms shall re-appear before me. And he shall beget one heroic son in his line, who shall continue the almost extinct Bhārata race.' Hearing these words of Soma, the dwellers of heaven replied, 'So be it.' And they then all together applauded and worshipped (Soma) the king of the stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father !

" Know also, O monarch, that the mighty car-warrior Drishtadyumna was a portion of Agni. And know also that Cikhandin, who was at first a female, was (the incarnation of) a *Rākshasa.* And, O bull of Bharata's race, they who became the five sons of Draupadi, those bulls amongst the Bharata princes, were the celestials known as the Viçwas. Their names were Pritivindhya, Sutasoma, Crutakirti, Catānika the son of Nakula, and Crutasena endued with mighty energy.

"Cura, the foremost of the Yadus, was the father of Vasudeva. He had a daughter called Prithā, who in beauty was unrivalled on Earth. And Cura, having promised in the presence of fire that he would give his first-born child to Kuntibhoja, the son of his paternal aunt, who was without offspring, gave his daughter unto that monarch in expectation of his favors. Kuntibhoja thereupon made her his daughter. And she became thenceforth, in the house of her (adoptive) father, engaged in attending upon Brāhmanas and guests. One day she had to attend upon the wrathful ascetic of rigid vows, Durvasas by name, acquainted with truth and fully conversant with the mysteries of religion. And Prithā with all possible care gratified the wrathful *Rishi* of soul under complete control. The holy one, gratified with the attentions bestowed on him by the maiden, told her,—'I am satisfied, O fortunate one, with thee ! By this *mantra* (that I am about to give thee), thou shalt be able to summon (to thy side) whatever celestials thou likest. And by their grace shalt thou also obtain children!'—Thus addressed, the girl, (a little while after), possessed with curiosity, summoned, during the period of her maiden-hood, the god Surya. And the lord of light thereupon made her conceive and begat in her a son who became the first of all wielders of weapons. From fear of relatives she brought forth in sceresy that child who had come out with ear-rings and a coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself. And every part of his body was symmetrical and well embellished. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Rādhā and given by him to his wife to be by her adopted as their son. And the couple gave him the name of Vasusena, by which appellation the child soon became known all over the land. And as he grew up he became very strong and excelled in all weapons. The first of all successful persons, he soon mastered the sciences. And when the intelligent one having truth for his strength recited the *Vedas*, there was nothing he would not then give to the Brāhmanas. At that time Indra, the originator of all things, moved by the desire of benefiting his own son Arjuna, assumed the guise of a Brāhmana, came to him, and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brāhmana. And Cakra (accepting the gift) presented to the giver a dart, surprised (at his open-handedness), and addressed him in these words;—'O invincible one, amongst the celestials, *Asuras*, men, *Gandharvas*, *Nāgas*, and *Rākshasas*, he at whom thou hurlest (this weapon), that one shall certainly be slain!' And the son of Surya was at first known in the world by the name of Vasusena. But for his deeds he subsequently came to be called Karna. And because that hero of great fame had taken off his natural armour, therefore was he—the first son of Prithā—called Karna. And, O best of kings, the hero began to grow up in the *Suta* caste. And, O king, know thou that Karna—the first of all exalted men—the foremost of all wielders of weapons—the slayer of foes—and the best portion of the maker of day—was the friend and counsellor of Duryodhana. And he, called Vāsudeva, endued with great valor, was among men a portion of him called Nārāyana—the god of gods—eternal. And Valadeva of exceeding strength was a portion of the Nāga Cesha. And, O monarch, know that Pradyumna of great energy was Sanatkumāra. And in this way the portions of various other dwellers of heaven became exalted men in the race of Vāsudeva, increasing the glory thereof. And, O king, the portions of the tribe of *Apsarās* which I have mentioned already, also became incarnate on Earth according to Indra's commands. And sixteen thousand portions of those goddesses became, O king, in this world of men the wives of Vāsudeva. And a portion of Cri herself became incarnate on earth, for the gratification of Nārāyana, in the line of Bhishmaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of a portion of Cachi (the queen of the celestials), in the line of Drupada. And she was niether low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus leaves, of thighs fair and round, of dense masses of black curly hair. And endued with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five, and were called Kunti and Mādri. And she who was Mati became the daughter (Gāndhāri) of Suvala.

"Thus, O king, have I recited to thee all about the incarnation, according to their respective portions, of the gods, the *Asuras*, the *Gandharvas*, the *Apsaras*, and of the *Rākshasas*. They who were born on Earth as monarchs invincible in battle, those high-souled ones who were born in the wide extended line of the Yadus, they who were born as mighty monarchs in other lines, they who were born as Brāhmanas and Kshatriyas and Vaiçyas, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring, long life, and success, should always be heard in a proper frame of mind. And having listened to this account of incarnation, according to their portions, of gods, *Gandharvas*, and *Rākshasas*, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never depressed even under the most engrossing sorrows."

So ends the sixty-seventh Section in the Sambhava of the Ādi Parva.

SECTION LXVIII.

(*Sambhava Parva continued.*)

Janamejaya said,—" O Brāhmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the *Dānavas*, the *Rākshasas*, and also of the *Gandharvas* and the *Apsaras*. I, however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brāhmana, speak of this in the presence of all these regenerate *Rishis* !"

Vaiçampāyana said,—" O exalted one of Bharata's race, the founder of the Paurava line was Dushmanta giffed with great energy. And he was the protector of the Earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the *Mlecchas*.

And during his rule there were no men of mixed castes, no tillers of the soil (for the land of itself yielded produce), no workers of mines (for the surface of the Earth yielded abundance), and no sinful men. All were virtuous, and did every thing from motives, O tiger among men, of virtue. There was no fear of thieves, O dear one, no fear of famine, no fear of disease. And all the four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects, depending upon him, never entertained any fear. And Parjannya (Indra) poured showers at the proper time, and the produce of the fields was always pulpy and juicy. And the Earth was full of all kinds of wealth and all kinds of animals. And the Brāhmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endued with wonderful prowess and a physical frame hard as the thunder-bolt, so that he could, taking up the mountain Mandara, support it in his arms with its forests and bushes. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes at a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before.) And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the Ocean, and in patience like unto the Earth. And the monarch was loved by all his subjects, and he ruled his contented people virtuously."

So ends the sixty-eighth Section in the Sambhava of the Ādi Parva.

SECTION LXIX.

(*Sambhava Parva continued.*)

Janamejaya said,—"I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Cakuntalā. And, O holy one, I also desire to hear all about Dushmanta—that lion among men—and how the hero obtained Cakuntalā. It behoveth thee, O knower of truth and the first of all intelligent men, to tell me everything!"

Vaiçampāyana said,—"Once on a time, (king Dushmanta) of mighty arms, accompained by a large force, went into the forest. And he took with him hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, car-warriors, cavalry, and elephants,)—heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with lances and spears in their arms, the monarch set out on his journey. And with the leonine roars of the warriors and the notes of conchs and sound of drums, with the rattle of the car-wheels and shrieks of huge elephants, all mingling with the neighing of horses and the clash of weapons of the variously armed attendants in diverse dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty, from the terraces of goodly mansions, beheld that heroic monarch, the achiever of his own fame. And the ladies saw that he was like unto Cakra, the slayer of his enemies, capable of repulsing the elephants of foes. And they believed that he was the wielder of the thunder-bolt himself. And they said,—'This is that tiger among men who in battle is equal unto the Vasus in prowess, and in consequence of the might of whose arms no foes are left.' And saying this, the ladies from affection gratified the monarch by showering flowers on his head. And followed by foremost of Brāhmanas uttering blessings all the way, the king in great gladness of heart went towards the forest eager on slaying the deer. And many Brāhmanas, Kshatriyas, Vaiçyas, and Cudras followed the monarch who was like unto the king of the celestials seated on the back of a proud elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going further at the command of the king. And the king, then, ascending on his chariot, of winged speed, filled the whole Earth and even the heavens, with the rattle of his chariot wheels. And as he went he saw around him a forest like unto *Nandana* itself (the celestial gardens). And it was full of *Vilwa, Arka, Khadira* (catechu), *Kopitthwa,* and *Dhava* trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that it was without water and without human beings and lay extended for many *Yojanas* around. And it was full of deer, and lions, and other terrible beasts of prey.

"And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest, killing numerous animals. And Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant and killed many that were too near with his heavy sword. And that foremost of all wielders of darts killed many by hurling his darts at them. And well conversant with the art of whirling the mace, the king, of immeasurable prowess, fearlessly wandered over the forest. And the king roamed about, killing the inmates of the wilderness sometimes by his sword and sometimes by fast-descending blows of his mace and heavy club.

"And when the forest was so agitated by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with runing, they began to fall down on all sides, unable to slake their thirst, having reached river-beds that were perfectly dry. And many, so falling, were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by them. And many strong elephants, maddened with the wounds they received and alarmed beyond measure, fled with trunks upraised on high. And those wild elephants, betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomachs and vomitting blood in large quantities, trampled, as they ran, many warriors to death. And that forest which had been full of animals, was by the king with his masses of followers and sharp weapons soon made bereft of lions and tigers and other monarchs of the wilderness."

So ends the sixty-ninth Section in the Sambhava of the Ādi Parva.

SECTION LXX.

(*Sambhava Parva Continued.*)

Vaiçampāyana said,—"Then the king with his followers, having killed thousands of animals, entered another forest for purposes of hunting. And attended by a single follower and fatigued with hunger and thirst, he came upon a large desert on the frontiers of the forest. And having crossed this herbless plain, the king came upon another forest full of the retreats of ascetics, beautiful to look at, delighting the heart, and of cool, agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded with the notes of the male *Kokila* and of the shrill cicala. And it abounded with magnificient trees with outstreched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without flowers, none without fruits, none that had prickles on it, none that had no bees swarming around it. And the whole forest resounded with the melody of winged choristers. And it was decked with the flowers of every season. And there were refreshing shades of blossoming trees.

"Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters of flowers began to gently wave at the soft breeze and rain their flowers over the monarch's head. And the trees, clad in their flowery attire of all colors, with sweet-throated warblers perching on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king, endued with great energy, beholding innumerable spots covered with bowers of creepers decked with thick clusters of flowers, from excess of gladness became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branchs twining with each other and looking like so many rain-bows for gaudiness and variety of color. And it was the resort of bands of *Siddhas*, of the *Chāranas*, of tribes of *Gandharvas* and *Apsaras*, of monkeys and *Kinnaras* drunk with joy. Delicious, cool, and fragrant breezes, conveying the effluvia of fresh flowers, blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situate in a delta of the river, and the cluster of high trees standing together made the place look like a gaudy pole erected to Indra's honor.

"And in that forest which was the resort of ever cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire was burning within it. And the king worshipped that unrivalled retreat. And he saw sitting in it numerous Yotis, *Vālakhillyas*, and other *Munis*. And it was adorned with many chambers contaning the sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent Mālini with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld on its banks many innocent animals of the deer species and was exceedingly delighted with all he saw.

"And the monarch, the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it was on the margent of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its beach sported the *Chakravaka*, and waves of milk-white foam. And there stood also the habitations of *Kinnaras*. And monkeys and bears too disported in numbers. And there lived also holy ascetics engaged in study and meditation. And there could be seen also elephants and tigers and snakes. And it was on the banks of that stream that the excellent asylum of the illustrious Kāçyapa stood offering a home to numerous *Rishis* of great ascetic merit. And beholding that river, and the asylum also washed by that river which was studded with many islands and which possesed banks of so much beauty,—an asylum like unto that of Nara and Nārāyana laved by the waters of Gangā,—the king resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great *Rishi* of ascetic wealth, the illustrious Kanwa of the race of Kaçyapa, one who possessed every virtue and who for his splendour could with difficulty be gazed at, approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great *Gandharva* Chittraratha himself. And halting his army, consisting of flags, cavalry, infantry, and elephants, at the entrance of the forest, the monarch spoke as follows :—'I shall go to behold the mighty ascetic of Kaçyapa's race, him who is without darkness. Stay ye here until my return !'

"And the king having entered that forest which was like unto Indra's garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that *Rishi* who was an indestructible mass of ascetic merit. And the king saw that the aylum was like unto the region of Brahman. Here were bees sweetly humming and there were winged warblers of various species pouring forth their melodies. At particular places that tiger among men heard the chantiug of *Rig* hymns by first-rate Brāhmanas according to the just rules of intonation. Other places again were decked with Brāhmanas acquainted with the ordinances of sacrifice, of the *Angas*, and the hymns of the *Yayurveda*. Other places again were filled with the harmonious strains of *Sāman* hymns sung by vow-observing *Rishis*. At other places the asylum was decked with Brāhmanas learned in the *Atharvan Veda*. At other places again Brāhmanas learned in the *Atharvan Veda* and those capable of chaunting the sacrificial hymns of the *Sāman* were reciting the *Sanhitas* according to the just rules of voice. And at other places again, other Brāhmanas well-acquainted with the science of orthoepy were reciting *mantras* of other kinds. In fact, that sacred retreat, resounding with these holy notes, was like unto a second region of Brahman himself. And there were many Brāhmanas skilled in the art of making sacrificial platforms and in the rules of *Krama* in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the *Vedas*. There were those also who were fully acquainted with the meanings of all kinds of expressions, those that were conversant with all especial rites, those also that were followers of *Moksha-dharma*; those again that were well-skilled in establishing propositions, rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of *Nirukta*; those again that were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkies, well-read in large treatises, and skilled in various sciences. And the king, as he proceeded, heard their voices. And the retreat resounded also with the voices of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brāhmanas of rigid vows engaged in *Japa* and *Homa*. And the king wondered much on beholding the beautiful carpets which those Brāhmanas offered to him respectfully. And that best of monarchs, at sight of the rites with which those Brāhmanas worshipped the gods and the great *Rishis*, thought within himself that he was in the region of Brahman. And the more the king saw that auspicious and sacred asylum of Kāçyapa protected by that *Rishi's* ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of Kāçyapa peopled all around with *Rishis* of great ascetic wealth and exalted vows."

Thus ends the seventieth Section in the Sambhava of the Ādi Parva.

SECTION LXXI.

(Sambhava Parva continued.)

Vaiçampāyana said,—"The monarch then, as he proceeded, left even his reduced attendants at the entrance of the asylum. And entering quite alone, he saw not the *Rishi* (Kanwa) of rigid vows. And not seeing the *Rishi* and finding that the abode was empty, he hailed loudly, saying,—'What ho, who is here ?' And the sound of his voice was echoed back, loud as it was. And hearing the sound of his voice, there came out of the *Rishi's* abode a maiden beautiful as Cree herself but dressed as an ascetic's daughter. And the black-eyed fair one, as soon as she saw king Dushmanta, bade him welcome and worshipped him duly. And showing him due respect by the offer of a seat, water to wash his feet, and the *Arghya*, enquired after, O king, about the monarch's health and peace. And having worshipped the king and asked him about his health and peace, the maiden reverentially asked,—'What must be done, O king ! I await your commands !' The king, duly worshipped by her, said unto that maiden of faultless features and sweet speech,—'I have come to worship the highly blessed *Rishi* Kanwa. Tell me, O amiable and beautiful one, where has the illustrious *Rishi* gone ?'

"Cakuntalā then answered,—'My illustrious father hath gone away from the asylum to fetch fruit. Wait but a moment and thou wilt see him when he arrives !' "

Vaiçampāyana continued,—"The king not seeing the *Rishi* and addressed thus by her, beheld that the maiden was exceedingly beautiful and endued with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked in the beauty of her faultless features, her ascetic penances, and her humility. And he saw that she was in the bloom of youth. He therefore asked her,—'Who art thou ? And whose daughter, O beautiful one ? Why hast thou come into the woods also ? O handsome one, gifted with so much beauty and such virtues, whence hast thou come ? O charming one, at the very first glance hast thou stolen my heart ! I desire to learn all about thee ; therefore tell me all !' And thus addressed by the monarch in the aslyum, the maiden smilingly replied in these sweet words :—'O Dushmanta, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic Kanwa !'

"Dushmanta, hearing this replied,—'The universally worshipped and highly blessed *Rishi* is one whose seed hath been drawn up. Even Dharma himself might fall off from his course, but ascetics of rigid vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been born his daughter? This great doubt of mine it behoveth thee to dispel!'

"Cakuntalā then replied,—'Hear, O king, what I have learnt regarding all that befell me of old and how I am the daughter of the *Muni*! Once on a time, a *Rishi* came here and asked about my birth. All that the illustrious one (Kanwa) told him, hear now of me, O king!

" 'My father Kanwa, in answer to that *Rishi's* enquiries, said,—Viçwāmitra of old having been engaged in the austerest of penances alarmed Indra the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in the heavens. Indra, thus alarmed, summoned Menakā, and told her,—[Thou, O Menakā, art the first of celestial *Apsarās*! Therefore, O amiable one, do me this service. Hear what I say! This great ascetic Viçwāmitra, like unto the Sun in splendour, is engaged in the severest of penances! My heart is trembling with fear. Indeed, O slender-waisted Menakā, this is thy business! Thou must see that Viçwāmitra, of soul rapt in contemplation and engaged in the austerest of penances, who might hurl me from my seat! Go and tempt him, and frustrating his continued austerities accomplish my good! Win him away from his penances, O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech!]—Hearing all this, Menakā replied,—The illustrious Viçwāmitra is endued with great energy and is a mighty ascetic. He is very wrathful also as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should not I also be anxious? He it was who made even the illustrious Vaçishtha bear the pangs of witnessing the premature death of his children. He it was who though at first born a Kshatriya subsequently became a Brāhmana by strength of his ascetic penances. He it was who for purposes of his ablutions created a deep river that can with difficultly be forded, and which sacred stream is known by the name of the Kauçiki. It was Viçwāmitra whose wife in a season of distress was maintained by the royal sage Mātanga (Triçanku) who was then living under a father's curse as a hunter. It was Viçwāmitra who, returning after the famine was over, changed the name of the stream laving his asylum from Kauçiki into Pārā. It was Viçwāmitra who in return for the services of Mātanga, himself became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went through fear to that sacrifice for drinking the *Soma* juice. It was Viçwāmitra who in anger created a second world and numerous stars beginning with Cravanā. He it was who granted protection to Triçanku under a superior's curse. I am frightened to approach him whose deeds are such! Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp, cause the Earth to quake. He can sever the great Meru from the Earth and hurl it at any distance. He can go round the ten points of the Earth in an moment. How can a woman like us even touch such a one full of ascetic virtue, like unto a blazing fire, and having his passions under complete control? His mouth is like unto a blazing fire; the pupils of his eyes are like the Sun and the Moon; his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like us even touch him? At the thought of his prowess Yama, Soma, the great *Rishis*, the *Sāddhyas*, the *Viçwas*, the *Vālakhillyas*, are terrified! How can a woman like me gaze at him without alarm? Commmanded, however, by thee, O king of the celestials, I shall somehow approach that *Rishi*. But, O chief of the gods, devise thou some plan whereby protected by thee, I may safely move about that *Rishi*! I think that when I begin to pay before the *Rishi*, Marut (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. Let also Marut on that occasion bear thither fragrance from tho woods to tempt the *Rishi*.]—Saying this, and seeing that all she had said had been duly provided, Menakā went to the retreat of the great Kauçika.' "—

So ends the seventy-first Section in the Sambhava of the Ādi Parva.

SECTION. LXXII.

(*Sambhava Parva coutinued*)

"'Kanwa continued,—And Çakra, thus addressed by her, then commanded him who could approach every place (*viz.*, the god of wind) to be present with Menakā at the time she would be before the *Rishi*. And the timid and beautiful Menakā then entered the retreat and saw there Viçwāmitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the *Rishi*, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the moon. And she thereupon ran, as if in great bashfulness, to catch her attire, and as if she was exceedingly annoyed with Marut. And she did all this in the very sight of Viçwāmitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless features. And that best of *Munis* saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments, that bull amongst *Rishis* was possessed with desire, and made a sign that he desired her companionship. And he invited her accordingly, and she of faultless features expressed also her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the *Rishi* begat in Menakā a daughter named Çakuntalā. And Menakā (as her conception advanced) went to the banks of the river Mālini coursing along a valley of the charming mountains of Himvat. And there she gave birth to that daughter. And she cast the new-born infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No *Rākshasas* or carnivorous animals took its life. Those vultures protected the daughter of Menakā. I had gone there to perform my ablutions and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bringing her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, in their order, fathers according to the scriptures. And because she was surrounded in the solitude of the wilderness, by *Cakuntas* (birds), therefore, hath she been named by me *Cakuntalā* (bird-protected.) O Brāhmana, know that it is thus that Cakuntalā hath been my daughter. And the faultless Cakuntalā also regards me as her father!—'

" 'This is what my father had said unto the *Rishi*, having been asked by him. O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father. Thus have I told thee, O king, all that hath been heard by me regarding my birth!' "

Thus ends the seventy-second Section in the Sambhava of the Ādi Parva.

SECTION LXXIII.

(*Sambhava Parva continued,*)

Vaiçampāyaua continued,—" King Dushmanta, hearing all this, said,—'Well-spoken by thee, O princess, is all this, O blessed one, that thou hast said! Be my wife, O beautiful one! What shall I do for thee? Golden garlands, robes, ear-rings of gold, whitest and handsomest pearls from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine today, O beautiful one! Come to me, O timid one, wedding me, O beautiful one, according to the *Gāndharva* form! O thou of tapering thighs, of all modes of marriage, the *Gāndharva*, is regarded as the first.'

" Cakuntalā, hearing this, said,—'O king, my father hath gone away from this asylum for fetching fruit. Wait but a moment, he will bestow me on thee!'

" Dushmanta replied,—'O beautiful and faultless one, I desire that thou shouldst be my companion. Know thou that I exist for thee, and my heart is in thee. One is certainly one's own friend, and one certainly may depend upon one's own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriage. These are *Brāhma*, *Daiva*, *Arsha*, *Prājāpatya*, *Asura*, *Gāndharvas*, *Rākshasa*, and *Paiçāchas* the eighth. Manu the son of the self-create hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the four first of these are fit for Brāhmanas, and the six first for Kshatriyas. As regards kings, even the *Rākshasa* form is permissible. The *Asura* form is permitted to Vaiçyas and Cudras. Of the five first, three are proper, the other two being improper. The *Paiçācha* and the *Asura* form should never be practised. These are the institutes of religion, and one should act according to them. The *Gāndharvas* and the *Rākshasa* form are consistent with the practices of Kshatriyas. Thou needst not entertain the least fear. There is not the least doubt that either according to any one of these last-mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire as I am, thou also in a similar mood mayst become my wife according to the *Gāndharva* form!'

"Cakuntalā, having listened to all this, answered,—'If this be the course sanctioned by religion, if, indeed, I am my own disposer, hear, O thou foremost one of Puru's race, what my terms are! Promise truly to give me what I ask thee amongst ourselves alone. The son that shall be begotten in me shall become thy heir-apparent. This, O king, is my fixed resolve. O Dushmanta, if thou grant this, then let our union take place!'"

Vaiçampāyana continued,—"The monarch, without taking time to consider, at once told her,—'Let it be so! I will even take thee, O thou of agreeable smiles, with me to my capital! I tell thee truly. O beautiful one, thou deservest all this!—And so saying, that first of kings wedded the handsome Cakuntalā of graceful tread, and knew her as a husband. And assuring her duly, he came away, telling her repeatedly,—'I shall send thee, for thy escort, my troops, of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of sweet smiles !' "

Vaiçampāyana continued,—" O Janamejaya, having promised so unto her, the king went away. And as he retraced his way homewards, he began to think of Kāçyapa. And he asked himself,—What will the illustrious ascetic say, after he knows all ?'—Thinking of this, he entered his capital.

"The moment the king had left, Kanwa arrived at his abode. But Cakuntalā, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spritual knowledge, knew all. Indeed, beholding everything with his spiritual eye, the illustrious one was pleased, and addressing her, said,—' Amiable one, what hath been done by thee today in secret, without having waited for me, *viz.*, intercourse with a man, hath not been destructive of thy virtue. Indeed, union according to the *Gāndharva* form, of a wishful woman with a man full of desire, without *mantras* of any kind, it is said, is the best for Kshatriyas. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Cakuntalā, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the whole of this Earth bounded by the sea. And the forces of that illustrious king of kings, while he goeth out against his foes, shall be irresistible !'

"Cakuntalā then approached her fatigued father and washed his feet. And taking down the weight he had on and placing the fruits in proper order, she told him,—'It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as to his ministers !'

" Kanwa replied,—' O thou of the fairest complexion, for thy sake I am inclined to bless him ! But receive from me, O blessed one, the boon that thou desirest !' "

Vaiçampāyana continued,—"Cakuntalā thereupon, moved by the desire of benefiting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never be deprived of their thrones."

Thus ends the seventy-third Section in the Sambhava of the Ādi Parva.

SECTION LXXIV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"After Dushmanta had left the asylum having made those promises unto Çakuntalā, the latter of tapering thighs brought forth a boy of immeasurable energy. And when the child was three years old, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishment. And that first of virtuous men, Kanwa, caused all the rites of religion to be performed on that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even then, with all auspicious signs on his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour, he began to grow up rapidly. And when he was only six years of age, endued with great strength he used to seize and bind to the trees that stood around that asylum lions and tigers and boars and buffalos and elephants. And he rode on some animals, seized some, and pursued others in sportive mood. The dwellers of Kanwa's asylum thereupon bestowed on him a name. And they said, because he seizes and restrains all animals however strong, let him be called *Sarvadamana* (the restrainer of all). And it was thus that the boy came to be named *Sarvadamana*, endued as he was with prowesss, and energy, and strength. And the *Rishi*, seeing the boy and marking also his extraordinary acts, told Çakuntalā that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying,—"Bear ye without delay this Çakuntalā with her son from this abode to that of her husband blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore, delay not in bearing her hence.' The disciples of the *Rishi* thereupon, saying 'So be it,' went towards the city named after the elephant (Hastināpura) with Cakuntalā and her son before them. And then she of fair eye-brows, taking with her that boy of celestial beauty, endued with eyes like lotus leaves, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising sun was introduced to him. And the disciples of the *Rishi* having introduced her, returned to the asylum. And Cakuntalā having worshipped the king according to proper form, told him,—'This is thy son, O king! Let him be installed as thy heir-apparent! O king, this child, like unto a celestial, hath been begotten by thee upon me! Therefore, O best of men, fulfil now the promise thou gavest me! Call to thy mind, O thou of great good fortune, the agreement thou hadst made on the occasion of thy union with me in the asylum of Kanwa!'

"The king, hearing these her words, and remembering everything, said,—'I do not remember anything. Whose art thou, O wicked woman in ascetic guise? I do not remember having any connection with thee in respect of *Dharma*, *Kāma* and *Arthas.* Go or stay or do as thou pleasest!' Thus addressed by him, the fair-complexioned innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And the glances she now and then cast upon the king seemed to burn the latter. Her rising wrath, however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Gathering her thoughts within a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him,—'Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest not? Thy heart is a witness to the truth or falsehood of this matter. Therefore, speak truly without degrading thyself! He who being one thing, representeth himself as another thing to others, is like a thief and a robber of his own self. Of what sin is he not capable? Thou thinkest that thou alone hast knowledge of thy deed. But knowest thou not that the Ancient, Omniscient one (Nārāyana) liveth in thy heart? He knoweth all thy sins, and thou sinnest in His presence! He that sins thinks that none observes him. But he is observed by the gods and by Him also who occupies every heart. The Sun, the Moon, the Air, Fire, Earth, Sky, Water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man! Yama, the son of Surya, takes no account of his sins with whom Nārāyana the witness of all acts is gratified! But he with whom Nārāyana is not gratified is tortured for his sins by Yama! Him who degradeth himself by representing his self falsely, the gods never bless. Even his own soul blesseth him not. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and, therefore, deserve to be treated respectfully! Wilt thou not treat me so, because I have come hither of my own accord? In the presence of so many, why dost thou treat me like an ordinary woman? I am not certainly crying in the wilderness! Dost thou not hear me? But if thou refusest to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst in a hundred pieces! The husband entering the womb of the wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant with the *Veda* as *Jāyā* (she in whom one is born). And the son that is so born unto persons cognisant of Vedic *Mantras* rescueth the spirits of deceased ancestors. And because the son rescueth ancestors from the hell call *Put*, therefore, hath he been called by the Self-create himself as *Puttra* (the rescuer from *Put*). By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grandson's son great-grandfathers enjoy overlasting happiness. She is a true wife who is skilful in house-hold affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends. The wife is the root of religion, profit, and desire. The wife is the root of salvation. They that have wives can perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are as friends on occasions of joy. They are as fathers on occasions of religious acts. They are as mothers in hours of sickness and woe. Even in the deep woods, a wife to a traveller is his refreshment and solace. He that hath a wife is trusted by all. A wife, therefore, is one's most valuable possession. Even when the husband leaving this world goeth into the region of Yama, it is the devoted wife that accompanies him thither. A wife gone before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyeth the companionship of the wife both in this and the other world. It hath been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath borne a son should look upon her as his mother. Beholding the face of the son one hath begotten upon his wife, like his own face in a mirror, one feeleth as happy as a virtuous man on attaining to heaven. Men scorched by mental grief, or suffering under bodily pain, feel as much refreshed in the companionship of their wives as a perspiring person in a cool bath. No man, even in anger, should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue, everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even *Rishis* cannot create creatures without women. What happiness is greater than what the father feels when the son running towards him, even though his body be smeared with dust, clasps his limbs? Why then dost thou treat with indifference such a son, who hath approached thee himself and who casteth wishful glances towards thee for climbing thy knees? Even ants support, without destroying, their own eggs. Then why shouldst not thou, virtuous as thou art, support thy own child? The touch of soft sandal paste, of women, of (cool) water, is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brāhmana is the foremost of all bipeds, a cow the foremost of all quadrupeds, a protector the foremost of all superiors, so is the son the foremost of all objects agreeable to the touch. Let, therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O chastiser of foes, I have brought forth this child, O monarch, capable of dispelling all thy sorrows, after bearing him in my womb for full three years. O monarch of Puru's race, *He shall perform a hundred horse-sacrifices*, were the words uttered in the skies when I was in the lying-in room. Indeed, men going into places remote from their homes take up others' children on their laps and smelling their heads feel great happiness. Thou knowest that Brāhmanas repeat these Vedic *mantras* on the occasion of the consecrating rites of infancy.—Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of son. Live thou for a hundred years! My life dependeth on thee, and the continuation of my race also on thee. Therefore, O son, live thou in great happiness for a hundred years.—He hath sprung from thy body, this second being from thee! Behold thyself in thy son, as thou beholdest thy image in the clear lake! As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee. Though one, thou hast divided thyself! In course of hunting, while engaged in pursuit of the deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father! Urvaçi, Purvachitti, Sahajanyā, Menakā, Viçwāchi, and Ghritāchi, these are the six foremost of *Apsarās*. Amongst them again, Menakā, born of Brahman, is the first. Descending from heaven on Earth, after intercourse with Viçwāmitra, she gave me birth. That celebrated *Apsarā*, Menakā, brought me forth in a valley of Himavat. Bereft of all affection, she went away, casting me there as if I was any body else's child. What sinful act did I do of old in some other life that I was in infancy cast off by my parents and at present am cast off by thee! Cast off by thee, I am ready to return to the asylum of my father. But it behoveth thee not to cast off this child who is thy own!'

"Hearing all this, Dushmanta said,—'O Çakuntalā, I do not know having begot upon thee this son! Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menakā is thy mother, and by her wast thou cast off on the surface of Himavat as one throws away, after the worship is over, the flowery offerings made to his gods. Thy father too of the Kshatriya race, the lustful Viçwāmitra, who was tempted to become a Brāhmana, is destitute of all affection. However, Menakā is the first of *Apsarās*, and thy father also is the first of *Rishis*. Being their daughter, why dost thou speak like a woman that is lewd? Thy words deserve no credit. Art thou not ashamed to speak them, especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great *Rishis*, where also is that *Apsarā* Menakā? And where art thou, low as thou art, in the guise of an ascetic? Thy child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he so soon grown like a *Çāla* sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menakā. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go whithersoever thou choosest!'

"Cakuntalā replied,—'Thou seest, O king, the faults of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the *Vilwa* fruit. Menakā is of the celestials. Indeed, Menakā is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the Earth, O king, but I roam in the skies! Behold, the difference between ourselves is as that between (the mountain) Meru and a mustard seed! Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna! The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore, it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceiveth the difference between himself and others. He that is really handsome never taunts anybody. And he that always talketh evil becometh a reviler. And as the swine always affect dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk though it be mixed with water. As the honest are always pained in speaking ill of others, so are the wicked always rejoiced in doing the same thing. As the honest are always pleased in showing regard for the old, so are the wicked always rejoiced in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that, having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possessions. The *pitris* have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore, none should abandon a son. Manu hath said that there are five kinds of sons: those begotten by one's self upon his own wife, those obtained (in gift) from others, those purchased for a consideration, those reared with affection and those begotten upon others than wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of Earth, cherish thy own self, truth, and virtue, by cherishing thy son! O lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of an hundred wells. A sacrifice again is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice. Truth is more meritorious than an hundred sons. An hundred horse-sacrifices had once been weighed with Truth. Truth was found heavier than an hundred horse-sacrifices. O king, Truth, I ween, may be equal to the study of the entire *Vedas* and ablutions in all holy places. There is no virtue equal to Truth, There is nothing superior to Truth. O king, Truth is God himself. Truth is the highest vow. Therefore, violate not thy pledge, O monarch! Let Truth and thee be ever united. If thou placest no credit on my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But know thou, O Dushmanta, that when thou art gone, this son of mine shall rule the whole Earth surrounded by the four seas and adorned by the king of the mountains!' "

Vaiçampāyana continued,—"Cakuntalā having spoken to the monarch in this wise, left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke to Dushmanta as he was sitting surrounded by his occasional and household priests, his preceptors, and ministers. And the voice said,—'The mother is but the sheath of flesh : the son sprung from the father is the father himself. Therefore, O Dushmanta, cherish thy son, and insult not Cakuntalā. O best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the regions of Yama. Thou art the progenitor of this boy. Cakuntalā hath spoken the truth. The husband, dividing his body in twain, is born of his wife in the form of son. Therefore, O Dushmanta, cherish, O monarch, thy son born of Cakuntalā. To live forsaking one's living son is a great misfortune. Therefore, O thou of Puru's race, cherish thy high-souled son born of Cakuntalā! And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of *Bharata* (the cherished.)' Hearing these words uttered by the dwellers of heaven, the monarch of Puru's race became overjoyed and spoke as follows unto his priests and ministers,—'Hear ye these words uttered by the celestial messenger? I myself know this one to be my son. If I had taken him as my son on the strength of Cakuntalā's words alone, my people would have been suspicious and my son also would not have been regarded as pure.' "

Vaiçampāyana continued,—" The monarch then, O thou of Bharata's race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brāhmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And Dushmanta also received that wife of his with affection. And he told her these words, pacifying her affectionately,—'O goddess, my union with thee took place privately. Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife; and therefore, this son that I would have installed as my heir-apparent would only have been regarded as one of impure birth. And, dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest!' And the royal sage Dushmanta, having spoken thus unto his dear wife, O Bhārata, received her with offerings of perfume, food, and drink. And king Dushmanta then, bestowing the name of *Bharata* upon his child, formally installed him as the heir-apparent. And the famous and bright wheels of Bharata's car, invincible and like unto the wheels of the cars owned by the gods, traversed every region, filling the whole Earth with their rattle. And the son of Dushmanta reduced to subjection all kings of the Earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of *Chakravarti* and *Sārvabhauma*. And he performed many sacrifices like Çakra the lord of the Maruts. And Kanwa was the chief priest in those sacrifices, in which the offerings to Brāhmanas were great. And the blessed monarch performed both the cow and the horse-sacrifice. And Bharata gave unto Kanwa a thousand gold coins as the sacrificial fee. It is that Bharata from whom have flowed so many mighty achievements. It is from him that the great race hath sprung called after his name. And all monarchs that have come after him in his race are called after him. And in the Bharata race there have been born many god-like monarchs gifted with great energy, and like unto Brahman himself. Their number cannot be counted. But, O thou of Bharata's race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty!"

Thus ends the seventy-fourth Section in the Sambhava of the Adi Parva.

SECTION LXXV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Hear now, as I recite, the recorded genealogy, that is sacred and subservient to religion, profit, and pleasure, of *these* royal sages: the lord of creation, Daksha; Manu the son of Surya; Bharata; Kuru; Puru; and Ajmida. I shall also recite to thee, O sinless one, the genealogies of the Yādavas and of the Kurus; and of the kings of the Bharata line. These genealogies are sacred and their recitation is a great act of propitiation. That recitation confereth wealth, fame, and long life. And, O sinless one, all those I have named shone in their splendour and were equal unto the great *Rishis* in energy.

"Prachetas had ten sons who were all devoted to asceticism and possessed every virtue. They burnt of old, by the fire emanting from their mouths, several plants of poisonous properties, and innumerable large trees that had covered the Earth and become a source of great discomfort to man. After these ten, was born another named Daksha. It it from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grand-father. Born of Prachetas, the *Muni* Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Nārada taught these thousand sons of Daksha the excellent philosophy of Sānkhya as a means of salvation. [These, therefore, totally abstained from begetting creatures.] And, O Janamejaya, the lord of creation, Daksha, then, from desire of making creatures, begat fifty daughters. And he made all of them his *appointed* daughters (so that *their* sons might be *his* sons also for the performance of all religious acts). And he bestowed ten of his daughters on Dharma, and thirteen on Kaçyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kaçyapa, the son of Marichi, begat in her who was the eldest of his thirteen wives, the Ādityas, the celestials endued with great energy and having Indra as their head, and also Vivaswat (the Sun.) And from Vivaswat was born the lord Yama. And Mārtanda (Vivaswat) also begat another son after Yama, gifted with great intelligence and named Manu. And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called *Mānavas.* And it is from Manu that all men including Brāhmanas, Kshatriyas, and others have been born. And, therefore, are they all called *Mānavas.* Subsequently, O monarch, the Brāhmanas became united with the Kshatriyas. And those sons of Manu that were Brāhmanas devoted themselves to the study of the *Vedas.* And Manu begat ten other children named Vena, Dhrishnu, Narishyan, Nābhāga, Ikshāku, Kārusha, Caryāti, the eighth a daughter named Ilā, Prishadhru the ninth, and Nābhāgārishta the tenth. They all betook themselves to the practices of Kshatriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished quarreling with one another. The learned Pururavas was born of Ilā. It hath been heard by us that Ilā was both his mother and father. And the great Pururavas had sway over thirteen islands of the sea. And though a human being he was always surrounded by companions that were superhuman. And Pururavas, intoxicated with power, quarreled with the Brāhmanas and little caring for their anger robbed them of their wealth. Beholding all this, Sanatkumāra came from the region of Brahman and gave him good counsel, which was, however, rejected by Pururavas.

Then the wrath of the great *Rishis* was excited, and the avaricious monarch, who, intoxicated with power, had lost his reason, was immediately destroyed by their curse.

"It was Pururavas who first brought from the region of the *Gandharvas* the three kinds of fire (for sacrificial purposes). And he brought thence the *Apsarā* Urvaçi also. And the son of Ilā begat upon Urvaçi six sons who were called Āyus, Dhimat, Amāvasu, and Dhridhāyus, and Vanāyus, and Catāyus. And it is said that Āyus begat four sons, named Nahusha, Vriddhaçarman, Rājingaya, and Anenas, in the daughter of Swarbhānu. And, O monarch, Nahusha, of all the sons of Āyus, was gifted with great intelligence and prowess. And he ruled his extensive kingdom virtuously. And king Nahusha supported evenly the *Pitris*, the celestials, the *Rishis*, the Brāhmanas, the *Gandharvas*, the *Nāgas*, the *Rākshasas*, the *Kshatriyas*, and the Vaiçyas. And he suppressed all robber gangs with a mighty hand. But he made the *Rishis* pay tribute and carry him on their backs like beasts of burden. And conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were Indra himself. And Nahusha begat six sons, all of sweet speech, named Yati, Yayāti, Sanyati, Ayāti, Ayati, and Dhruva. Yati betaking himself to asceticism became a *Muni* like unto Brahman himself. Yayāti became a monarch of great prowess and virtue. He ruled the whole Earth, performed numerous sacrifices, worshipped the *Pitris* with great reverance, and always respected the gods. And he brought the whole world under his sway and was never vanquished by any foe. And the sons of Yayāti were all great bowmen and resplendent with every virtue. And, O king, they were begotten upon (his two wives) Devayāni and Carmishthā. And from Deveyāni were born Yadu and Turvasu, and from Carmishthā were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayāti was attacked with hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bhārata, unto his sons Yadu and Puru and Turvashu and Drahyu and Anu these words:—'Ye dear sons, I wish to be a young man and to gratify my appetites in the company of young women. Do you help me thereto!' To him his eldest son born of Devayāni then said,—'What needest thou, O king? Dost thou want to have our youth?' Yayāti then told him,—'Accept thou my decrepitude. O son! With thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the *Muni* Uçanas (Cukra). O son, I would enjoy myself with your youth. Take any of you this my decrepitude and with my body rule ye my kingdom! I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude!' But none of his sons took his decrepitude. Then his youngest son Puru said unto him,—'O king, enjoy thou once again with a renovated body and returned youth! I shall take thy decrepitude and at thy command rule thy kingdom.' Thus addressed, the royal sage, by virtue of his ascetic power, then transferred his own decrepitude unto that high-souled son of his. And with the youth of Puru the monarch became a young man; while with the monarch's age Puru ruled his kingdom.

"Then, after a thousand years had passed away, Yayāti, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chitraratha (the king of the *Gandharvas*), the king also enjoyed the company of the *Apsarā* Viçwāchi. But even after all this, the great king found his appetites unsatiated. The king then recollected the following truths contained in the *Purānas.*—'Truly, one's appetites are never satiated with enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds and gold, animals and women, one may not yet be satiated. It is only when man doth not commit any sin in respect of any living thing, in thought, deed, or word, it is then that he attaineth to purity as that of *Brahma*. When one feareth nothing, when one is not feared by anything, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of *Brahma*.' The wise monarch seeing this and satisfied that one's appetites are never satiated, set his mind at rest by meditation, and took back from his son his own decrepitude. And giving him back his youth though his appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus :—'Thou art my true heir, thou art my true son in whom my race is to continue! In the world shall my race be known after thy name!'"

Vaiçampāyana continued,—"Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhrigu for devoting himself to asceticism. And having acquired great ascetic merit, after long years he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives."

Thus ends the seventy-fifth Section in the Sambhava of the Ādi Parva.

SECTION LXXVI.

(*Sambhava Parva Continued.*)

Janamejaya said,—"O thou of wealth of asceticism, tell me how our ancestor Yayāti, who is the tenth from Prajāpati, obtained for wife the unobtainable daughter of Cukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who have been the founders of dynasties."

Vaiçampāyana said,—"The monarch Yayāti was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Cukra and Vrishaparvan bestowed upon him, with due rites, their daughters, and how his union took place with Devayāni in especial.

"Between the celestials and the *Asuras* there happened frequent encounters of yore for the sovereignty of the three worlds with everything in them. The gods then, from desire of victory, installed the son of Angiras (Vrihaspati) as their priest to conduct their sacrifices; while their opponents installed the learned Uçanas as their priest for the same purpose. And between those two Brāhmanas there was always much boastful rivalry. Those *Dānavas* assembled for encounter that were slain by the gods were all revived by seer Cukra by aid of the power of his knowledge. And then starting again into life,—these fought with the gods. The *Asuras* also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called *Sanjivani* (re-vivification) which Kāvya endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods, in great anxiety of heart and entertaining a fear of the learned Uçanas, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, saying,—'We pay court to thee, be kind to us and do us a service that we regard as very great! That knowledge which resides in Cukra, that Brāhmana of immeasurable prowess, make thy own as soon as thou canst! Thou shalt then be a sharer with us in all sacrificial offerings! Thou shalt find the Brāhmana in the court of Vrishaparvan. He always protects the *Dānavas* but never us their opponents! Thou art his junior in age, and, therefore, capable of adoring him with reverence. Thou canst also adore Devayāni, the favorite daughter of that high-souled Brāhmana! Indeed, thou alone art capable of conciliating them both by worship! There is none else that can do so! By gratifying Devayāni with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge!' The son of Vrihaspati, thus solicited by the gods, said—'So be it,' and went to where Vrishaparvan was. Kacha, thus sent by the gods, soon went to the capital of the chief of the *Asuras*, and beheld Cukra there. And beholding him, he thus spoke unto him:—'Accept me as thy disciple! I am the grandson of the *Rishi* Angiras and son of Vrihaspati! By name I am known as Kacha! Thyself becoming my preceptor, I shall practise the *Brahmacharya* mode of life for a thousand years. Command me then, O Brāhmana!'

"Cukra (hearing this) said,—'Welcome art thou, O Kacha! I accept thy speech! I will treat thee with regard; for by so doing, it is Vrihaspati who will be regarded!'

Vaiçampāyana continued,—"Kacha, commanded by Kāvya or Uçanas himself called also Cukra, then said, 'So be it,' and took the vow he had spoken of. And, O Bharata, accepting the vow of which he had spoken, at the proper time, Kacha began to conciliate regardfully both his preceptor and (his daughter) Devayāni. Indeed, he began to conciliate both. And young as he was, by singing and dancing and playing on different kinds of instruments, he soon gratified Devayāni who was herself in her youth. And, O Bhārata, with his whole heart set upon it, he soon gratified the maiden Devayāni who was then a young lady, by presents of flowers and fruits and services rendered with alacrity. And Devayāni also with her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha's vow, the *Dānavas* came to learn of his intention. And having no compunctions about slaying a Brāhmana, they became very angry with him. And one day they saw Kacha engaged in a solitary part of the woods in tending (his preceptor's) kine. They then slew Kacha from their hatred of Vrihaspati and from their desire also of protecting the knowledge of reviving the dead from being taken away by him. And having slain him, they hacked his body into pieces and gave them to be devoured by jackals and wolves. And (when twilight came) the kine returned to the fold without him who tended them. And Devayāni, seeeing the kine return from the woods without Kacha, spoke, O Bhārata, unto her father thus:—

" 'Thy evening-fire hath been kindled! The Sun also hath set, O father! The kine have returned without him who tendeth them! Indeed, Kacha is not to be seen! It is plain that Kacha hath been lost or dead. Truly do I say, O father, that without him I will not live!'

" Cukra hearing this said,—' I will revive him by saying,—*Let this one come.*' Then having recourse to the science of reviving the dead, Cukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in gladness of heart, tearing, by virtue of his preceptor's science, the bodies of the wolves (that had devoured him). And asked about the cause of his delay, he thus spoke unto Bhārgava's daughter. Indeed, asked by that Brāhmana's daughter, he told her,—' I was dead. O thou of pure manners, burthened with sacrificial fnel *Kuça* grass, and logs of wood, I was coming towards our abode. I sat under a banian tree. The kine also, having been gathered together, were staying under the shade of that same banian. The *Asuras*, beholding me, asked,—'*Who art thou?*' They heard me answer,—*I am the son of Vrihaspati.*' As soon I said this, the *Dānavas* slew me, and hacking my body into pieces gave my remains to jackals and wolves. And they then went home in gladness of heart. O amiable one, summoned by the high-souled Bhārgava, I come before thee somehow fully revived!'

"On another occasion, asked by Devayāni, the Brāhmana Kacha went into the woods. And as he was roving about for gathering flowers, the *Dānavas* beheld him. They again slew him, and pounding him into paste they mixed it with the waters of the ocean. Finding him late, the maiden again represented the matter unto her father. And summoned again by the Brāhmana with the aid of his science, Kacha appearing before (his preceptor and his daughter) told everything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes, the *Asuras* gave those ashes to the preceptor himself, mixing them with his wine. And Devayāni again spoke unto her father, saying,—'O father, Kacha was sent to gather flowers! But he is not to be seen! It is plain he hath been lost or dead! I tell thee truly, I would not live without him!'

"Cukra hearing this said,—'O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is thus slain frequently. What, indeed, am I to do? O Devayāni, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Indeed, thou art, O daughter, in consequence of my prowess, worshipped thrice a day, during the ordained hours of prayer, by Brahman, Brāhmanas, the gods with Indra, the *Vasus*, the *Açwins*, the *Asuras*, in fact, by the whole universe! It is impossible to keep him alive, for revived by me he is often killed!' To all this Devayāni replied,—'Why shall I, O father, not grieve for him whose grandfather is old Angiras himself, whose father is Vrihaspati who is an ocean of ascetic merit, who is the grandson of a *Rishi* and the son also of a *Rishi*?

He hinself too was a *Brahmachārin* and an ascetic; always wakeful and skilled in everything! I will starve and follow the way Kacha has gone! The handsome Kacha is, O father, dear unto me!' "

Vaiçampāyana continued,—" The great *Rishi* Kāvya then, afflicted by what Devayāni said, cried in anger,—' Certainly, the *Asuras* seek to injure me, for they slay my disciple that stayeth with me! These followers of Rudra desire to divest me of my character as a Brāhmana by making me participate in their crime! Truly, this crime hath a terrible end. The crime of slaying a Brāhmana would even burn Indra himself!' Having said this, the Brāhmana Cukra, urged by Devayāni, began to summon Kacha who had entered the jaws of death. But Kacha, summoned with the aid of science, and afraid at the consequence to his preceptor, feebly replied from within the stomach of his preceptor, saying,—' Be graceful unto me, O lord! I am Kacha that worshippeth thee! Behave unto me as to thy own dearly-loved son!' "

Vaiçampāyana continued,—" Cukra then said,—' By what path, O Brāhmana, entering my stomach, dost thou stay there? Leaving the *Asuras* this very moment, I shall go over to the gods!' Kacha answered,—' By thy grace, memory hath not failed me! Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed. It is, therefore, that I am able to bear this insufferable pain. O Kāvya, slain by the *Asuras* and burnt and reduced to powder I have been given to thee with thy wine! When thou art present, O Brāhmana, the art of the *Asuras* will never be able to vanquish the science of the Brāhmana!'

" Hearing this, Cukra said,—' O daughter, what good can I do to thee? It is with my death that Kacha can have back his life! O Devayāni, Kacha is even within me! There is no other way of his coming out except by ripping open my stomach! Devayāni replied,—' Both evils shall, like fire, burn me! The death of Kacha and thy own death are to me the same! The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear life!' Then Cukra said,—'O son of Vrihaspati, thou art, indeed, one already crowned with success, because Devayāni regards thee so well! Accept the science that I will today impart to thee, if, indeed, thou art not Indra in the form of Kacha! None can come out of my stomach with life. A Brāhmana, however, must not be slain. Therefore, accept thou the science I impart to thee! Start thou into life as my son! And possessed of the knowledge, having received it from me, and revived by me, take care that coming out of my body thou dost act gratefully!' "

Vaiçampāyana continued,—" Receiving the science imparted to him by his preceptor, ripping open his stomach, the handsome Kacha came out like the moon at evening on the fifteenth day of the lighted fortnight. And beholding the remains of his preceptor lying like a heap of penances and learning, Kacha revived him, aided by the science he had received. Worshipping him with regard, Kacha said unto his preceptor,—' Him who poureth the nectar of knowledge into one's ears, even as thou hast done into those of myself who was void of knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on Earth, become hated on Earth and finally go to the regions of the sinful!' "

Vaiçampāyana continued,—" The learned Cukra, having been deceived while under wine, and remembering the total loss of consciousness that is one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of the Brahmana. The high-souled Uçanas rising up from the ground in anger, then spoke as follows :—'That wretched Brāhmana who from this day, unable to resist the temptation, will drink wine, shall be regarded to have lost his virtue, shall be reckoned to have committed the sin of slaying a Brāhmana, shall be hated both in this and the other world. I set this limit to the conduct and dignity of Brāhmanas everywhere. Let the honest, let Brāhmanas, let those regardful of their superiors, let the gods, let the three worlds, listen!' Having said these words, that high-souled one, that ascetic of ascetics, then summoning the *Dānavas* who had been deprived by fate of their good sense, told them these words:—'Ye foolish *Dānavas*, know ye that Kacha hath attained his wishes. He will henceforth dwell with me! Indeed, having obtained the valuable knowledge of reviving the dead, that Brāhmana hath become in prowess even as Brahman himself!' "

Vaiçampāyana continued,—"Bhārgava having said so much cut short his speech. The *Dānavas* were surprised and went away to their homes. Kacha too, having staid with his preceptor for a full thousand years, then prepared to return to the abode of the celestials, after having obtained his preceptor's permission."

Thus ends the seventy-sixth Section in the Sambhava of the Ādi Parva.

SECTION LXXVII.

(*Sambhava Parva coutinued*)

Vaiçampāyana said,—"After the expiration of the period of his vow, Kacha, having obtained his preceptor's leave, was about to return to the abode of the celestials, when Devayāni, addressing him, said,—'O grandson of the *Rishi* Angiras, in conduct and birth, in learning, asceticism, and humility, thou shinest most brightly! As the celebrated *Rishi* Angiras is honored and regarded by my father, so is thy father Vrihaspati regarded and worshipped by me! O thou of ascetic wealth, knowing this, listen to what I say! Recollect my behaviour to thee during the period of thy vow (of *Brahmacharya*)! Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained *mantras!*'

"Kacha replied,—Thou art to me an object of regard and worship even as thy father! Indeed, O thou of faultless features, thou art even an object of greater reverence! Thou art dearer than life to the high-souled Bhārgava, O amiable one! As the daughter of my preceptor, thou art ever worthy of my worship! As my preceptor Cukra thy father is ever deserving of my regards, so art thou, O Devayāni! Therefore, it behoveth thee not to say so!' Hearing this Devayāni replied,—'Thou too art the son of my father's preceptor's son! Therefore, O best of Brāhmanas, thou art deserving of my regards and worship! O Kacha, when thou wert slain so many times by the *Asuras*, recollect today the affection I showed for thee! Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault! I am truly devoted to thee!'

"Hearing all this, Kacha said,—'O thou of virtuous vows, do not urge me into such a sinful course! O thou of fair eye-brows, be graceful unto me! Beautiful one, thou art to me an object of greater regard than my preceptor! Full of virtuous resolves, O large-eyed one, of face as handsome as the moon, the place where thou hadst resided, *viz.*, the body of Kāvya, hath also been my abode! Thou art truly my sister! Therefore, O slender-waisted one, do not say so! Amiable one, happily have we passed the days that we have been together. There is perfect good understanding between us. I ask thy leave to return to my abode! Therefore, bless me so that my journey may be safe! I must be remembered by thee, when thou recallest me in connection with topics of conversation, as one that hath not transgressed virtue! Always attend upon my preceptor with readiness and singleness of heart!' To all this, Devayāni answered,—'Solicited by me, if, indeed, thou truly refuse to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit!'

"Hearing this, Kacha said,—'I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault! Nor hath my preceptor in this respect issued any command. Curse me if it please thee! I have told thee what the behaviour should be of *Rishis*. I do not deserve thy curse, O Devayāni! But yet thou hast cursed me! Thou hast acted under the influence of passion and not from a sense of duty. Therefore, thy desire shall not be fulfilled. No *Rishi's* son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in him it shall bear fruit to whom I may impart it!' "

Vaiçampāyana continued,—"That first of Brāhmanas, Kacha, having said so unto Devayāni, speedily wended unto the abode of the chief of the celestials. Beholding him arrived, the celestials with Indra ahead, having first worshipped him, spoke unto him as follows:—'Thou hast, indeed, performed an act of great good for us. Wonderful hath been thy achievement! Thy fame shall never die! Thou shalt be a sharer with us in sacrificial offerings.'"

Thus ends the seventy-seventh Section in the Sambhava of the Ādi Parva.

SECTION LXXVIII.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"The dwellers of heaven became exceedingly glad in welcoming Kacha who had mastered the wonderful science. And, O bull of Bharata's race, the celestials then learnt that science from Kacha and considered their object already achieved. And assembling together, they spoke unto Him of a hundred sacrifices, saying,—'The time hath come for showing thy prowess. Slay thy foes, O Purandara!' And thus addressed, Maghavat, then accompanied by the celestials, set out, saying,—'So be it.' But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the *Gandharva* Chittraratha. Changing himself into a wind, he soon mixed up the garments of those maidens which they had kept on the bank. A little while after, the maidens, getting up from the water, approached their garments that had, indeed, been mixed with one another. And it so happened that from the intermingled heap, the garments of Devayāni were appropriated by Çarmishthā the daughter of Vrishaparvan, from ignorance that it was not hers. And, O king, upon this, between them, Devayāni and Carmishtā, then occured a dispute. And Devayānī said,—'O daughter of the *Asura* (chief), why dost thou take my attire, being, as thou art, my disciple? Destitute of good behaviour, nothing good can happen to thee!' Carmishtā, however, quickly replied,—'Thy father, occupying a lower seat, always adoreth, with downcast looks, like a hired chaunter of praises, my father, whether when he sitteth at his ease or reclineth at full length! Thou art the daughter of one that beggeth, one that chaunteth the praises of others, of one that accepteth alms! I am the daughter of one who is adored, one who bestoweth alms instead of ever accepting them! Beggar-woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath! Acceptress of alms, thou weepest tears of anger in vain! Thou art perfectly harmless, whereas, if so minded, I can harm thee! Thou desirest to quarrel. But know thou that I do not reckon thee as my equal!'"

Vaiçampāyana continued,—"Hearing these words, Devayānī became exceedingly angry and began to pull at her clothes. Carmishtā thereupon threw her into a well, and went home. Indeed, the wicked Carmishtā believing that Devayāni was dead, bent her steps homewards in a wrathful mood.

"After Carmishtā had left, Yayāti the son of Nahusha soon came to that spot. The king had been out ahunting. The couple of horses harnessed to his car and the other single horses with him were all fatigued. And the king himself was thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking within it, he saw a maiden who in splendour was like the blazing fire. And beholding her within it, the blessed king addressed that girl of the complexion of the celestials, soothing her with sweet words. And he said,—'Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems? Thou seemest to be greatly anxious. Why dost thou weep in affliction? How, indeed, hadst thou fallen into this well covered with creepers and long grass? And, O slender-waisted girl, answer me truly whose daughter thou art?'

"Devayāni then answered,—'I am the daughter of Çukra who brings back into life the *Asuras* slain by the gods. He doth not know what hath befallen me. This is my right hand, O king, with nails bright as burnished copper. Thou art well-descended; I ask thee, take and raise me up therefore! I know thou art of good behaviour, of great prowess, and wide fame! It behoveth thee, therefore, to raise me from this well!'"

Vaiçampāyana continued,—"King Yayāti, learning that she was a Brāhmana's daughter, raised her from that well, catching hold of her right hand. And the monarch promptly raising her from the pit and speaking to her that was of tapering thighs, sweetly and courteously, returned to his capital.

"When the son of Nahusha had gone away, Devayāni of faultness features, afflicted with grief, then spoke unto her maid, Ghurnikā by name, who met her at the time. And she said,—'O Ghurnikā hie thou soon and speak to my father without loss of time of everything as it hath happened! I shall not now enter the city of Vrishaparvan!'"

Vaiçampāyana continued,—"Ghurnikā, thus commanded, repaired quickly to the mansion of the *Asura* chief. And there she saw Kāvya and spoke unto him with her perception dimmed by anger. And she said,—'I tell thee, O great Brāhmana, that Devayāni hath been ill-used, O fortunate one, in the forest by Çarmishtā the daughter of Vrishaparvan!' And Kāvya, hearing that his daughter had been ill-used by Çarmishtā, speedily went out with a heavy heart, seeking for her in the woods. And when he found her in the woods, he clasped her with affection and spoke unto her with voice choked with grief.—'O daughter, the weal or woe that befalleth people is always due to their own faults. Thou hast, therefore, some fault, I ween, which hath been expiated thus:' Hearing this, Devayāni replied,—'Be it a penalty or not, listen to me with attention! O, hear all that Çarmishtā, the daughter of Vrishaparvan, hath said unto me! Really hath she said that thou art only the hired chaunter of the praises of the *Asura* king! Even *thus* hath she—that Çarmishtā, Vrishaparvan's daughter,—spoken to me, with red eyes, these piercing and cruel words:—Thou art the daughter of one that ever chaunteth for hire the praises of others; of one that asketh for charity: of one that accepteth alms; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything in gift!—These have been the words repeatedly spoken unto me by the proud Carmishtā, the daughter of Vrishaparvan, with eyes red in anger. If, O father, I am really the daughter of a hired chaunter of praises, of one that accepteth gifts, I must offer her my adorations in hopes of obtaining her grace! O, of this I have already told her!'

"Cukra replied,—'Thou art, O Devayāni, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts! Thou art the daughter of one that adores none; of one that is adored by all! Vrishaparvan himself knoweth it, and Indra, and king Yayāti too, that the inconceivable Brahma, the unopposable Godhead, is my strength! The Self-create himself, gratified by me, hath said that I am for aye the lord of that which is in all things on Earth or in heaven! I tell thee truly that it is I who poureth rain for the good of creatures and who nourisheth the annual plants that sustain all living things!'"

Vaiçampāyana continued,—"It was by such sweet words of excellent import that the father endeavonred to pacify his daughter afflicted with woe and oppressed by anger."

So ends the seventy-eighth Section in the Sambhava of the Ādi Parva.

SECTION LXXIX.

(*Sambhava Parva continued.*)

"Cukra continued,—'Know then, O Devayāni, that he that regardeth not the evil speeches of others, conquereth everything! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging, his rising wrath. Know thou, O Devayāni, that by him is everything conquered who calmly subdueth his rising anger, He is regarded as a man who by having recourse to forgiveness casteth off his rising anger like a snake casting off its slough. He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry though there be cause, certainly acquireth the four objects for which we live (*viz.*, Religion, profit, desire, and salvation). Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth wrath in respect of anything, he that feeleth not wrath is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.' Devayāni, hearing this speech of her father, said,—'O father, I know, though a girl, what are our duties and virtues. I know also what the difference is between anger and forgiveness as regards the power of each. But when a diciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is realy desirous of benefiting the former. Therefore, I do not desire to live any longer in a country where evil behaviour is on the ascendant. The wise man desirous of good, should not dwell among those sinfully-inclined men who alaways speak ill of good behaviour and high birth. But there should one live,—indeed, that hath been said to be the best of dwelling places,—where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparvan's daughter burn my heart even as men, desirous of kindling a fire, burn the dry fuel. I do not think anything more miserable for a man in the three worlds than to adore one's enemies blessed with good fortune, himself possessing none. Indeed, it hath been said by the learned that for such a man even death would be better.'"

So ends the seventy-ninth Section in the Sambhava of the Ādi Parva.

SECTION LXXX.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Then Kāvya, the foremost of Bhrigu's line, became angry himself. And approaching Vrishaparvan where the latter was seated, began to address him without weighing his words.—'O king,' he said, 'sinful acts do not, like the Earth, bear fruit immediately! But gradually and secretly do they cut away the roots of their doer. Such fruit is seen either in one's own self, in one's son, or in one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brāhmana Kacha, the grandson of Angiras, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter—unfit as he was for it—and for the mal-treatment of my daughter too, know, O Vrishaparvan, I shall leave thee and thy relatives! Indeed, O king, for this, I can no longer stay with thee! Dost thou, O *Asura* chief, think that I am a raving liar? Thou makest little of thy offence without seeking to correct it!'

"Vrishaparvan then said,—'O son of Bhrigu, never have I attributed want of virtue or falsehood to thee! Indeed, virtue and truth ever dwell in thee! Be graceful unto me! O Bhārgava, if leaving us thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do!'

"Cukra then replied,—'Ye *Asuras*, whether ye go into the depths of the ocean or fly away in all directions, I care little. I am unable to bear my daughter's grief! My daughter is ever dear to me! My life dependeth on her! Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits!'

"Vrishaparvan then said,—'O Bhārgava, thou art the absolute master of whatever is possessed by the *Asura* chiefs in this world, their elephants, kine, and horses, of even my own self!'

"Cukra then answered,—'If it is true, O great *Asura*, that I am the lord of all the wealth of the *Asuras*, then go and gratify Devayāni!'"

Vaiçampāyana continued,—" When the great Kāvya was so addressed by Vrishaparvan, he then went to Devayāni and told her all. Devayāni, however, quickly replied,—'O Bhārgava, if thou art truly the lord of the *Asura* king himself and of all his wealth, then let the king himself come to me and say so in my presence!' Vrishaparvan then approached Devayāni and told her,—' O Devayāni of sweet smiles, whatever thou desirest I am willing to give thee however difficult it may be to grant the same '—Devayāni answered,—' I desire Carmishtā with a thousand maids to wait on me! She must also follow me to where my father may bestow me.'

" Vrishaparvan then commanded a maid-servant, it attendance on him, saying,—'Go and quickly bring Carmishtā hither. Let her also accomplish what Devayāni wisheth !' "

Vaiçampāyana continued,—" The maid-servant then repairing to Carmishtā told her,—' O amiable Carmishtā, rise and follow me. Accomplish the good of thy relatives ! Urged by Devayāni, the Brāhmana (Cukra) is on the point of leaving his disciples (the *Asuras*) ! O sinless one, thou must do what Devayāni wisheth !' Carmishtā replied,—' I shall cheerfully do what Devayāni wisheth ! Urged by Devayāni Cukra is calling me. Both Cukra and Devayāni must not leave the *Asuras* through my fault !' "

Vaiçampāyana continued,—"Commanded by her father then, Carmishtā, accompanied by a thousand maidens, soon came, in a palanquin, out of her father's excellent mansion. And approaching Devayāni said,—' With my thousand maids, I am thy waiting-woman ! And I shall follow thee where thy father may bestow thee !' Devayāni replied,—' I am the daughter of one who chaunteth the praises of thy father, and who beggeth and accepteth alms ! Thou, on the other hand, art the daughter of one who is adored ! How canst thou be my waiting-woman ?'

"Carmishtā answered,—' One must by all means contribute to the happiness of one's afflicted relatives ! Therefore, shall I follow thee wherever thy father may bestow thee !' "

Vaiçampāyama continued,—" When Carmishtā had thus promised to be Devayāni's waiting-moman, the latter, O king then spoke unto her father thus :—' O best of all excellent Brāhmanas, I am gratified. I shall now enter the *Asura* capital ! I now know that thy science and power of knowledge are not futile !' "

Vaiçampāyana continued,—"That best of Brāhmanas, of great reputation, thus addressed by his daughter, then entered the *Asura* capital in gladness of heart. And the *Dānavas* worshipped him with great reverence. "

Thus ends the eightieth Section in the Sambhava of the Ādi Parva.

SECTION LXXXI.

(*Sambhava Parva Continued.*)

Vaiçampāyana said,—After some length of time, O best of monarchs, Devayāni of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Carmishtā with her thousand maids she reached the same spot and began to wander in freedom. And waited upon by all those companions she felt herself supremley happy. And sporting with light hearts, they began drinking the honey of flowers, eating various kinds of fruits and biting some. And just at that time, king Yayāti the son of Nahusha, again came there in course of his wanderings, tired and thirsty, in search of deer. And the king saw Devayāni and Carmishtā, and those other maidens also, all decked with celestial ornaments and full of voluptuous langour in consequence of the flowery honey they drank. And Devayāni of sweet smiles, unrivalled in beauty and possessing the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Carmishtā gently pressing her feet.

" And Yayāti seeing all this, said,—'O amiable ones, I would ask you both your names and parentage ! It seems that these two thousand maids wait on you two !' Hearing the monarch, Devayāni then answered,—'Listen to me, O best of men. Know that I am the daughter of Cukra, the spiritual guide of the *Asuras !* This my companion is my waiting-woman. She attendeth on me wherever I go. She is Carmishtā the daughter of the *Asura* king Vrishaparvan !'

"Yayāti then asked,—'I am curious to know why this thy companion of fair eyebrows—this maiden of the fairest complexion—the daughter of the *Asura* chief—is thy waiting-woman !' Devayāni replied,—'O best of kings, everything resulteth from fate. Knowing this also to be the result of fate, cease to wonder at it. Thy features and attire are both like a king's. Thy speech also is fair and correct as that of the *Veda*. Tell me thy name, whence thou art, and whose son also !'

"The monarch replied,—'During my vow of *Brahmacharya*, the whole *Vedas* entered my ears ! I am known as Yayāti, a king's son and a king myself.' Devayāni then enquired, O king, what for hast thou come here ? Is it to gather lotuses, or to angle or to hunt ?' Yayāti said,—'O amiable one, thirsty in the pursuit of deer, I have come hither in search of water ! I am very much fatigued. I wait but your commands to leave this spot !'

"Devayāni answered,—'With my two thousand damsels and my waiting-woman Carmishtā, I wait but your commands ! Prosperity to thee ! Be thou my friend and lord !'

"Yayāti hearing this replied,—'Beautiful one, I do not deserve thee ! Thou art the daughter of Cukra, far my superior ! Thy father cannot bestow thee even on great kings !' To this Devayāni said :—'Brāhmanas have before this been mixed with the Kshatriyas, and Kshatriyas with Brāhmanas. Thou art the son of a *Rishi* and a *Rishi* thyself. Therefore, O son of Nahusha, marry me !' Yayāti, however, replied,—'O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same. The Brāhmana is truly superior to all !' Devayāni answered,—'This hand of mine hath never been touched before by any man save thee ! Therefore, do I accept thee for my lord ! How, indeed, shall any other man touch my hand which hath before been touched by thyself that art a *Rishi* ?' Yayāti then said,—'The wise know that a Brāhmana is more to be avoided than an angry snake of virulent poison, or a blazing fire of spreading flames.' Devayāni then told the monarch,—'O bull amongst men, why dost thou, indeed, say that a Brāhmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames?' The monarch answered,—'The snake killeth only one. The sharpest weapon slayeth but a single person. The Brāhmana, if angry, destroyeth whole cities and kingdoms. Therefore, O timid one, do I deem a Brāhmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me!' Devayāni then said,—'Thou art, indeed, chosen by me. And, O king, it is understood then that thou wilt accept me if my father bestoweth me on thee. Thou need'st not fear to accept my poor self if bestowed on thee. Thou dost not, indeed, ask for me!'"

Vaiçampāyana continued,—"After this, Devayāni quickly sent a maid-servant to her father. The maid represented to Cukra everything as it had happened. And as soon as he had heard all, Bhārgava came and saw Yayāti. And beholding Bhārgava come, Yayāti, that lord of Earth, bowing down, worshipped and adored that Brāhmana, and stood with joined hands in expectation of his commands.

"And Devayāni then said,—'This, O father, is the son of Nahusha. He took hold of my hand when I was in distress. I bow to thee. Bestow me unto him. I shall not wed any other person in the world!' Cukra exclaimed,—'O thou of splendid courage, thou hast, indeed, been accepted as her lord by this my dear daughter! I bestow her on thee! Therefore, O son of Nahusha, accept her as thy wife!'

"Yayāti then said,—'I beseech the boon, O Brāhmana, that by so doing, the sin of begetting a mixed caste might not touch me!' Cukra, however, assured him by saying,—'I shall absolve thee from sin. Ask thou the boon that thou desirest! Fear not to wed her. I grant thee absolution! Maintain virtuously thy wife,—the slender-waisted Devayāni! Transports of happiness be thine in her company. This other maiden, Vrishapavan's daughter Carmishthā, should ever be regarded by thee. But thou shalt not summon her to thy bed!'"

Vaiçampāyana continued,—"Thus addressed by Cukra, Yayāti then walked round the Brāhmana. And the king then went through the auspicious ceremony of marriage according to the rites of the scriptures. And having received from Cukra a rich treasure in the excellent Devayāni with Carmishthā and those two thousand maidens, and duly honored also by Cukra himself and the *Asuras*, the best of monarchs then, commanded by the high-souled Bhārgava, returned to his capital with a joyous heart."

So ends the eighty-first Section in the Sambhava of the Ādi Parva.

SECTION LXXXII.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Yayāti then, having returned to his capital which was like unto the city of Indra, entered his inner apartments and established there his bride Devayāni. And the monarch, directed by Devayāni, established Vrishaparvan's daughter Carmishthā in a mansion especially erected near the artificial forest of *Açokas* in his gardens. And the king surrounded Vrishaparvan's daughter Carmishthā with a thousand maids and honored her by making every arrangement regarding her food and garments. But it was with Devayāni that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair Devayāni conceived. And she brought forth as her first child a fine boy. And when thousand years had passed away, Vrishaparvan's daughter Carmishthā having attained to puberty, saw that her season too had come. And she became thoughtful. And she said to herself,—'My season hath arrived. But I have not yet chosen a husband. O, what hath happened! What should I do! How am I to obtain the frution of my wishes! Devayāni hath become a mother. My youth is destined to pass away in vain. Shall I choose him also for my husband whom Devayāni hath chosen? Indeed, this is my resolve: that monarch should give me a son. Will not the virtuous one grant me an interview in private?'"

Vaiçampāyana continued,—"While Carmishthā was thus busy with her thoughts, the king wandering listlessly came to that very forest of *Açokas*, and beholding Carmishthā before him, stood there in silence. Then Carmishthā of sweet smiles seeing the monarch before her with nobody to witness what might pass, approaching him said, joining her hands,—'O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Soma, of Indra, of Vishnu, of Yama, of Varuna, and of thine! Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived! See that it goeth not in vain!'

"Yayāti answered,—"Well do I know that honor of birth is thine, born as thou art in the proud race of the *Dānavas*. Thou art also gifted with beauty. Indeed, I do not see even the speck of a fault in thy features. But Uçanas commanded me while I was united with Devayāni that never should Vrishaparvan's daughter be summoned to my bed!'

"Carmishthā then said,—'It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in prospect of immediate death and the loss of one's whole fortune. Lying is excusable on these five occasions. O king, it is not true that he is fallen who speaks not the truth when asked. Both Devayāni and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that thou wouldst confine thyself to one only amongst us, that was a lie thou hadst spoken.' Yayāti replied,—'A king should ever be a pattern in the eyes of his people. That monarch certainly meets with destruction who speaks untruths. As for myself, I do not dare speak an untruth even if the greatest loss threatens me!' Carmishthā answered,—'O monarch, one may look upon her friend's husband as her own. One's friend's marriage is the same as one's own. Thou hast been chosen by my friend as her husband. Thou art as much my husband, therefore!' Yayāti then said,—'It is, indeed, my vow always to grant what one asketh. Thou askest me! Therefore, tell me what am I to do!' Carmishthā then said,—'Absolve me, O king, from sin! Protect my virtue! Becoming a mother by thee let me practise the highest virtue in this world. It is said, O king, that a wife, a slave, and a son, can never earn wealth for themselves. That which they earn always belongeth to him who owneth them. I am, indeed, the slave of of Devayāni. Thou art Devayāni's master and lord. Thou art, therefore, O king, my master and lord as much as Devayāni's! I solicit thee! O, fill my wishes!'"

Vaiçampāyana continued,—"Thus addressed by Carmishthā, the monarch was persuaded that all she spoke was true. He, therefore, honored Carmishthā by protecting her virtue. And they passed sometime together. And taking an affectionate farewell of each other, they then separated, each returning to whence he or she had come.

"And it came to pass that Carmishthā of sweet smiles and fair eye-brows conceived in consequence of that connection of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due time brought forth a son of the splendour of a celestial child and of eyes like lotus leaves."

Thus ends the eighty-second Section in the Sambhava of the Ādi Parva.

SECTION LXXXIII.

(Sambhava Parva continued.)

Vaiçampāyana said,—"When Devayāni of sweet smiles heard of the birth of this child, she became jealous, and, O Bhārata, Carmishthā became an object of her unpleasant reflections. And Devayāni, repairing to her, addressed her thus:—'O thou of fair eye-brows, what sin is this thou hast committed by yeilding to the influence of lust?' Carmishthā replied,—'A certain *Rishi* of virtuous soul and fully conversant with the *Vedas* came to me. Capable of granting boons, he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that *Rishi*!' Devayāni answered,—'It is all right if that is the case, O timid one! But if the lineage, name, and family of that Brāhmana be known to thee, I should like to hear them.' Carmishthā replied,—'O thou of sweet smiles, that *Rishi*, in ascetism and energy, is resplendent as the Sun himself. Beholding him, I had not, indeed, the power to make these equiries!' Devayāni then said,—'If this is true, if, indeed, thou hast obtained thy child from such a superior Brāhmana, then, O Carmishthā, I have no cause of anger!'"

Vaiçampāyana continued,—"Having thus talked and laughed with each other, they separated, Devayāni returning to the palace with the knowledge imparted to her by Carmishtha. And, O king, Yayāti also begat in Devayāni two sons called Yadu and Turvasu who were like Indra and Vishnu. And Carmishthā the daughter of Vrishaparvan became mother by the royal sage of three sons in all, named Drahyu, Anu, and Puru.

"And, O king, it so came to pass that one day Devayāni of sweet smiles, accompanied by Yayāti, went into a solitary part of the woods (in the king's extensive park). And there she saw three children of celestial beauty playing with perfect trustfulness. And Devayāni asked in surprise,—'Whose children are these, O king, so handsome, and so like unto the children of the celestials? In splendour and beauty they are like thee, I think!'"

Vaiçampāyana continued,—"And Devayānī without waiting for a reply from the king, asked the children themselves,—'Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all!' Those children then pointed to the king with their fore-fingers and spoke of Carmishthā as their mother.

"And having said so, the children approached the king to clasp his knees. But the king dared not caress them in the presence of Devayāni. The boys then left the place, weeping in grief and going towards their mother. And the king at this conduct of the boys became very much abashed. But Devayāni, marking the affection of the children for the king learnt the secret and addressing Carmishthā said,—'How hast thou dared to do me an injury, being as thou art dependent on me? Dost thou not fear to have recourse once more to that *Asura* usage of thine?'

"Carmishthā said,—'O thou of sweet smiles, all that I told thee of a *Rishi* is perfectly true. I have acted rightly and according to the precepts of virtue. Therefore, I do not fear thee! When thou hadst chosen the king for thy husband, I too chose him for mine. O beautiful one, a friend's husband is, according to usage, one's own husband also. Thou art the daughter of a Brāhmana and, therefore, deservest my worship and regard. But dost thou not know that this royal sage is held by me in greater esteem still?'"

Vaiçampāyana said,—"Devayāni then, hearing those words of hers, exclaimed, O king, thus:—'Thou hast wronged me, O monarch! I shall not live here any longer!' And saying this she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus. And alarmed greatly, he followed her footsteps, endeavouring to appease her wrath. But Devayāni, with eyes red in anger, would not desist. Speaking not a word to the king, with eyes bathed in tears, she soon reached the side of her father Uçanas the son of Kavi. And beholding her father, she stood before him after due salutations. And Yayāti also, immediately after, saluted and worshipped Bhārgava.

"And Devayāni said,—'O father, virtue hath been vanquished by vice. The low have risen, the high have fallen. I have been transgressed by Carmishthā the daughter of Vrishaparvan. Three sons have been begotten upon her by this king Yayāti. But, O father, luckless as I am, I have got only two sons! O son of Bhrigu, this king is renowned for his knowledge of the precepts of religion. But, O Kāvya, I tell thee that he hath deviated from the path of rectitude!'

"Cukra, hearing all this, said,—'O monarch, since thou hast made vice thy loved pursuit though fully acquainted with the precepts of religion, therefore, shall invincible decrepitude paralyse thee!' Yayāti answered,—'Adorable one, I was solicited by the daughter of the *Dānava* king to fructify her season! I did it from a sense of virtue and not from other motives! That male person. who being solicited by a woman in season doth not grant her wishes, is called, O Brāhmana, by those cognisant of the *Veda* as a slayer of the embryo! He who, solicited in secret by a woman full of desire and in season, goeth not unto her, loseth virtue and is called by the learned a killer of the embryo. O son of Bhrigu, for these reasons, and anxious to avoid sin, I went unto Carmishthā.' Cukra then replied,—" Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nahusha, thou hast been guilty of the sin of theft!' "

Vaiçampāyanā continued,—" Yayāti the son of Nahusha, thus cursed by the angry Uçanas, was then divested of his youth and immediately overcome by decrepitude. And Yayāti said,—' O son of Bhrigu, I have not yet been satiated with youth or with Devayāni. Therefore, O Brāhmana, be graceful unto me so that decrepitude might not touch me!' Cukra then answered,—'I never speak an untruth. Even now, O king, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another!' Yayāti said,—' O Brāhmana, let it be commanded by thee that that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame!' Cukra replied,—'O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor on the throne. He shall also have long life, wide fame, and a large progeny!' "

Thus ends the eighty-third Section in the Sambhava of the Ādi Parva.

SECTION LXXXIV.

(*Sambhava Parva coutinued*)

Vaiçampāyana said,—" Yayāti then, overcome with decrepitude, returned to his capital, and summoning his eldest son Yadu who was also the most accomplished, addressed him thus:—'Dear child, from the curse of Kāvya called also Uçanas, decrepitude and wrinkles and whiteness of hair have come over me! But I have not been gratified yet with the enjoyment of youth. Do thou, O Yadu, take this my weakness along with my decrepitude! I shall enjoy with thy youth! And when a full thousand years will have elapsed, returning to thee thy youth, I shall take back my weakness with this decrepitude!'

"Yadu replied,—'There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O king, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerlessness, a relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions,—these are the consequences of decrepitude. Therefore, O king, I desire not to take it. O king, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue! Ask some other son of thine to take thy decrepitude!'

"Yayāti replied,—'Thou art sprung from my heart, O son, but thou givest me not thy youth! Therefore, thy children shall never be kings.' And he continued, addressing another son of his,—'O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasures of life. After the expiration of a full thousand years I shall give thee thy youth, and take back from thee my weakness and decrepitude!'

"Turvasu replied,—'I do not like decrepitude, O father! It destroyeth all appetites and enjoyments, strength and beauty of person, the intellect, and even life!' Yayāti told him,—'Thou art sprung from my heart, O son! But thou givest me not thy youth! Therefore, O Turvasu, thy race shall be extinct! Wretch thou shalt be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children upon women of superior blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors, whose practices are as those of birds and beasts, who are sinful, and non-Aryan!'"

Vaiçampāyana said,—"Yayāti, having thus cursed his son Turvasu, then addressed Carmishthā's son Drahyu thus:—'O Drahyu, take thou for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth! When a thousand years will have passed away, I shall return thee thy youth and take back my own weakness, and decrepitude.' To this Drahyu answered,—'O king, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore, I do not desire (to take) thy decrepitude.' Yayāti told him,—'Thou art sprung from my heart, O son! But thou refusest to give me thy youth. Therefore, thy most cherished desires shall never be accomplished! Thou shalt be king, only in name, of that region where there are no roads for the passage of horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins; where there is swimming only by rafts and floats!' Yayāti next addressed Anu and said,—'O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasure of life for a thousand years.' To this Anu replied,—'Those that are decrepit always eat like children and are always impure. They can not pour libations on fire in proper times. Therefore, I do not like to take thy decrepitude.' Yayāti told him,—'Thou art sprung from my heart. Thou givest me not thy youth. Thou findest so many faults in decrepitude. Therefore, decrepitude shall overcome thee! And, O Anu, thy progeny also, as soon as they attain to youth, shall die! And thou shalt also not be able to perform sacrifices before fire!'

"Yayāti at last turned to his youngest child Puru, and addressing him said,—'Thou art, O Puru, my youngest son! But thou shalt be the first of all! Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kāvya called also Uçanas. I have not yet, however, been satiated with youth. O Puru, take thou this my weakness and decrepitude! With thy youth I shall enjoy, for some years, the pleasures of life. And when a thousand years have passed away! I shall give thee thy youth and take back my own decrepitude!'"

Vaiçampāyana said,—"Thus addressed by the king, Puru answered with humility,—'I shall do, O monarch, as thou biddest me! I shall take, O king, thy weakness and decrepitude! Take thou my youth and enjoy as thou listest the pleasures of life! Covered with thy decrepitude and becoming old, I shall, as thou commandest, continue to live, giving thee my youth!' Yayāti then said,—'O Puru, I have been gratified with thee! And being gratified, I tell thee that the people of thy kingdom shall have all their desires accomplished!'

"And having said this, the great ascetic Yayāti, then thinking of Kāvya, transferred his decrepitude unto the body of the high-souled Puru."

Thus ends the eighty-fourth Section in the Sambhava of the Ādi Parva.

SECTION LXXXV.

(Sambhava Parva continued.)

Vaiçampāyana said,—"The excellent monarch Yayāti the son of Nahusha, having received Puru's youth, became exceedingly gratified. And with it he once more began to indulge in his favorite pursuits to the full extent of his desires and the limit of his powers, according to season, so as to derive the greatest pleasure therefrom. And, O king, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices; the *pitris* by *Çrāddhas*; the poor by his charities; all excellent Brāhmanas, by fullfilling their desires; all persons entitled to the rites of hospitality, by food and drink; the Vaiçyas, by protection; and the Çudras, by kindness. And the king represssed all criminals by proper punishments. And Yayāti, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under control, enjoyed unlimited happiness without transgressing the precepts of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desire. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper *Kalās* and *Kāshtas*, sported with (the celestial damsel) Viçwāchi, sometimes in the beautiful gardens of Indra, sometimes in Alakā (the city of Kuvera), and sometimes on the summit of the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, he summoned his son Puru, and addressed him thus:—'O oppressor of foes, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season, to the full extent of my desires, to the limit of my powers! Our desires, however, are never gratified by indulgence. On the other hand, with indulgence, they only flame up like fire with libations of sacrificial butter! If a single person were owner of everything on Earth, all her yield of paddy and barley, her silver, gold, and gems, her animals and women, he would not still be content! Thirst of enjoyment, therefore, should be abandoned. Indeed, true happiness is theirs that have cast off their thirst for the objects of the Earth, a thirst which is difficult to be cast off by the wicked and the sinful, which faileth not with failing life, and which is truly the fatal desease of man. My heart hath for a full thousand years been fixed upon the objects of desire. My thirst for these, however, without abating, increaseth day by day. Therefore, I shall cast it off, and fixing my mind on *Brahma* I shall pass the rest of my days with the innocent deer on the forest, peacefully and without affection for any wordly object. And, O Puru, I have been exceedingly gratified with thee! Prosperity be thine! Receive back this thy youth! Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest of services!'"

Vaiçampāyana continued,—"Then Yayāti, the son of Nahusha, received back his decrepitude. And his son Puru also received back his own youth. And Yayāti was desirous of installing Puru, his youngest son, on the throne. But the four orders, with the Brāhmanas at their head, then addressed the monarch thus:—'O king, how shalt thou bestow thy kingdom on Puru, passing over thy eldest son Yadu born of Devayāni and, therefore, the grandson of the great Çukra? Indeed, Yadu is thy eldest son; after him hath been born Turvasu; and of Çarmishthā's sons, the first is Druhyu, then Anu, and then Puru. How doth the youngest deserve the throne, passing all his elder brothers over? This we represent to thee! O, conform to virtuous practice!'

"Yayāti then said,—'Ye four orders with Brāhmanas at their head, hear my words, as to why my kingdom should not be given to my eldest son! My commands have been disobeyed by my eldest son Yadu. The wise say that he is no son who disobeys his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is, indeed, the best of sons. I have been disregarded by Yadu, and by Turvasu too. Much have I been disregarded by Drahyu and by Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore, the youngest shall be my heir. He took my decrepitude. Indeed, Puru is my friend! He did what was so agreeable to me. It hath also been commanded by Cukra himself, the son of Kavi, that, that son of mine who should obey me will become king after me and bring the whole Earth under his sway! I, therefore, beseech ye, let Puru be installed on the throne!'

"The people then said,—'True it is, O king, that, that son who is accomplished and who seeketh the good of his parents, deserveth prosperity even if he be the youngest! Therefore, doth Puru, who hath done thee good, deserve the crown. And as Cukra himself hath commanded it, we have nothing to say to it!'"

Vaiçampāyana continued,—"The son of Nahusha, thus addressed by the contented people, then installed his son Puru on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, fallowed by Brāhmanas and ascetics.'

"The sons of Yadu are known by the name of the *Yādavas*: while those of Turvasu have come to be called the *Yavanas*. And the sons of Drahyu are the Bhojas, while those of Anu the *Mlechchas*. The progeny of Puru, however, are the Pauravas, amongst whom, O monarch, thou art born, in order to rule for a thousand years with thy passions under complete control!"

Thus ends the eighty-fifth Section in the Sambhava of the Ādi Parva.

SECTION LXXXVI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"King Yayāti the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time in the forest in the company of Brāhmanas, observing many rigid vows, eating fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O king, that though hurled from heaven, Yayāti, without reaching the surface of the Earth, stayed in the firmanent. I have heard that sometime after he again entered the region of the celestials in the company of Vasuman, Ashtaka, Pratarddana, and Çivi."

Janamejayana said,—'I desire to hear from thee in detail why Yayāti, having first obtained admission into heaven, was hurled there from, and why also he gained re-admittance. Let all this, O Brāhmana, be narrated by thee in the presence of these regenerate sages. Yayāti the lord of Earth was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun! I desire to hear in full the story of his life both in heaven and on Earth, illustrious as he was, of world-wide celebrity, and of wonderful achievements!"

Vaiçampāyana said,—"Indeed, I shall recite to thee the excellent story of Yayāti's adventures on Earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.

"King Yayāti the son of Nahusha, having installed his youngest son Puru on the throne after casting his sons with Yadu for their eldest amongst the *Mlechchas*, entered the woods to lead the life of a hermit. And the king eating fruits and roots lived for sometime in the forest. Having mind and passions under complete control, the king gratified, by sacrifices the *Pitris* and the gods. And he poured libations of clarified butter into fire accerding to the rites prescribed for those leading the *Vānaprashta* mode of life. And the illustrious one entertained guests and strangers with fruits of the forest and clarified butter, while he himself supported life by gleaning scattered corn seeds. And the king led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control, he passed one full year, living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the Sun overhead. And living upou air alone, he stood erect for six months on one leg. And then the king, of sacred deeds, ascended to heaven, covering heaven as well as the Earth (with the fame of his achievements).

So ends the eighty-six Section in the Sambhava of the Ādi Parva.

SECTION LXXXVII.

(*Sambhava Parva Continued.*)

Vaiçampāyana said,—"While that king of kings dwelt in heaven—the home of the celestials—he was reverenced by the gods, the *Sāddhays*, the *Maruts*, and the *Vasus*. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahman. And it hath been heard by me that he dwelt for a long time in heaven.

"One day that best of kings, Yayāti, went to Indra and there in course conversation the lord of Earth was asked by Indra as follows :—

'What didst thou say, O king, when thy son Puru took thy decrepitude on Earth and when thou gavest him thy kingdom ?'

"Yayāti answered,—'I told him that the whole country between the rivers Gangā and Yamuna is thine. That is, indeed, the central region of the Earth: while the outlying regions are to be the dominions, of thy brothers. I also told him that those without anger are ever superior to those under its sway; those disposed to forgive are ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the unlearned. If wronged, thou shouldst not wrong in return. One's wrath, if disregarded, burneth one's own self; but he that regardeth it not taketh away all the virtues of him that exhibiteth it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means; and never utter such scorching and sinful words as may torture others. He that pricketh as with thorns men by means of hard and cruel words, thou must know ever carrieth in his mouth a *Rākshasa* Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models; thou shouldst ever in retrospect compare thy acts with those of the virtuous; thou shouldst ever disregared the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech emitted from one's lips, weepeth day and night. Indeed, these strike at the core of the body. Therefore, the wise never fling these around at others. There is nothing in the three worlds by which thou canst worship and adore the deities better than by kindness, friendship, charity, and sweet speeches unto all. Therefore, shouldst thou always utter words that sooth, never those that scorch. And thou shouldst regard those that deserve thy regards; and thou shouldst always give but never beg!' "

Thus ends the eight-seventh Section in the Sambhava of the Ādi Parva.

SECTION LXXXVIII

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"After this, Indra again asked Yayāti,—'Thou hadst retired into the woods, O king, after accomplishing all thy duties. O Yayāti, son of Nahusha, I would ask thee, with whom art thou equal in ascetic austerities?' Yayāti answered,—' O Vāsava, I do not, in ascetic austerities, behold my equal among men, the celestials, the *Gandharvas*, and the great *Rishis* !' Indra then said,—' O monarch, because thou disregardest those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, therefore, thy virtues have suffered a diminution and thou must fall from heaven !' Yayāti then said,—' O Cakra, if, indeed, my virtues have really sustained a diminution and I must on that account fall down from heaven, I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.' Indra replied,—' O king, thou shalt fall among those that are virtuous and wise; and thou shalt acquire also much renown. And after this experience of thine, O Yayāti, never more disregard those that are thy superiors or even thy equals !' "

Vaiçampāyana continued,—" Upon this, Yayāti fell from the region of the celestials. And as he was falling, he was beheld by that foremost of royal sages, *viz.*, Ashtaka, the protector of his own religion. Ashtaka beholding him, enquired,—' Who art thou, O youth, of beauty equal to that of Indra, in splendour blazing as the fire, thus falling from high ? Art thou that foremost of sky-ranging bodies—the Sun—emerging from dark masses of clouds ? Beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the Sun, every one is exercised as to what it is that is so falling, and is, besides, deprived of consciousness ! Beholding thee in the path of the celestials, possessed of energy like that of Cakra, or Surya, or Vishnu, we have approached thee to ascertain the truth ! If thou hadst first asked us who we are, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why dost thou approach hither ? Let thy fears be dispelled ; let thy woes and afflictions cease ! Thou art now in the presence of the virtuous and the wise. Even Cakra himself—the slayer of Vala—cannot here do thee an injury ! O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support of their brethren in grief ! Here there are none but the wise and virtuous like thee, assembled together ! Therefore, stay thou here in peace

Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The Sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and the wise.' "

Thus ends the eighty-eighth Section in the Sambhava of the Ādi Parva.

SECTION LXXXIX.

(*Sambhava Parva coutinued*)

"Yayāti said,—'I am Yayāti the son of Nahusha and the father of Puru. For having disregarded every creature, cast off from the region of the celestials and of *Siddhas* and *Rishis*, I am falling down, my righteousness having sustained a diminution. In years I am older than you!' Therefore, I have not saluted you first. Indeed, the Brāhmanas always reverence him who is older in years or superior in learning or in ascetic merit.'

"Ashtaka then replied,—'Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.'

"Yayāti to this,—'It is said that sin destroyeth the merit of our virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the wake of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit. All that, however, is gone. I will scarcely be able to regain it even by my best exertions. Beholding my fate, he that is bent upon achieving his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the entire *Vedas* devoteth himself to asceticism with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult for having acquired great wealth. None should feel vain for having studied the entire *Vedas*. In the world men are of different dispositions. Destiny is supreme. Both power and exertion are all fruitless. Knowing Destiny to be all powerful, the wise, whatever their portion be, should neither exult nor grieve. When creatures know that both weal and woe are dependent on Destiny and not on their own exertion or power, they should neither grieve nor exult, remembering that Destiny is all powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When Destiny is supreme, both grief and exultation are unbecoming. O Ashtaka, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in water, stones, grass, wood, in fact, all created things, when they are freed from the effects of their acts, are united with the Supreme Soul. Happiness and misery are both transient. Therfore, O Ashtaka, why should I grieve? We can never know how are we to act in order to avoid misery. Therefore, none should grieve at misery.'

"Possessed of every virtue, king Yayāti who was the maternal grand-father of Ashtaka, while staying in the welkin, at the conclusion of his speech was again questioned by Ashtaka. The latter said,—'O king of kings, tell me, in detail, of all those regions that thou hast visited and enjoyed, as well as the periods for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and sayings of great beings!' Yayāti replied,—'I was a great king on Earth owning the whole world for my dominion. Leaving it I acquired by force of religious merit many high regions. There I dwelt for a full thousand years, and then I attained to a very high region, which is the abode of Indra, of extraordinary beauty, having a thousand gates, and extending a hundred *yojanas* all around. There too I dwelt for a full thousand years and then attained to a higher region still. That is the region of perfect beatitude, where decay is never, the region, *viz*, of the Creator and the Lord of Earth, so difficult of attainment! There also I dwelt for a full thousand years, and then attained to another very high region, *viz*, that of the god of gods (Vishnu), where too I have lived in happiness. Indeed, I have dwelt in various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I have lived for a million of years in the gardens of *Nandana*, sporting with the *Apsarās* and beholding numberless beautiful trees clad in flowery vestments and shedding delicious perfumes all around. And after many many years had elapsed, while still residing there in the enjoyment of perfect beatitude, the celestial messenger of grim visage, one day, in a loud and deep voice, thrice shouted to me,—*Ruined, Ruined, Ruined.*—O lion among kings, this much do I remember. I have then fallen from *Nandana*, my religious merits gone! I heard in the skies, O king, the voices of the celestials exclaiming in grief,—Alas! What misfortune! Yayāti, with his religious merits destroyed, though virtuous and of sacred deeds, is falling!—And as I was falling, I asked them loudly,—Where, ye celestials, where are those wise ones amongst whom I am to fall?—They pointed out to me this sacred sacrificial region belonging to you. Beholding the curls of smoke blackening the atmosphere and scenting the perfume of clarified butter poured incessantly into the fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst you.' "

Thus ends the eight-ninth Section in the Sambhava of the Ādi Parva.

SECTION XC.

(*Sambhava Parva continued.*)

" Ashtaka said,—' Capable of assuming any form at will, thou hast lived for a million of years in the gardens of *Nandana*. For what cause, O foremost of those that flourished in the *Krita* age, hast thou been compelled to leave that region and come hither?' Yayāti answered,—' As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears, so in the other world, the celestials with Indra as their chief, forsake him who hath lost his righteousness.' Ashtaka said,—'I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O king, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and sayings of great beings!'

"Yayāti answered,—'O pious one, they that speak of their own merits are doomed to suffer the pains of the hell called *Bhauma*. Though really emaciated and lean, they appear to grow on Earth (in the shape of their sons and grandsons) only to become food for vultures, dogs, and jackals. Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.'

"Ashtaka said,—'When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come back to life? I have never heard of any hell called *Bhauma* on Earth!'

"Yayāti answered,—'After the dissolution of the body, man, according to his acts, re-entereth the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape re-appeareth in the world and walketh on its surface. This is that Earth-hell (*Bhauma*) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation. Some dwell for sixty thausand years, some for eighty-thousand years in heaven; and then they fall. And as they fall, they are attacked by certain *Rākshasas* belonging to the world, in the form of sons, grandsons, and other relatives, that withdraw their hearts from acting for their own emancipation.'

"Ashtaka asked,—'For what sin are beings when they fall from heaven attacked by these fierce and sharp-toothed *Rākshasas*? Why are they not reduced to annihilation? How do they again enter the womb, furnished with the senses?'

"Yayāti answered,—'After falling from heaven, the being becometh a subtile substance living in water. This water becometh the semen whence is the seed of vitality. Thence entering the mother's womb in the womanly season, it developeth into the embryo and next into visible life like the fruit from the flower. Entering trees, plants, and other vegetable substances, water, air, earth, and space, that same watery seed of life becometh of quadrupedal or bipedal form. This is the case with all creatures that you see !'

" Ashtaka said,—' O tell me, I ask thee because I have my doubts ! Doth a being that hath received a human form enter the womb in its own shape or in some other ? How doth it also acquire its distinct and visible shape, eyes and ears and consciousness as well ? Questioned by me, O, explain it all ! Thou art, O father, one acquainted with the acts and sayings of great beings !' Yayāti answered,—' According to the merits of one's acts, the being that in a subtile form co-inheres in the seed that is dropped into the womb is attracted by atmospheric force for purposes of re-birth. It then developeth there in course of time, first becoming the embryo, and is next furnished with the visible physical organism. Coming out of the womb in course of time, it becometh conscious of its existence as man, and by his ears becometh sensible of sound ; by his eyes, of color and form ; by his nose, of scent ; by his tongue, of taste ; by his whole body, of touch ; and by his mind, of ideas. It is thus, O Ashtaka, that the gross and visible body developeth from the subtile essence.'

"Ashtaka asked,—'After death, the body is burnt, buried, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is one revived ? Yayāti said,—' O lion among kings, the person that dies assumes a subtile form ; and retaining consciousness of all his acts as in a dream, he enters some other form with a speed quicker than that of air itself. The virtuous attain to a superior, and the vicious to an inferrior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul ! I have told thee how beings are born, after development of embryonic forms, as four-footed, two-footed, six-footed, &c., creatures. What more wilt thou ask me ?'

" Ashtaka said,—' How, O father, do men attain to those superior regions whence there is no return to earthly life ? Is it by asceticism or knowledge ? How also may one gradually attain to felicitous regions? Asked by me, O, answer it in full!'

"Yayāti answered,—'The wise say that for men there are seven gates through which admission may be gained into Heaven. These are Asceticism, Gift, Tranquillity of mind, Self-command, Modesty, Simplicity, and Kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyeth the reputation of others, never attaineth to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to *Brahma*. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing, they cause fear. The wise should never exult on receiving honors; nor should they grieve at insults. For it is the wise alone that honor the wise; the wicked never act like the virtuous. I have given away so much,—I have performed so many sacrifices,—I have studied so much,—I have observed these vows, *such* vanity is the root of fear. Therefore, thou must not indulge such feelings. Those learned men who accept as their support the unchangeable, inconceivable *Brahma* alone that ever showereth blessings on persons virtuous as thou, enjoy perfect peace here and hereafter!'"

Thus ends the ninetieth Section in the Sambhava of the Ādi Parva.

SECTION XCI.

(*Sambhava Parva continued.*)

"Ashataka said,—'Those cognisant with the *Vedas* differ in opinion as to how the followers of each of the four modes of life, *viz.*, *Grishasthas*, *Bhikshus*, *Brahmachārins*, and *Vānaprashthas*, are to conduct themselves in order to acquire religious merit.'

"Yayāti answered,—'These are what a Brahmachārin must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do so; he must attend to the service of his preceptor without waiting for the latter's command; he must rise from his bed before his preceptor riseth, and go to bed after his preceptor goeth to bed. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to study. It is then only that he can achieve success. It hath been said in the oldest *Upanishada* that a *grihastha*, acquring wealth by honest means, should perform sacrifices; he should always give in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use any thing without giving a portion thereof to others. A *Muni*, without search for food, should live in the woods, depending on his own vigour; should abstain from all vicious acts; should give away in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true *Bhikshu* who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with worldly concerns, who sleepeth not under the shelter of a house-holder's roof, who is without wife, and who going a little way every day, travelleth over a large extent of country. A learned man should adopt the *Vānaprashtha* mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the *Vānaprashtha* mode of life, he maketh his ancestors and succesors, numbering ten generations including himself, mix with the Divine essence.'

"Ashataka asked,—'How many kinds of *Munis* are there, and how many kinds of *Maunis* (observers of the vow of silence)?'

"Yayāti answered,—'He, indeed, is a *Muni* who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near.'

"Ashtaka enquired what it meant. Yayāti replied,—'A *Muni* withdrawing himself from all worldly objects liveth in the woods. And though he might never seek to surrround himself with those objects that are procurable in an inhabited place, he might yet obtain them all by virtue of his ascetic power. *He* may truly be said to dwell in the woods having an inhabited place near to himself. Again, a wise man, withdrawn from all earthly objects, might live in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth, or learning. Clad in the scantiest robes, he may yet regard himself attired in the richest vestments. He may be content with food just enough for the support of life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.

"'The person, again, who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who is displayed in the splendour of ascetic attributes; who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities, and reduced in flesh, marrow, and blood, such a one conquereth not only this but the highest world. And when the *Muni* sits in *yoga* meditation becoming indifferent to happiness and misery, honor and insult, he then leaveth this world and enjoyeth communion with *Brahma.* When the *Muni* taketh food like kine and other animals, *i. e.*, without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's pap) then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation.'"

Thus ends the ninety-first Section in the Sambhava of the Ādi Parva.

SECTION XCII.

(*Sambhava Parva continued.*)

"Ashtaka asked,—'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with *Brahma*, the ascetic or the man of knowledge?'

"Yayāti answered,—'The wise, by help of the *Veda* and of

Knowledge, having ascertained the visible universe to be illusory, instantly realises the Supreme Spirit as the sole existent independent essence. While they that devote themselves to *Yoga* meditation take time to acquire the same knowledge, for it is by practice alone that these latter divest themselves of the consciousness of duality. Hence the wise attain to salvation first. Then again if the person devoted to *Yoga* find not sufficient time in one life to attain to success, being led astray by the attractions of the world, in his next life he is benefited by the progress already achieved, for he devoteth himself regretfully to the pursuit of success. But the man of Knowledge ever beholdeth the indestructible Unity, and, therefore, though immersed in worldly enjoyments, never affecteth them at heart. Therefore, there is nothing to impede his salvation. He, however, who faileth to attain to Knowledge, should yet devote himself to piety as dependent on action (sacrifices, &c). But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety, as dependent on action that proceedeth not from the desire of fruit, is, in case of such men, *Yoga* itself.'

"Ashtaka said,—'O king, thou lookest like a youth; thou art handsome and decked with a celestial garland. Thy splendour is great! Whence dost thou come and where dost thou go? Whose messenger art thou? Art thou going into the Earth?'

"Yayāti said,—'Fallen from heaven upon the loss of all my religous merit, I am destined to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with you! Even now the regents of the ten points of the Universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the Earth yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here!'

"Ashtaka said,—'Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament? If there be, then, thou shalt not fall though falling!'

"Yayāti answered,—'O king, there are many regions for thee to enjoy in heaven even as the number of kine and horses on Earth with the animals in the wilderness and the hills!'

"Ashtaka said,—'If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee! Therefore, though falling, thou shalt not fall! O, take thou soon all those, wherever they be, in heaven or in the firmament! Let thy sorrow cease!'

"Yayāti answered,—'O best of kings, a *Brahma*-knowing Brāhmana alone can take in gift, but not one like ourselves! And, O monarch, I myself have given away to Brāhmanas as one should. Let no man not a Brāhmana and let not the wife of a learned Brāhmana ever live in infamy by accepting gifts! On Earth I have ever desired to perform virtuous acts! Having never done so before, how shall I now accept a gift?'

"Pratarddana who was amongst them asked,—'O thou of the handsomest form, I am Pratarddana by name. I ask thee, are there any worlds for me to enjoy as fruits of my religious merits, in heaven or in the firmament? Answer me, thou art acquainted with everything!'

"Yayāti said,—'O king, numberless worlds, full of felicity, effulgent like the solar disc, and where woe can never be, await thee! If thou dwellest in each but for seven days, they would not yet be exhausted!'

"Pratarddana said,—'These then I give unto thee! Therefore, though falling thou must not fall! Let the worlds that are mine be thine! Whether they be in the firmament or in heaven, O, soon take them! Let thy woes cease!'

"Yayāti answered,—'O monarch, no king of equal energy should ever desire to receive in gift the religious merits of another king acquired by *Yoga* austerities. And no king who is afflicted with calamity by the fates should, if wise, act in a censurable way. A king keeping his eye forever fixed on virtue should walk in the path of virtue and increase his fame. A person of virtue like myself and knowing what are his duties should not act so meanly as thou directest. When others desirous of acquiring religious merit do not accept gifts, how can I do what they do not ?' On the conclusion of this speech, that best of kings Yayāti was then addressed by Vasumat in the following words."

Thus ends the ninety-second Section in the Sambhava of the Ādi Parva.

Section XCIII.

(*Sambhava Parva continued,*)

"Vasumat said,—'I am Vasumat, the son of Oshadaçwa. I would ask thee, O king, whether there are any worlds for me to enjoy, as fruits of my religious merits, in heaven or the firmament. Thou art, O high-souled one, acquainted with all holy regions !'

Yayāti answered,—'There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth, and the ten points of the universe, illumined by the Sun !'

"Vasumat then said,—'I give them to thee ! Let those regions that are for me be thine. Therefore, though falling, thou shalt not fall. If to accept them in gift be improper for thee, then, O monarch, buy them with a straw !'

Yayāti answered,—'I do not remember, having ever bought and sold anything unfairly. This has never been done by other kings. How shall *I* do it, therefore ?'

"Vasumat said,—'If to buy them, O king, be regarded by thee as improper, then take them in gift from me. For myself I answer that I will never go to those regions that are for me. Let them, therefore, be thine !'

"Civi then addressed the king thus :—'I am, O king, Civi by name, the son of Uçinara. O father, are there in the firmament or in heaven, any worlds for me to enjoy ? Thou knowest every region that one may enjoy as the fruit of his religious merit !'

"Yayāti said,—'Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightning.' Civi then said,—'If thou regardest their purchase as improper, I give them to thee. Take them all, O king! I shall never take them, *viz.*, those regions where the wise never feel the least disquiet.'

"Yayāti answered,—'O Civi, thou hast, indeed, obtained for thyself, possessed as thou art of the prowess of Indra, infinite worlds! But I do not desire to enjoy regions given to me by others. Therefore, I accept not thy gift.'

"Ashtaka then said,—'O king, each of us have expressed our desire to give thee the worlds that each of us have acquired by our religious merit. Thou acceptest not them. But leaving them for thee, we shall descend into the Earth-hell.'

"Yayāti answered,—'Ye all are truth-loving and wise! Give me that which I deserve. I shall not be able to do that which I have never done before.'

"Ashtaka then said,—'Whose are those five golden cars that we see? Do men that repair to regions of everlasting bliss ride on them?'

"Yayāti answered,—'Those five golden cars displayed in glory and blazing as fire, would, indeed, carry you to regions of bliss.'

"Ashtaka said,—'O king, ride those cars thyself, and repair to heaven. We can wait. We will follow thee in time.'

"Yayāti said,—We can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible!'"

Vaiçampāyana continued,—"Then all those excellent monarchs riding on those cars set out for heaven, for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.

"Then Ashtaka, breaking the silence, asked,—'I had always thought that Indra was my especial friend, and that I of all the others, should first obtain admittance into heaven. But how is it that Uçinara's son Civi, hath already left us behind?"

"Yayāti answered,—'This Uçinara's son had given all he possessed for attaining to the region of Brahman. Therefore, is he the foremost among you. Besides, Civi's liberalty, asceticism, truth, virtue, modesty, good-fortune, forgiveness, amiability, desire of performing good acts, have been so great that none can measure them !' "

Vaiçampāyana continued,—"After this, Ashtaka, impelled by curiosity, again asked his maternal grand-father resembling Indra himself, saying,—O king, I ask thee, tell me truly, whence thou art, who thou art, and whose son ? Is there any other Brāhmana or Kshatriya who hath done what thou didst on Earth ?' Yayāti answered,—'I tell thee truly, I am Yayāti, the son of Nahusha and the father of Puru. I was lord of all the Earth. Ye are my relatives. I tell thee truly, I am the maternal grand-father of you all. Having conquered the whole Earth, I gave clothes to Brāhmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue the gods become propitious to those that perform them. I also gave to Brāhmanas this whole Earth with her horses and elephants and kine, and gold and all kinds of wealth, along with a hundred *Abrudas* of excellent milch cows. Both the Earth and the firmament exist owing to my truth and virtue fire yet burneth in the world of men owing to my truth and virtue. Never hath word spoken by me been untrue. It is for this that the wise adore truth. O Ashtaka, all I have told thee, Pratarddana, and Vasumat, is the truth itself. I know it for certain that the gods and the *Rishis* and all the mansions of the blest are adorable only because of Truth that characteriseth them all. He that will, without malice, duly read unto good Brāhmanas this account of our ascension to heaven shall himself attain to the same worlds with us !' "

Vaiçampāyana continued,—"It was thus that the illustrious king Yayāti of high achievements, rescued by his collateral descendants, ascended to heaven, leaving the Earth and covering the three worlds by the fame of his deeds."

Thus ends the ninety-third Section in the Sambhava of the Ādi Parva.

SECTION XCIV.

(*Sambhava Parva continued.*)

Janamejaya said,—"Adorable one, I desire to hear the histories of those kings who were descended from Puru. O, tell me of each as he was in prowess and achievements! I have, indeed, heard that in Puru's line there was not a single king who was deficient in good behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs endued with learning and all accomplishments!"

Vaiçampāyana said,—"Asked by thee I shall tell thee all about the heroic kings of Puru's line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.

"Puru had by his wife Paushthi three sons, Pravira, Içwara, and Raudrāçwa, all of whom were mighty charioteers. Amongst them, Pravira was the perpetuator of the dynasty. Pravira had by his wife Curaseni a son named Manashyu. And the latter, of eyes like lotus leaves, had sway over the whole Earth bounded by the four seas. And Manashyu had for his wife, Sauviri. And he begat upon her three sons called Cakta, Sanhanana, and Vāgmi. And they were heroes in battle and mighty car-warriors. The intelligent and virtuous Raudrāçwa begat upon the *Apsarā* Misrakeçi ten sons who were all great bowmen. And they all grew up into heroes, performing numerous sacrifices in honor of the gods. And they all had sons, were learned in all branches of knowledge, and ever devoted to virtue. They were Richeyu, and Kaksheyu and Vrikeyu of great prowess; Sthandileyu, and Vaneyu, and Jaleyu of great fame, Tejeyu of great strength and intelligence, and Satyeyu of the prowess of Indra, Dharmeyu, and Sannateyu, the tenth, of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole Earth and was known by the name of Anādhrishti. And in prowess he was like unto Vāsava amongst the celestials. And Anādhrishti had a son of name Matināra who became a famous and virtuous king. And he performed the *Rājasuyā* and the Horse-sacrifices. And Matināra had four sons of immeasurable prowess, *viz.*, Tansu, Mahat, Atiratha, and Drahyu of immeasurable glory. Amongst them, Tansu of great prowess became the perpetuater of Puru's line. And he subjugated the whole Earth and acquired great fame and splendour. And Tansu begat a son of great prowess named Ilina. And he became the foremost of all conquerors and brought the whole world under his subjection. And Ilina begat upon his wife Rathantaryā five sons with Dushmanta at their head, all equal in might unto the five elements. They were Dushmanta, Cura, Bhima, Pravashu, and Vasu. And, O Janamejaya, the eldest of them, Dushmanta, became king. And from Dushmanta was born by his wife Cakuntalā an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat upon his three wives nine sons in all. But none of them were like their father and so Bharata was not at all pleased with them. Their mothers, therefore, became angry and slew them all. The procreation of children by Bharata, therefore, became vain. The monarch then performed a great sacrifice and through the grace of Bharadwāja obtained a son named Bhumanyu. And then Bharata, the great descendant of Puru, regarding himself as really possessing a son, installed, O foremost one of Bharata's race, that son as his heir-apparent. And Bhumanyu begat upon his wife Pushkarini six sons named Suhotra, Suhotri, Suhavi, Suyaju, and Diviratha. The eldest of them all, Suhotra, obtained the throne and performed many *Rājasuya* and Horse-sacrifices. And Suhotra brought under his sway the whole Earth surrounded by her belt of seas, and full of elephants, kine, and horses, and all her wealth of gems and gold. And the Earth afflicted with the weight of numberless human beings and elephants, horses, and cars, was as it were about to sink. And during the virtuous reign of Suhotra the surface of the whole Earth was dotted all over with hundreds and thousands of sacrificial stakes. And the Earth became full of corn and human beings. And the lord of Earth Suhotra begat upon his wife Aikshāki three sons, *viz*, Ajamida, Sumida, and Purumida. The eldest of them, Ajamida, was the perpetuater of the royal line. And he begat six sons upon his three wives. Of these sons, Riksha was born of the womb of Dhumini, Dushmanta and Parameshthin in that of Nili, and Jahnyu, Jala, and Rupina, were born in that of Keshini. All the tribes of the Pānchālas are descended from Dushmanta and Parameshthin. And the Kushikas are the sons of Jahnyu of immeasurable prowess. And Riksha who was older than both Jala and Rupina became king. And Riksha begat Samvarana the perpetuater of the royal line. And, O king, it hath been heard by us that while Samvarana the son of Riksha was ruling the Earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Pānchālas setting out to invade the whole Earth with their four kinds of troops soon brought the whole Earth under their sway. And with their ten *Akshauhinis* the king of the Pānchālas defeated the Bharata prince. Samvarana then, with his wife and ministers, sons and relatives, fled in fear. And he took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years within their fort. And after they had lived there a thousand years, one day the illustrious *Rishi* Vaçishtha approached the exiled Bharatas. And the Bharatas going out saluted the *Rishi* and worshipped him by the offer of the *Arghya*. And entertaining him with reverence, they represented everything unto that illustrious *Rishi*. And after he was seated on his seat, the king himself approached the *Rishi* and addressed him, saying,—'Be thou our priest, O illustrious one! We will endeavour to regain our kingdom.' And Vaçishtha answered the Bharatas by saying,—'Om' (the sign of consent.) It hath been heard by us that Vaçishtha then installed the Bharata prince in the sovereignty of all the Kshatriyas on the Earth, making by virtue of his *mantras* this descendant of Puru the veritable horns of the wild bulls or the tusks of the wild elephant. And the king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole Earth, performed many sacrifices in which the presents to the Brāhmanas were great.

"Samvarana begat upon his wife Tapati the daughter of Surya a son named Kuru. This Kuru was exceedingly virtuous. Therefore, he was installed on the throne by his people. It is after his name that the field called Kuru-jāngala has become so famous in the world. Devoted to asceticism, he made that field (*Kuru-kshetra*) sacred by practising austerities there. And it has been heard by us that Kuru's highly intelligent wife Vāhini brought forth five sons, *viz*, Avikshit, Abhishyat, Chaitraratha, Muni, and the celebrated Janamejaya. And Avikshit begat Parikshit, the powerful Cavalāçwa, Ādirāja, Viraja, Cālmali of great physical strength, Uchaiçravas, Bhangakāra, and Jitāri the eighth. In the race of these were born, as the fruit of their pious acts, seven mighty car-warriors with Janamejaya at their head. And unto Parikshit were born sons who were all acquainted with religion and profit. And they were named Kakshasena, and Ugrasena, and Chitrasena endued with great energy, and Indrasena and Sushena and Bhimasena. And the sons of Janamejaya were all endued with great strength and became celebrated all over the world. And they were Dhritarāshtra who was the eldest, and Pāndu and Vālhika, and Nishadha endued with great energy, and then the mighty Jāmvunada, and then Kundodara. and Padāti and then Vasāti the eighth. And they were all proficient in morality and profit, and were kind to all creatures. Amongst them Dhritarāshtra became king. And Dhritarāstra had eight sons, *viz*, Kundika, Hasti, Vitarka, Krātha, Kundina the fifth, Havisçravas, Indrābha, and Bhumanyu the invincible. And Dhritarāshtra had many grandsons, of whom three only were famous. They were, O king, Pratipa, Dharmanetra, Sunetra. Amongst these last three, Pratipa became unrivalled on Earth. And, O bull of Bharata's race, Pratipa begat three sons, *viz*., Devāpi, Cāntanu, and the mighty car-warrior Vālhika. The eldest Devāpi adopted an ascetic course of life, impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Cāntanu and the mighty car-warrior Valhika.

"O monarch, besides these, there were born in the race of Bharata numberless other excellent monarchs endued with great energy and like unto the celestial *Rishis* themselves in virtue and ascetic power. And so also in the race of *Manu* were born many mighty car-warriors like unto the celestials themselves and who by their number swelled the *Aila* dynasty into gigantic proportions."

So ends the ninety-fourth Section in the Sambhava of the Ādi Parva.

SECTION XCV.

(Sambhava Parva continued.)

Janamejaya said,—"O Brāhmana, I have now heard from thee this great history of my ancestors. I have also heard from thee about the great monarchs that were born in this line. But I have not been gratified this charming account being so short. Therefore, be pleased, O Brāhmana, to recite the delightful narrative once more in detail, commencing from Manu the lord of creation. Who is there that will not be charmed with such an account, sacred as it is? The fame of these monarchs, increased by their wisdom, virtue, accomplishments, and high character, hath been so swelled as to cover the three worlds! Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigor, energy, and perseverance, I have not been satiated!"

Vaiçampayana said,—"Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I heard it from Dwaipāyana before.

"Daksha begat Aditi, and Aditi begat Vivaswat, and Vivaswat begat Manu, and Manu begat Ilā and Ilā begat Pururavas. And Pururavas begat Āyush, and Āyush begat Nahusha, and Nahusha begat Yayāti. And Yayāti had two wives, *viz*, Devayāni the daughter of Uçanas, and Carmishthā the daughter of

Vrishaparvan. Here occurs a *sloka* regarding (Yayāti's) descendants !—'Devayāni gave birth to Yadu and Turvasu; and Vrihaparvan's daughter Carmishthā gave birth to Drahyu, Anu, and Puru.' And the descendants of Yadu are the Yādavas and of Puru are the Pauravas. And Puru had a wife of name Kauçalyā. And he begat in her a son named Janamejaya And Janamejaya performed three horse-sacrifices and a sacrifice called *Viçwajit.* And then he entered into the woods. And Janamejaya had married Anantā the daughter of Mādhava, and begat upon her a son called Prāchinwat. And the prince was so called because he had conquered all the eastern countries to the very confines of the region where the Sun rises. And Prāchinwat married Açmaki a daughter of the Yādavas and begat upon her a son named Sanyāti. And Sanyāti married Varāngi the daughter of Drishadwata and begat upon her a son named Ahanyāti. And Ahanyati married Bhānumati the daughter of Kritavirya and begat upon her son named Sārvabhauma. And Sārvabhauma married Sunandā the daughter of the Kekaya prince, having obtained her by force. And he begat upon her a son named Jayatsena. And Jayatsena married Suçravā the daughter of the Vidarbha king and begat upon her Avāchina. And Avāchina also married another princess of Vidarbha of name Maryādā. And he begat in her a son named Arihan. And Arihan married Angi and begat in her Mahābhauma. And Mahābhauma married Suyajā the daughter of Prasenajit. And in her was born Ayutanāyi. And he was so called because he had performed a sacrifice in which the fat of an *Ayuta* of male beings was required. And Ayutanāyi took for wife Kāmā the daughter of Prithuçravas. And in her was born a son named Akrodhana. And Akrodhana took for wife Karambhā the daughter of the king of Kalinga. And in her was born Devātithi. And Devātithi took for wife Maryadā the princess of Videha. And in her was born a son named Arihan. And Arihan took wife Sudevā the princess of Anga. And upon her he begat a son named Riksha. And Riksha married Jwālā the daughter of Takshaka. And he begat upon her a son of name Matināra. And Matināra performed on the banks of the Saraswati the twelve years, sacrifice said to be so efficacious. On the conclusion of the sacrifice, Saraswati appearing in person before the king chose him for her husband. And he begat upon her a son named Tangsu. Here occurs a *sloka* descriptive of Tangsu's descendants.

'Tangsu was born of Saraswati by Matināra. And Tangsu himself begat a son named Ilina in his wife the princess of Kalinga.'

"Ilina begat in this wife Rathantari five sons, of whom Dushmanta was the eldest. And Dushmanta took for wife Çakuntalā the daughter of Viçwāmitra. And he begat in her a son named Bharata. Here occur two *slokas* about (Dushmanta's) descendant.

'The mother is but the sheath of flesh in which the father begets the son. Indeed, the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Çakuntalā. O god among men, the father himself, becoming the son, rescueth himself from hell. Çakuntalā hath truly said that thou art the author of this child's being!'

"It is for this (*i. e.*, because the king supported his child after hearing the above speech of the celestial messenger) that Çakuntalā's son came to be called *Bharata* (the *supported*). And Bharata married Sunandā the daughter of Sarvasena the king of Kāçi. And he begat upon her a son named Bhumanyu. AndBhumanyu married Vijayā the daughter of Daçārha. And he begat upon her a son Suhotra. And Suhotra married Suvarnā the daughter of Ikshāku. In her was born a son named Hasti who founded this city, which has, therefore, been called Hastināpura. And Hasti married Yaçodharā the princess of Trigarta. And in her was born a son named Vikunthana. And Vikunthana took for wife Sudevā the princess of Daçārha. And in her was born a son named Ajamida. And Ajamida had four wives named Kaikeyi, Gāndhāri, Viçālā, and Rikshā. And he begat in them two thousand and four hundred sons. But amongst them all, Samvarana became the perpetuater of the dynasty. And Samvarana took for wife Tapati the daughter of Vivaswat. And in her was born Kuru. And Kuru married Subhāngi the princess of Daçārha. And he begat in her a son named Viduratha. And Viduratha took for wife Supriyā the daughter of the Mādhavas. And he begat upon her a son named Anaçwan. And Anaçwan married Amritā the daughter of the Madhavas. And in her was born a son named Parikshit. And Parikshit took for wife Suyaçā the daughter of the Vāhudas. And he begat upon her a son named Bhimasena. And Bhimsena married Kumāri the princess of Kekaya. And he begat upon her Pratiçravas. And Pratiçravas' son was Pratipa. And Pratipa married Sunandā the daughter of Civi. And he begat upon her three sons *viz.*, Devāpi, Cāntanu, and Vālhika. And Devāpi, while still a boy, entered the woods as a hermit. And Cāntanu became king. Here occurs a *sloka* in respect of Cāntanu.

'Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore, this monarch was called Cāntanu.'

And Cāntanu married Gangā. And in her was born a son Devavrata who was afterwards called Bhishma. And Bhishma, moved by the desire of doing good to his father, married him to Satyavati who was also called Gandhakāli. And in her maidenhood she had a son by Paraçara, named Dwaipāyana. And upon her Cāntanu begat two other sons named Chittrāngada and Vichitravirya. And before they had attained to majority, Chittrāngada was slain by the Gandharvas. But Vichitravirya became king. And Vichitravirya married the two daughters of the king of Kāçi, named Amvikā and Amvālikā. And Vichitravirya died childless. Then Satyavati began to think how the dynasty of Dushmanta might be perpetuated. Then she recollected the *Rishi* Dwaipāyana. The latter coming before her asked,—'What are thy commands?' She said, 'Thy brother Vichitravirya hath gone to heaven childless! Beget virtuous children for him!' Dwaipāyana, consenting to this, begat three children, *viz.*, Dhritarāshtra, Pāndu, and Vidura. King Dhritarāshtra had a hundred sons by his wife Gāndhāri in consequence of the boon granted by Dwaipāyana. And amongst those hundred sons of Dhritarāshtra, four became celebrated. They were Duryodhana, Dusçāsana, Vikarna, and Chitrasena. And Pāndu had two jewels of wives, *viz.*, Kunti, also called Prithā, and Mādri. One day Pāndu going out to hunt, saw a deer coupling with its mate. That was really a *Rishi* in the form of a deer. Seeing the deer in that attitude, he killed it with his arrows before its desire had been gratified. Pierced with the king's arrow, the deer, quickly changing its form and becoming a *Rishi*, said unto Pāṅdu,—'O Pāndu, thou art virtuous and acquainted also with the pleasure derived from the gratification of one's desire. My desire unsatisfied, thou hast slain me! Therefore! thou also, when so engaged and before thou art gratified, shalt die!' Pāndu, hearing this curse, became pale, and from that time would not go unto his wives. And he told them these words:—'Through my own fault, I have been cursed! But I have heard that for the childless there are no regions hereafter!' Therefore, he solicited Kunti to raise offspring for him. And Kunti, saying,—'Let it be,' raised up offspring. By Dharma she had Yudhishthira; by Marutā, Bhima; and by Cakra, Arjuna. And Pāndu, well pleased with her, said,—'This thy co-wife is also childless! Therefore, cause her to bear children!' Kunti saying,—'Let it be,' imparted unto Mādri the *mantra* of invocation. And in Mādri were raised, by the twin Açwins, the twins Nakula and Sahadeva. And (one day) Pāndu, beholding Mādri decked in ornaments, had his desire kindled. And as soon as he touched her he died. Mādri ascended the funeral pyre with her lord. And she said unto Kunti,—'Let these twins of mine be brought up by thee with affection!' After some time those five Pāndavas were taken by the ascetics of the woods to Hastināpura and there introduced to Bhishma and Vidura. And after introducing them the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the spot. And the celestial drums also were beat in the skies. The Pāndavas were then taken (by Bhishma.) They then represented the death of their father and performed his obsequial rites duly. And as they were brought up there, Duryodhana became exceedingly jealous of them. And the sinful Duryodhana, acting like a *Rākshasa* tried by various means to drive them away. But that which is to be, can never be frustrated. So all Duryodhana's efforts proved futile. Then Dhritarāshtra sent them, by an act of deception, to Vāranāvata, and they went there willingly. There an endeavour was made to burn them to death; but it proved abortive owing to the warning counsels of Vidura. After that the Pāndavas slew Hidimva, and then they went to a town called Ekachakrā. There also they slew a *Rākshasa* of the name of Vaka and then went to Pānchāla. And there obtaining Draupadi for wife they returned to Hastināpura. And there they dwelt for sometime in peace and begat children. And Yudishthira begat Pritivindhya; and Bhima, Sutasoma; and Arjuna, Crutakirti; and Nakula, Catānika; and Sahadeva, Crutakarman. Besides these, Yudhisthira, having obtained for wife Devikā the daughter of Govashana of the Caivya tribe, in a self-choice, begat upon her a son named Yaudheya. And Bhima also, obtaining for wife Valandharā the daughter of the king of Kaçi, offering as dower his own prowess, begat upon her a son named Sarvaga. And Arjuna also, repairing to Dwārāvati, brought away by force Subhadrā the sweet-speeched sister of Vāsudeva and returned in happiness to Hastināpura. And he begat upon her a son named Abhimanyu endued with all accomplishments and dear to Vāsudeva himself. And Nakula, obtaining for wife Karenumati the princess of Chedi, begat upon her a son named Niramitra. And Sahadeva also married Vijayā the daughter of Dyutimat the king of Madra, obtaining her in a self-choice, and begat upon her a son named Suhotra. And Bhimasena had sometime before begat upon Hidimvā a son named Ghatotkacha. These are the eleven sons of the Pāndavas. Amongst them all, Abhimanyu was the perpetuater of the family. He married Uttarā the daughter of Virāta. She brought forth a dead child whom Kunti took up on her lap at the command of Vāsudeva who said,—'I will revive this child of six months.' And though born before time, having been burnt by the fire of (Açwatthāman's) weapon and, therefore, deprived of strength and energy, he was revived by Vāsudeva and endued with strength, energy, and prowess. And after reviving him, Vāsudeva said,—'Because this child hath been born in an extinct race, therefore, he shall be called Parikshit.' And Parikshit married Madravati, thy mother, O king! And thou art born of her, O Janamejaya! Thou hast also begotten two sons in thy wife Vapushtamā, named Catānika and Cankukarna. And Catānika also hath begot one son named Açwamedhadatta upon the princess of Videha.

"Thus have I, O king, recited the history of the descendants of Puru and of the Pāndavas. This excellent, virtue-increasing, and sacred history should ever be listened to by vow-observing Brāhmanas, by Kshatriyas devoted to the practices of their order and ready to protect their subjects; by Vaiçyas with attention, and by Cudras with reverence, whose chief occupation is to wait upon the three other orders. Brāhmanas conversant with the *Veda* and other persons, who with attention and reverence recite this sacred history or listen to it when recited, conquer the heavens and attain to the mansions of the blessed. They are also always respected and adored by the gods, Brāhmanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyāsa. *Veda*-knowing Brāhmanas and other persons who with reverence and without malice hear it recited, earn great religious merit and conquer the heavens. Though sinning they are not yet disregarded by any one. Here occurs a *sloka*. —'This (Bhārata) is equal unto the *Vedas*: it is holy and excellent. It bestoweth wealth, fame, and life. Therefore, it should be listened to by men with rapt attention!'"

Thus ends the ninety-fifth Section in the Sambhava of the Adi Parva.

SECTION XCVI.

(*Sambhava Parva continued.*)

Vaiçampayana said,—"There was a king known by the name of Mahabhisha born in the race of Ikshāku. He was the lord of all the Earth, and was truthful in speech and of true prowess. By a thousand horse-sacrifices and a hundred

Rājasuyas he had gratified the chief of the celestials and ultimately attained to heaven.

"One day the celestials had assembled together and were worshipping Brahman. Many royal sages and king Mahābhisha also were present on the spot. And Gangā, the Queen of rivers, also came there to pay her adorations to the Grandsire. And her garments, white as the beams of the moon, became loosened by the action of the wind. And as her person became exposed, the celestials bent down their heads. But the royal sage Mahābhisha rudely stared at the queen of rivers. And Mahābhisha was for this cursed by Brahman. And Brahman said,—'Wretch, as thou hast forgotten thyself at the sight of Gangā, thou shalt be re-born on Earth. But thou shalt again attain to these regions. And she too shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked, thou shalt then be freed from my curse!'"

Vaiçampāyana continued,—"King Mahābhisha then, recollecting all the monarchs and ascetics on Earth, wished to be born as son to Pratipa of great prowess. And the queen of rivers too, seeing king Mahābhisha lose his firmness, went away, thinking of him wishfully. And on her way, she saw those dwellers of heaven, the Vasus, also pursuing the same path. And the queen of rivers beholding them in that predicament, asked them,—'Why look ye so dejected? Ye dwellers of heaven, is everything right with you?' Those celestials, the Vasus, answered her, saying,—'O Queen of rivers, we have been cursed for a venial fault by the illustrious Vaçishtha in anger. The foremost of excellent *Rishis*, Vaçishtha, had been engaged in his twilight adorations. Seated as he was, he could not be seen by us. We crossed him in ignorance. Therefore, in wrath he hath cursed us, saying,—Be born among men!—It is beyond our power to frustrate what hath been said by that utterer of *Brahma*. Therefore, O river, thyself becoming a human female, make us, the Vasus, thy children! O amiable one, we are unwilling to enter the womb of any human female!—Thus addressed, the queen of rivers told them,—'Be it so,' and asked them,—'On Earth, who is that foremost of men whom ye will make your father?'

"The Vasus replied,—'On Earth, unto Pratipa shall be born a son, Cāntanu, who will be a king of world-wide fame.' Gangā then said,—'Ye celestials, that is exactly my wish which ye sinless ones have expressed! I shall, indeed, do good to that Cāntanu. That is also your desire as just expressed!' The Vasus then said,—'It behoveth thee to throw thy children, after birth, into the water, so that, O thou of three courses, (celestial, terrestrial, and subterranean) we may be rescued soon without having to live on Earth for any length of time!' Gangā then answered,—'I shall do what ye desire. But in order that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live!' The Vasus then replied,—'We shall each contribute an eighth part of our respective energies. With the sum thereof, thou shalt have one son according to thy and his wishes. But this son shall not beget any children on Earth. Therefore, that son of thine, endued with great energy, shall be childless!'

"The Vasus, making this arrangement with Gangā, without waiting went away to the place they liked."

Thus ends the ninety-sixth Section in the Saṃbhava of the Ādi Parva.

SECTION XCVII.

(Sambhava Parva continued.)

Vaiçampāyana said,—"There was a king of name Pratipa, who was kind to all creatures. He spent many years in ascetic penances at the source of the river Gangā. The accomplished and lovely Gangā one day assuming the form of a beautiful female, and rising from the waters, approached the monarch. The celestial maiden, endued with ravishing beauty, approaching the royal sage engaged in ascetic austerities, sat upon his right thigh that was for manly strength a veritable *Çāla* tree. When the maiden of handsome face had so sat upon his lap, the monarch said unto her,—'O amiable one, what dost thou desire? What shall I do?' The damsel answered,—'I desire thee, O king, for my husband! O foremost one of the Kurus, be mine! To refuse a woman coming of her own accord is never applauded by the wise!' Pratipa answered,—'O thou of the fairest complexion, moved by lust I never go unto others' wives or women that are not of my order. This, indeed, is my virtuous vow!' The maiden rejoined,—'I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty. I desire thee for my husband. Refuse me not, O king!' To this Pratipa:—'I am, O damsel, abstaining from that course to which thou wouldst incite me. If I break my vow, sin will overwhelm and slay me. O thou of the fairest complexion, thou hast embraced me, sitting on my right thigh. But, O timid one, know that is the seat for daughters and daughters-in-law. The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son!'

"The damsel then said,—'O virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the refuge of all the monarchs on Earth! I am incapable of numbering the virtues of this race even in a hundred years. The greatness and goodness of many celebrated monarchs of this race are limitless! O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son, I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bare him, and of his virtues and good conduct.'"

Vaiçampāyana continued,—"O king, having said so, the celestial damsel then and there disappeared. And the king too waited for the birth of his son in order to fulfil his promise.

"About this time Pratipa, that light of the Kuru race, that bull amongst Kshatriyas, engaged, along with his wife, in ascetic austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahābhisha. And the child was called Çāntanu because he was born when his father had controlled his passions by ascetic penances. And the best of Kurus, Çāntanu, knowing that regions of indestructible bliss can be acquired by one's deeds alone, became devoted to virtue. When Cāntanu grew up into a youth, Pratipa addressed him and said,—'Sometime before, O Cāntanu, a celestial damsel came to me for thy good. If thou meetest that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of anything she does, and ask not who she is, or whose or whence, but accept her as thy wife at my command!' "

Vaiçamyāyana continued,—"Pratipa, having thus commanded his son Cāntanu and installed him on his throne, retired into the woods. And king Cāntanu, endued with great intelligence and equal unto Indra himself in splendour, became addicted to hunting and passed much of his time in the woods. And that best of monarchs always slew deer and buffalos. And one day, as he was wandering along the banks of the Ganges, he came upon a region frequented by *Siddhas* and *Chāranas*. And there he saw a lovely maiden of blazing beauty and like unto another Cree herself. Of faultless and pearly teeth, and decked with celestial ornaments, she was attired in garments of fine texture that resembled in splendour the filaments of the lotus. And the monarch, beholding that damsel, became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also, beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze at him evermore. The monarch then in soft words addressed her and said,—'O slender-waisted one, beest thou a goddess or the daughter of a *Dānava*, beest thou of the race of the *Gandharvas* or *Apsarās*, beest thou of the *Yakshas* or the *Nāgas*, or beest thou of human origin, O thou of celestial beauty, I solicit thee to be my wife!' "

Thus ends the ninety-seventh Section in the Sambhava of the Adi Parva.

SECTION XCVIII.

(Sambhava Parva coutinued.)

Vaiçampāyana said,—"The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, addressed the king in reply. Of faultless features, the damsel sending a thrill of pleasure into the heart by every word she uttered, said,—'O king, I shall become thy wife and obey thy commands! But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shalt thou ever address me unkindly. As long as thou shalt behave kindly, I promise to live with thee. But I shall certainly leave thee the moment thou interferest with me or speakest to me an unkind word.' The king answered,—'Be it so.' And thereupon the damsel obtaining that excellent monarch, that foremost one of the Bharata race, for her husband, became highly pleased. And king Cāntanu also, obtaining her for wife, enjoyed to his fill the pleasure of her company. And adhering to his promise, he refrained from asking her anything. And the lord of Earth, Cāntanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Gangā also, of three courses (celestial, terrestrial, and subterranean) assuming a human form of superior complexion and endued with celestial beauty, lived happily as the wife of Cāntanu, having, as the fruit of her virtuous acts, obtained for her husband, that tiger among kings equal unto Indra himself in splendour. And she gritified the king by her attractiveness and affection, her wiles and love, her music and dance, and became gratified herself. And the monarch was so enraptured with his beautiful wife that months, seasons, and years rolled away without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestials themselves. But, O Bhārata, those children, one after another, as soon as they were born, were thrown into the river by Gangā saying,—'This is for thy good.' And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king, with a sorrowful countenance and desirous of saving it from destruction, addressed her and said,—'Slay it not! Who art thou and whose? Why dost thou slay thy own children? Murderess of thy sons, the load of thy sins is great!'

"His wife, thus addressed, replied,—'O thou desirous of offspring, thou hast already become the first of those that have children. I shall not slay this child of thine. But according to our agreement, the period of my stay with thee is at an end! I am Gangā the daughter of Janhu. I am ever worshipped by the great sages. I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vaçishtha's curse, to assume human forms. On Earth, besides thee there was none else to deserve the honor of being their begetter. There is no woman also on Earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the *Rishi* Āpava. Blest be thou. I leave thee, O king! But rear thou this child of rigid vows. That I should live with thee so long was the promise I gave to the Vasus. And let this child be called Gangādatta!'"

Thus ends the ninety-eighth Section in the Sambhava of the Ādi Parva.

SECTION XCIX.

(Sambhava Parva continued.)

"Cāntanu asked,—'What was the fault of the Vasus and who was Āpava through whose curse the Vasus had to be born among men? What also hath this child of thine, Gangādatta, done for which he shall have to live among men? Why also were the Vasus, the lords of the three worlds, condemned to be born amongst men? O daughter of Janhu, tell me all!'"

Vaiçampāyana continued,—"Thus addressed, the celestial daughter of Janhu, Gangā, then replied unto the monarch. her husband, that bull amongst men, saying,—O best of Bharata's race, he who was obtained as son by Varuna was called Vaçishtha, the *Muni* who afterwards came to be known as Āpava. He had his asylum on the breast of the king of mountains called Meru. The spot was sacred and abounded with birds and beasts. And there bloomed at all times of the year flowers of every season. And, O best of Bharata's race, that foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and fruit and water.

" 'Daksha had a daughter known by the name of Surabhi. O bull of Bharata's race, Surabhi, for benefiting the world, brought forth, by her connection with Kaçyapa, a daughter (Nandini) in the form of a cow. That foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire). The virtuous son of Varuna obtained Nandini for his *Homa* rites. And Nandini, dwelling in that hermitage which was adored by *Munis*, roved fearlessly in those sacred and delightfull woods.

" 'One day, O bull of Bharata's race, there came into those woods adored by the gods and celestial *Rishis*, the Vasus with Prithu at their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they wandered there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini the cow of plenty. And seeing that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed the animal to her husband Dyau. O thou of the prowess of the first of elephants, when Dyau was shown that cow, he began to admire her several qualities, and addressing his wife, said,—O black-eyed girl of fair thighs, this excellent cow belongeth to that *Rishi* whose is this delightful asylum! O slender-waisted one, that mortal who drinketh the sweet milk of this cow remaineth in unchanged youth for ten thousand years!—O best of monarchs, hearing this, the slender-waisted goddess of faultless features then addressed her lord of blazing splendour and said,—There is on Earth a friend of mine, by name Jitavati, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Uçinara, endued with intelligence and devoted to truth. I desire to have this cow, O illustrious one, with her calf for that friend of mine. Therefore, O best of celestials, bring that cow so that my friend drinking of her milk may alone become on Earth free from disease and decrepitude! O illustrious and blameless one, it behoveth thee to grant me this desire of mine! There is nothing that would be more agreeable to me!—Hearing these words of his wife, Dyau, moved by the desire of humouring her, stole that cow, along with his brothers Prithu and the others. Indeed, Dyau, commanded by his lotus leaf-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the *Rishi* who owned her. He did not think at the time that he fell down by committing of the sin of stealing the cow.

" 'When the son of Varuna returned to his asylum in the evening with the fruits he had collected, and beheld not the cow with her calf there, he began to search in the woods. But when the great ascetic, of superior intelligence, found not his cow on search, he saw by his ascetic vision that she had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus saying,—Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore, shall they certainly be born on Earth!—

"O thou bull of Bharata's race, the illustrious *Rishi* Āpava thus cursed the Vasus in wrath. And having cursed them the illustrious one set his heart once more on ascetic meditation. And after that *Brahmarshi* of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the *Rishi*, O bull among kings, they endeavoured to pacify him. But they failed, O tiger among men, to obtain grace from Āpava—that *Rishi* conversant with all rules of virtue. The virtuous Āpava, however, said,—Ye Vasus, with Dhava and others, ye have been cursed by me! But ye shall be freed from my curse within a year of your birth among men! But he for whose deed ye have been cursed by me, he, *viz.*, Dyau, shall, for his sinful act, have to dwell on Earth for a length of time. I shall not make futile the words I have uttered in wrath. Dyau, though dwelling on Earth, shall not beget children. He shall, however, be virtuous and conversant with the scriptures. He shall be an obedient son to his father, but he shall have to abstain from the pleasure of female companionship!—

"Thus addressing the Vasus, the great *Rishi* went away. The Vasus then together came to me. And, O king, they begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And, O best of kings, from the *Rishi's* curse, this one only, *viz.*, Dyau himself, is to live on Earth for some time.'"

Vaiçampāyan continued,—"Having said this, the goddess disappeared there and then. And taking with her the child, she went away to the region she chose. And that child of Çāntanu was named both Gāngeya and Devavrata and excelled his father in all accomplishments.

"Çāntanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thee the many virtues and the great good fortune of the illustrious king Çāntanu of the Bharata race. Indeed, it is this splendid history that is called the *Mahābhārata.*"

Thus ends the ninety-ninth Section in the Sambhava of the Ādi Parva.

SECTION C.

(*Sambhava Parva continued,*)

Vaiçampāyana said,—"The monarch Cāntanu, the adored of the gods and royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness of speech. The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience, and superior energy ever dwelt in that bull among men, *viz.*, Cāntanu, that great being. Endued with these accomplishments and conversant with both religion and profit, the monarch was at once the protector of the Bharata race and all human beings. His neck was marked with (three) lines like a conch-shell; his shoulders were broad, and he resembled in prowess an infuriate elephant. It would seem that all the auspicious signs of royalty dwelt in his person considering that to be their fittest abode. Men, seeing the behaviour of that monarch of great achievements, came to know that virtue is ever superior to pleasure and profit. These were the attributes that dwelt in that great being—that bull among men—Cāntanu. And truly there never was a king like Cāntanu. All the kings of the Earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the Earth during the time of that lord-protector of the Bharata race, were without woe, and fear, and anxiety of any kind. And they all slept in peace, rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the Earth became virtuous and devoted to liberality, religious acts, and sacrifices. And when the Earth was ruled by Cāntanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshatriyas served the Brāhmanas; the Vaiçyas waited upon the Khatriyas; and the Cudras adoring the Brāhmanas and the Kshatriyas, waited upon the Vaiçyas.

And Cāntanu residing in Hastināpura, the delightful capital of the Kurus, ruled the whole Earth bounded by seas. He was truthful and guileless, and like the king of the celestials himself, conversant with the dictates of virtue. And from the combination in him of liberality, religion, and asceticism, he acquired great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valor like Vāyu. In wrath he was like Yama, and in patience like the Earth. And, O king, while Cāntanu ruled the Earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself, with the soul of mercy and destitute of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honor of the gods, the *Rishis*, and the *Pitris*, commenced, and no creature was deprived of life sinfully. And Cāntanu was the king and father of all, of those that were miserable and those that had no protectors, of birds and beasts, in fact, of every created thing. And during the rule of the best of Kurus—of that king of kings—speech became united with truth, and the minds of men were directed towards liberality and religion. And Cāntanu, having enjoyed domestic felicity for six and thirty years, retired into the woods.

"And Cāntanu's son, the Vasu born of Gangā and named Devavrata, resembled Cāntanu himself in personal beauty, in habits and behaviour, and learning. And in all branches of knowledge, worldy or spiritual, his skill was very great. His strength and energy were extraordinary. He became a mighty car-warrior. In fact, he was a great being.

"One day, in pursuing along the banks of the Ganges, a deer that he had struck with his arrow, king Cāntanu observed that the river had become shallow. And observing this, that bull among men, *viz.*, Cāntanu, began to reflect upon this strange appearance. He mentally asked why that first of rivers ran not so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, of well-built and amiable person, like Indra himself, had, by his keen celestial weapons, checked the flow of the river. And the king, beholding this extraordinary feat about the river Gangā having been checked in her course near where that youth stood, became very much surprised. This youth was none other than Cāntanu's son. But as Cāntanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father, knew him at once. But instead of confessing himself, he clouded the king's perception by his celestial powers of illusion and disappeared in his very sight.

"King Cāntanu, wondering much at what he saw and imagining the youth to be his own son, then addressed Gangā and said,—'Show me that child.' Gangā, thus addressed, assuming a beautiful form, and holding the boy decked in ornaments in her right hand, showed him to Cāntanu. And Cāntanu recognised not that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Gangā said,—'O tiger among men, that eighth son whom thou hadst sometime before begot upon me is this! Know that this excellent child is conversant with all weapons. O monarch, take him now. I have reared him with care. And go home, O tiger among men, taking him with thee! Endued with superior intelligence, he has studied with Vaçishtha the entire *Vedas* and their branches. Skilled in all weapons and a mighty bowman, he is like Indra in battle. And, O Bhārata, both the gods and the *Asuras* look upon him with favor. Whatever branches of knowledge are known to Uçanas, this one knoweth completely. And so is he the master of all those *Çāstras* that the son of Angiras (Vrihaspati) adored by the gods and the *Asuras* knoweth. And all the weapons known to the powerful and invincible Rāma the son of Jamadagni are known to this thy illustrious son of mighty arms! O king of superior courage, take this thy own heroic child given unto thee by me! He is a mighty bowman and conversant with the interpretation of all treatises on the duties of kings!' Thus commanded by Gangā, Cāntanu took his child resembling the Sun himself in glory and returned to his capital. And having reached his city that was like unto the celestial capital, that monarch of Puru's line regarded himself greatly fortunate. And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent and associated on the throne. And, O bull of Bharata's race, the prince soon gratified, by his behaviour, his father, and the other members of the Praurava race, in fact, all the subjects of the kingdom. And the king, of incomparable prowess, lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the banks of the Yamunā. And while the king was rambling there, he perceived a sweet scent coming from an unknown direction. And the monarch, impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his ramble, he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her, said,—'Who art thou, and whose daughter? What dost thou do here, O timid one?' She answered,—'Blest be thou! I am the daughter of the chief of the fishermen. At his command, for religious merit, I am engaged in rowing passengers across this river in my boat.' And Cāntanu, beholding that maiden of celestial form endued with beauty, amiableness, and such fragrance, desired her for wife. And repairing unto her father, the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying,—'O king, as soon as my daughter of superior complexion was born, it was, of courses, understood that she should be bestowed upon a husband. But listen to the desire I have cherished all along in my heart. O sinless one, thou art truthful; if thou desirest to obtain this maiden in gift from me, give me then this pledge. If, indeed, thou givest the pledge, I will truly bestow my daughter upon thee, for truly I can never obtain a husband for her equal to thee!'

"Cāntanu, hearing this replied,—'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it. If it is capable of being granted, I shall certainly grant it. Otherwise, how shall I grant it?' The fisherman said,—'O king, what I ask of thee is this: that the son born of this maiden shall be installed by thee on thy throne and none else shalt thou make thy successor!'"

Vaiçampāyana continued,—"O Bhārata, when Cāntanu heard this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king, with his heart afflicted by desire, returned to Hastināpura, thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day Devavrata approaching his afflicted father said,—'All is prosperity with thee; all chiefs obey thee; then why is it that thou grievest thus? Busied with thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now. Thou lookest pale and emaciated, having lost all animation. I wish to know what is the disease under which thou sufferest so that I may endeavour to apply a remedy.' Thus addressed by his son, Cāntanu answered,—'Thou sayest truly, O son, that I have become melancholy. I will also tell thee why I am so. O thou of Bharata's line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess! But, O son, I am always thinking of the instability of human life! If any danger overtake thee, O child of Gangā, the result is that we become sonless! Truly, alone thou art to me as a century of sons! I do not, therefore, desire to wed again. I only desire, may prosperity ever attend on thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three *Vedas* yield, it is true, everlasting religious merit. But all these, in point of religious merit, do not come up to a sixteenth part of the religious merit attainable on the birth of a son! Indeed, in this respect, there is hardly any difference between men and the lower animals. O wise one, I do not entertain the shadow of a doubt that one attains to heaven in consequence of having begotten a son. The *Vedas* which constitute the root of the *Purānas* and are regarded as authoritative even by the gods, contain numerous proofs of this. O thou of Bharata's race, thou art a hero, of excitable temper, and always engaged in exercises of arms. It is very probable that thou wilt be slain on the field of battle. If it so happen, what then will be the state of the Bharata dynasty? It is this thought that hath made me so melancholy! I have now told thee fully the causes of my sorrow.' "

Vaiçampāyana continued,—" Devavrata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king's grief. O bull of Bharata's race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Devavrata, accompanied by many Kshatriya chiefs of venerable age, himself repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him with due adorations, and, O thou of Bharata's race, when the prince took his seat in the court of the chief, the latter addressed him and said,—' O bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Cāntanu. Thy power is great! But I have something to tell thee. If the bride's father were Indra himself, even then he would have to repent rejecting such an exceedingly honorable and desirable proposal of marriage. The great man from whose seed this celebrated maiden named Satyavati hath been born, is, indeed, equal to you in virtues. He hath spoken to me on many occasions of the virtues of thy father and told me that that king alone is worthy of marrying Satyavati. Let me tell you that I have even rejected the solicitations of that best of *Brahmarshis*—the celestial sage Asita—who had often asked for Satyavati's hand in marriage. I have only one word to say on the part of this maiden. In the matter of the proposed marriage there is one great objection founded on the fact of a rival existing in a co-wife's son. O oppressor of all foes, he hath no security, even if he be an *Asura* or a *Gandharva*, who hath a rival in thee! There is this only objection in the proposed marriage, and nothing else. Blest be thou!

But this is all I have to say in the matter of the bestowal or otherwise, of Satyavati!'"

Vaiçampāyana continued,—"O thou of Bharata's race, Devavrata having heard these words, and moved by the desire of benefiting his father, thus answered in the hearing of the assembled chiefs:—'O foremost of truthful men, listen to the vow I utter! The man has not been or will not be born, who will have the courage to take such a vow! I shall accomplish all that thou demandest! The son that may be born of this maiden shall be our king.' Thus addressed, the chief of the firshermen, impelled by desire of sovereignty (for his daughter's son) to achieve the almost impossible, then said,—'O thou of virtuous soul, thou art come hither as full manager on behalf of thy father Cāntanu of immeasurable glory. Be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter! But, O amiable one, there is something else to be said, something else to be reflected upon by thee! O suppressor of foes, those that have daughters, from the very nature of their obligations, must say what I say. O thou that art devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati hath, indeed, been worthy of thee! O thou of mighty arms, I have not the least doubt of its ever being violated by thee. But I have my doubts in respect of the children thou mayst beget!'"

Vaiçampāyana continued,—"O king, the son of Gangā, devoted to truth, having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefiting his father,—'Chief of fishermen, thou best of men, listen to what I say in the presence of these assembled kings! Ye kings, I have before long relinquished my right to the throne. I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of *Brahmacharya* (study and meditation in celebacy). If I die sonless, I shall yet attain to regions of perennial bliss in heaven!'"

Vaiçampāyana continued,—"Hearing these words of the son of Gangā, the hair on the fisherman's body stood erect in glee, and he replied,—'I bestow my daughter!' Immediately after, the *Apsarās* and the gods with diverse tribes of *Rishis* began to rain down flowers from the firmament upon the head of Devabrata and exclaimed,—'This one is *Bhishma* (the terrible).' Bhishma then, for serving his father, addressed the illustrious damsel and said,—'O mother, ascend this chariot, and let us go unto our house.'"

Vaiçampāyana continued,—"Having said this, Bhishma made the beautiful maiden ride on his chariot. And arriving with her at Hastināpura, he told Cāntanu everything as it had happened. And the assembled kings, jointly and individually, applauded his extraordinary act and said,—'He is really *Bhishma* (the terrible)!' And Cāntanu also, hearing of the extraordinary achievements of his son, became highly gratified and bestowed upon the high-souled prince the boon of death at will, saying,—'Death shall never come to thee as long as thou desirest to live. Truly, death shall approach thee, O sinless one, having first obtained thy command!'"

Thus ends the hundreth Section in the Sambhava of the Ādi Parva.

SECTION CI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"O monarch, after the nuptials were over, king Cāntanu established his beautiful bride in his household. Soon after was born of Satyavati an intelligent and heroic son of Cāntanu named Chitrāngada. He was endued with great energy and became an eminent man. The lord Cāntanu of great prowess also begat upon Satyavati another son named Vichitravirya who became a mighty bowman and who became king after his father. And before that bull among men, *viz.*, Vichitravirya, had attained to majority, the wise king Cāntanu realised the inevitable influence of Time. And after Cāntanu had ascended to heaven, Bhishma, placing himself under the command of Satyavati, installed that suppressor of foes, *viz.*, Chitrāngada, on the throne. Chitrāngada soon vanquished by his prowess all monarchs. He considered not any man as his equal. And beholding that he could vanquish men, *Asuras*, and the very gods, the powerful king of the *Gandharvas* bearing the same name with him, approached him for an encounter. Between that *Gandharva* and that foremost one of the Kurus, who were both very powerful, there occurred on the field of Kurukshetra a fierce combat. That combat lasted full three years on the banks of the Saraswati. In that terrible encounter characterised by thick showers of weapons and in which the combatants grinded each other fiercely, the *Gandharva*, who had greater prowess or strategic deception, slew the Kuru prince. Having slain Chitrāngada—that first of men and oppressor of foes—the *Gandharva* ascended to heaven. When that tiger among men endued with great prowess was slain, Bhishma the son of Cāntanu performed, O king, all his obsequial rites. He then installed the boy Vichitravirya of mighty arms, yet in his minority, on the throne of the Kurus. And Vichitravirya, placing himself under the command of Bhishma, ruled the ancestral kingdom. And he adored Cāntanu's son Bhishma who was conversant with all the rules of religion and law, as, indeed, Bhishma also protected him that was so obedient to the dictates of duty.'"

Thus ends the hundred and first Section in the Shambhava of the Ādi Parva.

SECTION CII.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"O thou of Kuru's race, after Chitrāngada was slain, his successor Vichitravirya being a minor, Bhishma ruled the kingdom placing himself under the command of Satyavati. When he saw that his brother, who was the foremost of intelligent men, attained to majority, Bhishma set his heart upon marrying Vichitravirya At this time he heard that the three daughters of the king of Kāçi, all equal in beauty to the *Apsarās* themselves, would be married on the same occasion, electing their husbands at a Self-choice. Then that foremost of car-warriors, that vanquisher of all foes, at the command of his mother, went to the city of Vārānasi on a single chariot. There Bhishma the son of Cāntanu saw that innumerable monarchs had come from all directions; and there he also saw those three maidens that would elect their own husbands. And when the (assembled) kings were being mentioned by name, Bhishma chose those maidens (on behalf of his brother). And taking them up on his chariot, Bhishma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice deep as the roar of the clouds,—'The wise have directed that after inviting an accomplished person a maiden may be bestowed on him, decked in ornaments and along with many valuable presents. Others again may bestow their daughters by accepting of a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens' parents and obtaining their sanction. Some again obtain wives as presents, for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the *Swyamvara* (the fifth form as above) and themselves wed according to it. But the sages have said that that wife is dearly to be prized who is taken away by force, after slaughter of opponents, from amid the concourse of princes and kings invited to a Self-choice. Therefore, ye monarchs, I bear away these maidens hence by force! Strive ye, to the best of your might, to vanquish me, or be vanquished! Ye monarchs, I stand here resolved to fight!' The Kuru prince, endued with great energy, thus addressing the assembled monarchs and the king of Kāçi, took up on his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to battle.

"The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced as in great hurry they began to cast off their ornaments and put on their armour. And the motion of their ornaments and armour, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with brows contracted and eyes red in rage, the monarchs moved in impatience, their armour and ornaments dangling or waving with their agitated steps. The charioteers soon brought handsome cars harnessing fine horses thereto. Those splendid warriors then, equipt with all kinds of weapons, rode on those cars, and with uplifted weapons pursued the retreating chief of the Kurus. Then, O Bhārata, occurred the terrible encounter between those innumerable monarchs on the one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time, Bhishma, however, speedily checked those numberless arrows before they could come at him, by means of a shower of his own arrows innumerable as the down on the body. Then those kings surrounded him on all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhishma, arresting by his shafts the course of that arrowy downpour, pierced each of the monarchs with three shafts. The latter, on the other hand, pierced Bhishma, each with five shafts. But, O king, Bhishma checked those by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense shower of arrows and other missiles, that it looked very like the encounter between the celestials and the *Asuras* of old, and men of courage who took no part in it were struck with fear to even look at the scene. Bhishma cut off by his arrows, on the field of battle, bows, and flag-staffs, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand, and such the skill with which he protected himself, that the contending car-warriors, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him.

"It was then, O king, that that mighty car-warrior, king Cālwa of immeasurable prowess, from behind summoned Bhishma the son of Cāntanu to an encounter. And desirous of obtaining the maidens, he came upon Bhishma like a mighty leader of a herd of elephants rushing upon another of his kind, and tearing with his tusks the latter's hips at sight of a female elephant in season. And Cālwa of mighty arms, moved by wrath, addressed Bhishma and said,—'Stay, Stay.' Then Bhishma, that tiger among men, that grinder of hostile armies, provoked by these words, flamed up in wrath like a blazing fire. Bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatriya usage, having checked its course in expectation of the enemy. All the monarchs, seeing him stop, stood there to become spectators of the coming encounter between him and Cālwa. The two then began to exhibit their prowess upon each other like two roaring bulls of great strength at sight of a cow in season. Then that foremost of men, king Cālwa, covered Bhishma the son of Cāntanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Cālwa thus covering Bhishma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of kingly spectators became very glad and applauded Cālwa greatly. That subjugator of hostile towns, Bhishma then, hearing those shouts of the Kshatriyas, became very angry, and said,—'Stay, Stay.' In wrath, he commanded his charioteer, saying,—'Lead thou my car to where Cālwa is, so that I may slay him instantly as Garuda slays a serpent!' Then the Kuru chief fixed the *Vāruna* weapon on his bowstring. And with it he afflicted the four steeds of king Cālya. And, O tiger among kings, the Kuru chief then, warding off with his weapons those of his foe, slew Cālwa's charioteer. Then that first of men, Bhishma the son of Cāntanu, fighting for the sake of those damsels, slew with the *Aindra* weapon the noble steeds of his adversary. He then vanquished that best of monarchs but left him with his life. O bull of Bharata's race, Cālwa, after his defeat, returned to his kingdom and continued to rule it virtuously. And, O conqueror of hostile towns, the other kings also, who had come to see the Self-choice returned to their own kingdoms.

"That foremost of smiters, *viz.*, Bhishma, after defeating those monarchs, set out, with those damsels, for Hastināpura whence the virtuous Kuru prince Vichitravirya ruled the Earth like that best of monarchs, *viz.*, his father Cāntanu. And, O king, passing many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in battle, the son of the Ocean-going Gangā, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kāçi unto the Kurus as tenderly if they were his daughters-in-law, or younger sisters, or daughters. And Bhishma of mighty arms, impelled by the desire of benefiting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichitravirya. Conversant with the dictates of virtue, the son of Cāntanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother's wedding. And when everything about the wedding had been settled by Bhishma in consultation with Satyavati, the eldest daughter of the king of Kāçi, softly smiling, told him these words:—'In my heart I had chosen the king of Saubha for my husband. He had, in his heart, accepted me for his wife. This was also agreeable to my father. In the Self-choice I would have also chosen him as my lord. Thou art conversant with all the dictates of virtue! Knowing all this, do as thou likest.' Thus addressed by that maiden in the presence of the Brāhmanas, the heroic Bhishma began to reflect upon what should be done. Conversant as he was with the rules of virtue, having consulted with Brāhmanas possessing the mastery of the *Vedas*, he permitted Amvā the eldest daughter of the ruler of Kāçi to do as she liked. But he bestowed with due rites the two other daughters, Amvikā and Amvālikā, on his younger brother Vichitravirya. And though Vichitravirya was virtuous and abstemious, yet, proud of youth and beauty, he soon became lustful after his marriage. And both Amvikā and Amvālikā were of tall stature, and of the complexion of heated gold. And their heads were covered with black curly hair, and their finger-nails were high and red. And their hips were fat and round, and their breasts full and deep. And endued with every auspicious mark, the amiable young ladies considered themselves wedded to a husband who was everyway worthy of themselves

And they loved and respected Vichitravirya very greatly. And Vichitravirya also, endued with the prowess of the celestials and the beauty of the twin Açwins, could steal the heart of every beautiful woman. And the prince passed seven years uninterruptedly in the companionship of his wives. He was attacked, while yet in the prime of youth, with pthisis. Friends and relatives in consultation with one another tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhishma then became plunged in anxiety and grief, and in consultation with Satyavati caused the obsequial rites of the deceased to be performed by learned priests and the several elders of the Kuru race."

Thus ends the hundred and second Section in the Sambhava of the Ādi Parva.

SECTION CIII.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"The unfortunate Satyavati then became plunged in grief on account of her son. And after performing with her daughters-in-law the obsequial rites of the deceased, consoled, as best she could, her weeping daughters-in-law and Bhishma that foremost of all wielders of weapons. And turning her eyes on religion, and on the paternal and maternal lines (of the Kurus), she addressed Bhishma and said,—'The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Cāntanu of Kuru's race, all now depend on thee! As the attainment of heaven is inseparable from good deeds, as long life is inseparable from truth and faith, so is virtue inseparable from thee! O virtuous one, thou art well acquainted, in detail and in the abstract, with the dictates of virtue, with various *Çrutis*, and with all branches of the *Vedas*. I know very well that thou art equal unto Cukra and Angiras as regards firmness in virtue, knowledge of the particular customs of families, and readiness of invention under difficulties. Therefore, O foremost of virtuous men, relying on thee greatly I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O bull among men, my son and thy brother, endued with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kāçi, possessing beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command, raise up affspring in them for the perpetuation of our line! It behoveth thee to guard virtue from loss. Install thyself on the throne and rule the kingdom of the Bharatas! Wed thou duly a wife. Sink not thy ancestors in hell!' "

Vaiçampāyana continued,—"Thus addressed by his mother and friends and relatives, that oppressor of foes, the virtuous Bhishma, gave this reply conformable to the dictates of virtue.—'O mother, what thou sayest is certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children! Thou knowest also all that transpired in connection with thy dower. O Satyavati, I repeat the pledge I once gave, *viz.*, I would renounce the three worlds, the empire of heaven, or anything that may be greater than that, but truth I would never renounce! Earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibitting forms, the atmosphere may renounce its attribute of being perceivable by the touch, the Sun may renounce his glory, fire its heat, the Moon his cool rays, space its capacity of generating sound, the slayer of Vitra his prowess, the god of justice his impartiality, but I cannot renounce truth!' Thus addressed by her son endued with wealth of energy, Satyavati said unto Bhishma,—'O thou whose prowess is truth, I know thy firmness in truth! Thou canst, if so minded, create, by help of thy energy, three worlds other than those that exist! I know what thy vow was on my account. But considering this emergency, bear thou the burden of the duty that one oweth to his ancestors! O oppressor of foes, act in such a way that the lineal string may not be broken and our friends and relatives may not grieve!' Thus urged by the miserable and weeping Satyavati speaking such words inconsistent with virtue from grief at the loss of her son, Bhishma addressed her again and said, —'O Queen, take not thy eyes away from virtue! O, destroy us not! Breach of truth in a Kshatriya is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatriya usage is to which recourse may be had to prevent Cāntanu's line becoming extinct on Earth. Hearing me, reflect on what should be done, in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.'"

Thus ends the hundred and third Section in the Sambhava of the Ādi Parva.

SECTION CIV.

(*Sambhava Parva continued.*)

"Bhishma continued,—'In olden days, Rāma, the son of Jamadagni, in anger at the death of his father, slew with his battle-axe the king of the Haihayas. And Rāma, by cutting off the thousand arms of Arjuna (the Haihaya king), achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatriyas. And the illustrious scion of Bhrigu's race, by means of his swift arrows, exterminated the Kshatriya tribe one and twenty times.

"'And when the Earth was thus deprived of Kshatriyas by that great *Rishi*, the Kshatriyā ladies all over the land raised offspring by means of Brāhmanas skilled in the *Vedas*. It has been said in the *Vedas* that the son so raised belongeth to him that had married the mother. And the Kshatriyā ladies went unto the Brāhmanas not lustfully but from motives of virtue. Indeed, it was thus, that the Kshatriya race was revived.

"'In this connection there is another old history that I will recite to you. There was in olden days a wise *Rishi* of name Utathya. He had a wife of name Mamatā whom he dearly loved. One day, Utathya's younger brother, Vrihaspati, the priest of the celestials, who was endued with great energy, approached Mamatā. The latter, however, told her husband's younger brother—that foremost of eloquent men—that she had conceived from her connection with his elder brother and that, therefore, he should not then seek for the consummation of his wishes. She continued,—O illustrious Vrihaspati, the child that I have conceived hath studied in his mother's womb the *Vedas* with the six *Angas. Semen tuum frustra perdi non potest.* How shall then this womb of mine afford room for two children at the same time? Therefore, it behoveth thee not to seek for the consummataion of thy desire at such a time!—Thus addressed by her, Vrihaspati, though possessed of great wisdom, succeeded not in suppressing his desire. *Quum auten jam jam cum illā coiturus esset,* the child in the womb then addressed him and said,—O father cease in thy attempt! There is not space here for two. O illustrious one, the room is small. I have occupied it first. *Semen tuum perdi non potest.* It behoveth thee not to afflict me!—But Vrihaspati, without listening to what that child in the womb said, sought the embraces of Mamatā possessing the most beautiful pair of eyes. *Ille tamen Muni, qui in ventre erat, id punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit. Semen, ita exlusum, excidit et in terram projectum est.* And the illustrious Vrihaspati, beholding this, became indignant, and reproaching Utathya's child, cursed him, saying,—Because thou hast spoken to me in the way thou hast at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee!—And from this curse of the illustrious Vrihaspati, Utathya's child who was equal unto Vrihaspati in energy, was born blind and came to be called *Dirghatamas* (enveloped in perpetual darkness). And the wise Dirghatamas, possessing a knowledge of the *Vedas*, though born blind, succeeded yet, for the sake of his learning, in obtaining for wife a young and handsome Brāhmini maiden of name Pradweshi. And having married her, the illustrious Dirghatamas, for the expansion of Utathya's race, begat upon her several children with Gautama as their eldest. These children, however, were all wedded to covetousness and folly. The virtuous and illustrious Dirghatamas possesing complete mastery over the *Vedas*, soon after learnt from Surabhi's son the practices of their order and fearlessly betook to those practices regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention.) Then those best of *Munis* that dwelt in the same asylum, beholding him transgress the limits of propriety, became indignant, seeing sin where sin was not. And they said,—O, this man transgresseth the limits of propriety. No longer doth he deserve a place amongst us! Therefore, shall we all cast off this sinful wretch!—And they said many other things regarding the *Muni* Dirghatamas. And his wife too, having obtained children, became indignant with him.

" The husband then, addressing his wife Pradweshi, said,—Why is it that thou also hast been dissatisfied with me?—His wife answered,—The husband is called the *Bhartri* because he supporteth the wife. He is called *Pati* because he protecteth her. But thou art neither to me! O thou of great ascetic merit, on the other hand, as thou hast been blind from birth, it is I who have supported thee and thy children! I shall not do so infuture!—

"Hearing these words of his wife, the *Rishi* became indignant and said unto her and her children,—Take me unto the Kshatriyas and thou shalt then be rich!—His wife replied by saying,—I desire not wealth that may be procured by thee, for that can never bring me happiness! O best of Brāhmanas, do as thou likest! I shall not be able to maintain thee as before!—At these words of his wife, Dirghatamas said,—I establish from this day the rule that every woman shall have to adhere to one husband for her life! If the husband be dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she be wealthy she shall not be able to enjoy that wealth truly. Calumny and evil report shall ever follow in her wake!—Hearing these words of her husband, Pradweshi became very angry, and commanded her sons, saying,—Throw him into the waters of Gangā!—And at the command of their mother, the wicked Gautama and his brothers, those slaves of covetousness and folly, exclaming,—Indeed, why should we support this old man?—Tied the *Muni* on a raft and commiting him to the mercy of the stream returned home without compunction. The blind old man, drifting along the stream on that raft, passed through the territories of many kings. One day a king named Vali, conversant with every duty, went into the Ganges for performing his ablutions. And as the monarch was thus engaged, the raft on which the *Rishi* was, approached him. And as it came, the king took the old man. The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said,—O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise!—Thus addressed, the *Rishi*, endued with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshnā unto him. But the queen knowing that the latter was blind and old went not unto him. Instead, she sent unto him her nurse. And upon that Cudra woman the virtuous *Rishi* of passions under full control begat eleven children of whom Kākshivat was the eldest. And beholding those eleven sons with Kākshivat as the eldest, who had studied all the *Vedas* and who like *Rishis* were utterers of *Brahma* and possessed of great power, king Vali one day asked the *Rishi*, saying,—Are these children mine?—The *Rishi* replied,—No, they are mine. Kākshivat and others have been begotten by me upon a Cudra woman. Thy unfortunate queen Sudeshnā, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse!—The king then pacified that best of *Rishis* and sent unto him his queen Sudeshnā. The *Rishi* by merely touching her person told her,—Thou shalt have five children named Anga, Vanga, Kalinga, Pundra, and Cumbha, who shall be like unto Surya himself in glory. And after their names as many countries shall be known on the Earth.—It is after their names that their dominions have come to be called Anga, Vanga, Kalinga, Pundra, and Cumbha.

"'It was thus that the line of Vali was perpetuated, in days of old, by a great *Rishi.* And it was thus also that many mighty bowmen and great car-warriors wedded to virtue, sprung in the Kshatriya race from the seed of Brāhmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand!'"

Thus ends the hundred and fourth Section in the Sambhava of the Ādi Parva.

SECTION CV.

(Sambhava Parva continued.)

"Bhishma continued,—'Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated! Let an accomplished Brāhmana be invited by offer of wealth, and let him raise offspring upon the wives of Vichitravirya.'"

Vaiçampāyana continued,—"Satyavati then, smiling softly and her voice broken in bashfulness, addressed Bhishma saying,—'O Bhārata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shalt not be able to reject it, conversant as thou art with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou art too our sole refuge! Therefore, hearing what I say truly, do what may be proper!

"'My father was a virtuous man. For virtue's sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise *Rishi* Parāçara, that foremost of all virtuous men, came upon my boat for crossing the Yamunā. As I was rowing him across the river, the *Rishi* became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the fear of the *Rishi's* curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The *Rishi* by his energy brought me under his complete control, and gratified his desire there and then, having first enveloped the region with a thick fog. Before this there was a revolting fishy odor in my body. But the *Rishi*, dispelling it, gave me my present fragrance. The *Rishi* also told me that bringing forth his child on an island of the river, I would continue to be a virgin. And the child of Parāçara so born of me in my maidenhood hath become a great *Rishi* endued with large ascetic powers and known by the name of *Dwaipāyana* (the island-born). That illustrious *Rishi*, having by his ascetic power, divided the *Vedas* into four parts, hath come to be called on Earth by the name of *Vyāsa* (the divider or arranger), and for the darkness of his color, Krishna (the dark). Truthful in speech, and free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that *Rishi* of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away,—Mother, think of me when thou art in difficulty.—I will now recollect him, if thou, O Bhishma of mighty arms, so desirest! If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya's field!' "

Vaiçampāyana continued,—"Mention being made of the great *Rishi*, Bhishma with joined palms said,—'That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure; who, after reflecting with patience, acteth in such a way that virtue may lead to future virtue, profit to future profit, and pleasure to future pleasure. Therefore, that which hath been said by thee, and which, besides being beneficial to us, is consistent with virtue, is certainly the best advice and hath my full approval.' And when Bhishma had said this, O thou of Kuru's race, Kāli (Satyavati) thought of the *Muni* Dwaipāyana. And Dwaipāyana who was then engaged in interpreting the *Vedas*, learning that he was being thought of by his mother, came instantly unto her without anybody knowing it. Satyavati then duly saluted her son and embracing him with her arms bathed him with her tears, for the daughter of the fisherman wept copiously at the sight of her son after so long a time. And her first son, the great *Rishi* Vayāsa, beholding her weeping washed her with cool, water, and bowing unto her, said,—'I have come, O mother, to fulfil thy wishes. Therefore, O virtuous one, command me without delay. I shall accomplish thy desire.' The family priest of the Bharatas then worshipped the great *Rishi* duly, and the latter accepted the offerings of worship, uttering the usual *mantras*. And gratified with the worship he received, he took his seat. Satyavati, beholding him seated at his ease, after the usual inquiries, addressed him and said,—'O learned one, sons derive their birth both from the father and the mother. They are, therefore, the common property of both parents. There cannot be the least doubt about it that the mother hath as much power over them as the father. As thou art, indeed, my eldest son according to the ordinance, O *Brahmarshi*, so is Vichitravirya my youngest son. And as Bhishma is Vichitravirya's brother on the father's side, so art thou his brother on the mother's side. I do not know what you may think, but this is what, O son, I think. This Bhishma the son of Cāntanu, devoted to truth, doth not, for the sake of truth, entertain the desire of either begetting children or ruling the kingdom. Therefore, from affection for thy brother Vichitravirya, for the perpetuation of our dynasty, for the sake of this Bhishma's request and my command, for kindness to all creatures, for the protection of the people, and from the liberality of thy heart, O sinless one, it behoveth thee to do what I say! Thy younger brother hath left two wives like unto the daughters of the celestials themselves, endued with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore, beget upon them children worthy of our race and for the continuance of our line!'

"Vyāsa, hearing this, said,—'O Satyavati, thou knowest what virtue is, both in respect of this and the other life. O thou of great wisdom, thy affections also are fixed on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this practice that is conformable to the true and eternal religion is known to me. I shall give unto my brother children that shall be like unto

Yama and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No woman shall ever approach me without having observed a rigid vow!'

"Satyavati then said,—'O sinless one, it must not be as thou sayst. On the other hand, take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection; sacrifices and other holy acts are suspended; the clouds give no showers, and the gods disappear. How can, O lord, a kingdom be protected that hath no king? Therefore, see thou that the ladies conceive. Bhishma will watch over the children as long as they may be in their mother's wombs!'

" Vyāsa replied,—' If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That of itself shall, in their case, be the austerest of penances. If the princess of Koçala can bear my strong odor, my ugly and grim visage, my attire and body, she shall then conceive an excellent child!"

Vaiçampāyana continued,—" Having spoken thus unto Satyavati, Vyāsa of great energy again addressed her and said, —'Let the princess of Koçala in clean attire and decked in ornaments wait for me in her sleeping apartments.' Saying this, the *Rishi* disappeared. Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import:—'O princess of Koçala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhishma, impelled also by the desire of perpetuating our race, hath made me a suggestion. That suggestion, however, for its accomplishment, is dependent on thee! Accomplish it, O daughter, and restore the lost line of the Bharatas! O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials! He shall bear the onerous burden of this our hereditary kingdom!'

" Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her proposal which was not inconsistent with virtue, then fed Brāhmanas and *Rishis* and numberless guests who arrived on the occasion."

Thus ends the hundred and the fifth Section in the Sambhava of the Ādi Parva.

SECTION CVI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Soon after when the princess of Koçala had her season, Satyavati, purifying her daughter-in-law with a bath, led her to her sleeping apartments. There seating her upon a luxurious bed, she addressed her, saying,—'O princess of Koçala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him tonight without sinking into sleep.' Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhishma and the other elders of the Kuru race. Then the *Rishi* of truthful speech, who had given his promise in respect of Amvikā (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess, seeing his dark visage, his matted locks of copper hue, his blazing eyes, his grim beard, closed her eyes in fear. The *Rishi*, however, from desire of accomplishing his mother's wishes, united himself with her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out, he was met by his mother. And she asked him,—'Shall the princess have an accomplished son?' Hearing her he replied,—'The son the princess shall bring forth will be equal in might unto ten thousand elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in time a century of sons. But from the fault of his mother he shall be blind.' At these words of her son, Satyavati said,—'O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus? How can one that is blind become the protector of his relatives and family, and the glory of his father's race? It behoveth thee to give another king unto the Kurus!' Saying—'So be it,' Vyāsa went away.

And the first princess of Koçala in due time brought forth a blind son.

"Soon after Satyavati, O chastiser of foes, summoned Vyāsa, after having procured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the second wife of his brother. And Amvalikā beholding the *Rishi*, became pale with fear. And, O Bhārata, beholding her so afflicted and pale with fear, Vyāsa addressed her and said,—'Because thou hast been pale with fear at sight of my grim visage, therefore, thy child shall be pale in complexion. O thou of handsome face, the name also of thy child shall be *Pandu* (the pale)!' Saying this, the illustrious and best of *Rishis* came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be child. The *Rishi* told her that the child would be of pale complexion and known by the name of Pāndu. Satyavati again begged of the *Rishi* another child, and the *Rishi* told her in reply,—'So be it.' Amvalikā then, when her time came, brought forth a son of pale complexion. Blazing with beauty, the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty bowmen, the Pāndavas.

"Sometime after, when the eldest of Vichitravirya's wives again had her season, she was solicited by Satyavati to approach Vyāsa once more. Possessed of beauty like a daughter of the celestials, the princess refused to do her mother-in-law's bidding, remembering the grim visage and strong ordor of the *Rishi*. She, however, sent unto him, a maid of hers, endued with the beauty of an *Apsharā* and decked in her own ornaments. And when Vyāsa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And, O king, the great *Rishi* of rigid vows was well pleased with her. And when he rose to go away, he addressed her and said,—'Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on Earth!' And, O king, the son thus begotten upon her by Krishna-Dwaipāyana was afterwards known by the name of Vidura. He was thus the brother of Dhritarāshtra and the illustrious Pāndu. And Vidura was free from desire and passion and conversant with the rules of government, and was the god of justice born on Earth under the curse of the illustrious *Rishi* Māndavya. And Krishna-Dwaipāyana, when he met his mother as before, informed her how he was deceived by the eldest of the princesses and how he had begotten a son upon a Cudra woman. And having spoken thus unto his mother, the *Rishi* disappeared in her sight.

"Thus were born, in the field of Vichitravirya, even from Dwaipāyana, those sons of the splendour of celestial children, those expanders of the Kuru race."

Thus ends the hundred and sixth Section in the Sambhava of the Ādi Parva.

SECTION CVII.

(*Sambhava Parva continued.*)

Janamejaya said,—"What did the god of justice do for which he was cursed? And who was the Brāhmana ascetic from whose curse the god had to be born in the Cudra caste?"

Vaiçampāyana said,—"There was a Brāhmana known by the name of Māndavya. He was conversant with all duties and was devoted to religion, truth, and asceticism. That great ascetic used to sit at the entrance of his asylum at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he sat there for years and years together, one day there came into his asylum a number of robbers laden with spoil. And, O bull of Bharata's race, those robbers were then being pursued by a superior body of guardians of the peace. The thieves, entering that asylum, hid their booty there, and in fear concealed themselves thereabouts before the guards came. But scarcely had they thus concealed themselves when the constables in pursuit came into the spot. The latter, observing the *Rishi* sitting under the tree, questioned him, O king, saying,—'O best of Brāhmanas, which way have the thieves taken? Point it out to us so that we may follow it without loss of time.' Thus questioned by the guardians of peace, the ascetic, O king, said not a word, good or bad, in reply. The officers of the king, however, in searching that asylum soon discovered the thieves concealed thereabouts together with the plunder. Upon this, their suspicions fell upon the *Muni,* and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated *Rishi.* And having impaled him, they went to the king with the booty they had recovered. But the virtuous *Rishi,* though impaled and kept without food, remained in that state for a long time without dying. And the *Rishi* by his ascetic power not only preserved his life but summoned other *Rishis* to the scene. And they came there in the night in the form of birds, and beholding him engaged in ascetic meditation though fixed on that stake, became plunged in grief. And telling that best of Brāhmanas who they were, they asked him saying,—'O Brāhmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement!' "

Thus ends the hundred and seventh Section in the Sambhava of the Ādi Parva.

SECTION CVIII.

(*Sambhava Parva continued,*)

Vaiçampāyana said,—"Thus asked, that tiger among *Munis* then answered those *Rishis* of ascetic wealth,—'Whom shall I blame for this? In fact, none else (than my own self) hath offended against me!' After this, O monarch, the officers of justice, seeing him alive, informed the king of it. The latter, hearing what they said, consulted with his advisers, and came to the place and began to pacify the *Rishi* fixed on thestake. And the king said,—'O thou best of *Rishis,* I have offended against thee in ignorance! I beseech thee, pardon me for the same! It behoveth thee not to be angry with me!' Thus addressed by the king, the *Muni* was pacified. And beholding him free from wrath, the king took him up with the stake and endeavoured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The *Muni*, with a portion of the stake within his body, walked about, and in that state practised the austerest of penances and conquered numberless regions unattainable by others. And for the circumstance of a part of the stake being within his body, he came to be known in the three worlds by the name of *Ani-Māndavya* (Māndavya with a stake within). And one day that Brāhmana acquainted with the highest truths of religion went unto the abode of the god of justice. And beholding there the god seated on his throne, the *Rishi* reproached him and said,—'What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O tell me soon, and behold the power of my asceticism!'

"The god of justice, thus questioned, replied, saying,—'O thou of ascetic wealth, a little insect was by thee once pierced with a blade of grass. Thou bearest now the consequence of that act. O *Rishi*, as a gift, however small, multiplieth in respect of its religious merits, so a sinful act multiplieth in respect of the woe it bringeth in its train!' Hearing this, Animāndavya asked,—'O, tell me truly when was this act committed by me.' Told in reply by the god of justice that he had committed it when a child, the *Rishi* said,—'That shall not be sin which may be done by a child up to the twelfth year of his age from birth. The scriptures shall not recognise it as sinful. The punishment thou hast inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a Brāhmana involves a sin that is heavier than the killing of any other living being. Thou shalt, therefore, O god of justice, have to be born among men even in the Cudra order! And from this day, I establish this limit in respect of the consequence of acts that an act shall not be sinful when committed by one below the age of fourteen years! But when commited by one above that age, it shall be regarded as sin.'"

Vaiçampāyana continued,—"Cursed for this fault by that illustrious *Rishi*, the god of justice took his birth as Vidura in the Cudra order. And Vidura was well-skilled in the doctrines of morality and also of politics and worldly profit. And he was entirely free from covetousness and wrath. Possessed of great foresight and undisturbed tranquillity of mind, Vidura was ever engaged in the welfare of the Kurus."

Thus ends the hundred and eighth Section in the Sambhava of the Ādi Parva.

SECTION CIX.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Upon the birth of those three children, Kurujāngala, Kurukshetra, and the Kurus grew in prosperity. Tne Earth began to give abundant harvests and the crops also became of good flavour. And the clouds began to pour rain in season and the trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flowers became fragrant and the fruits became sweet. And the cities and towns became filled with merchants and traders and artists of every description. And the people became brave, learned, honest, and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people, devoted to virtuous acts, sacrifices, and truth, and regarding one another with love and affection, grew up in prosperity. And free from pride, wrath, and covetousness, they rejoiced in sports that were perfectly innocent. And the capital of the Kurus, full as the ocean, and teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds, looked like a second *Amarāvati*. And men in great cheerfulness sported constantly on rivers, lakes, and tanks, and in fine groves and charming woods. And the southern Kurus, in virtuous rivalry with their northern kins-men, walked about in the company of *Siddhas* and *Charanas* and *Rishis*. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no women that were widows. And the wells and lakes were ever full, and the groves abounded with trees, and the houses and abodes of Brāhmanas were all full of wealth. And the whole kingdom was full of festivities. And, O king, virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion by Bhishma, the country became so delightful that the subjects of other kingdoms, leaving their homes, came to dwell there and increase its population. And the citizens and the people were filled with hope upon seeing the youthful acts of their illustrious princes. And, O king, in the houses of the Kuru chiefs as also of the principal citizens, 'Give' and 'Eat' were the only words constantly heard. And Dhritarāshtra and Pāndu and Vidura of great intelligence were from their birth brought up by Bhishma, as if they were his own children. And the children, having passed through the usual rites of their order, devoted themselves to vows and study. And they grew up into fine youths skilled in the *Vedas* and all athletic sports. And they became well skilled in exercises of the bow, in horsemanship, in encounters with the mace, sword and shield, in the management of elephants in battle, and the science of morality. And well-read in history and the *Purānás* and various branches of learning, and acquainted with the truths of the *Vedas* and their branches, the knowledge they acquired was versatile and deep. And Pāndu, possessed of great prowess, excelled all men in the science of the bow, while Dhritarāshtra excelled all in personal strength; while in the three worlds there was no one equal to Vidura in devotion to virtue and knowledge of the dictates of morality. And beholding the restoration of the extinct line of Cāntanu, the saying became current in all countries, *viz*, that among mothers of heroes, the daughters of the king of Kāçi were the first; that among countries Kurujāngala was the first; that among virtuous men, Vidura was the first: and that among cities Hastināpura was the first. Pāndu became king, for Dhritarāshtra, owing to his blindness, and Vidura, for his birth in a Cudra woman, obtained not the kingdom. One day Bhishma, the foremost of those acquainted with the duties of statesmanship and dictates of morality, properly addressing Vidura conversant with the truths of religion and virtue, said as follows.' "

Thus ends the hundred and ninth Section in the Sambhava of the Ādi Parva.

SECTION CX.

(Sambhava Parva continued.)

"Bhisma said,—'This our celebrated race, resplendent with every virtue and accomplishments, hath all along exercised sovereignty over all other monarchs on Earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipāyana) and Satyavati and myself have raised you (three) up, in order that it may not be extinct. It behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens, worthy of being allied to our race. One is the daughter of (Curasena of) the Yādava race; the other is the daughter of Suvala; and the third is the princess of Madra. O son, these maidens are, therefore, all of pure birth. Possessed of beauty and pure blood, they are eminently fit for alliance with our family. O thou foremost of intelligent men, I think we should choose them for the growth of our race. Tell me what thou thinkest!' Thus addressed, Vidura replied,—'Thou art our father and thou too art our mother! Thou art our respected spiritual instructor! Therefore, do thou that which may be best for us in thy eyes!'"

Vaiçampāyana continued,—"Soon after Bhishma heard from the Brāhmanas that Gāndhāri the amiable daughter of Suvala, having worshipped Hara (Civa) had obtained from that deity the boon that she should have a century of sons. Bhishma the grand-father of the Kurus, having heard this, sent messengers unto the king of Gāndhāra (proposing Dhritarāshtra's marriage with Gāndhāri). King Suvala hesitated at first on account of the blindness of the bride-groom. But taking into consideration the blood of the Kurus, their fame, and behaviour, he gave his virtuous daughter unto Dhritarāshtra, And the chaste Gāndhāri hearing that Dhritarāshatra was blind and that her parents had consented to wed her with him, from love and respect for her future husband, bandaged her own eyes with cloth gathered into many folds. Then Cakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhritarāshtra. And Gāndhāri was received with great respect and the nuptails were celebrated with great pomp under Bhishma's directions. And the heroic Cakuni, after having bestowed his sister along with many valuable robes, and having received Bhishma's adorations, returned to his own city. And, O thou of Bharata's race, the beautiful Gāndhāri gratified all the Kurus by her behaviour and respectful attentions. And Gāndhāri, ever devoted to her husband, gratified her superiors by her good conduct; and chaste as she was, she never referred, even by words, to men other than her husband or such superiors."

Thus ends the hundred and tenth Section in the Sambhava of the Ādi Paava.

SECTION CXI.

(*Sambhava Parva continued.*)

Vaiçampāyana continued,—"There was amongst the Yādavas a chief named Cura. He was the father of Vasudeva. And he had a daughter called Prithā, who in beauty was unrivalled on Earth. And, O thou of Bharata's race, Cura, always truthful in speech, gave from friendship this his first-born daughter unto his childless cousin and friend, the illustrious Kuntibhoja—the son of his paternal aunt—pursuant to former promise. And Prithā in the house of her adoptive father was engaged in looking after the duties of hospitality to Brāhmanas and other guests. Once she gratified by her attentions, the terrible Brāhmana of rigid vows, known by the name af Durvāsas and who was well acquainted with the hidden truths of morality. Gratified with her respectful attentions, the sage, anticipating by his spritual power the future season of distress (consequent upon the curse to be pronounced upon Pāndu for his unrighteous act of slaying a deer while coupling with its mate) imparted to her a formula of invocation for summoning any of the celestials she liked for giving her children. And the *Rishi* said,—'Those celestials that thou shalt summon by this *mantra* shall certainly approach thee and give thee children.' Thus addressed by the Brāhmana, the amiable Kunti (Prithā) became curious, and in her maidenhood summoned the god Arka (Sun). And as soon as she pronounced the *mantra*, she beheld that effulgent deity—that beholder of everything in the world—approaching her. And beholding that extraordinary sight, the maiden of faultless features was overcome with surprise, But the god Vivaswat approaching her, said,—'Here I am, O black-eyed girl! Tell me what I am to do for thee!'

"Hearing this, Kunti said,—'O slayer of foes, a certain Brāhmana gave me this formula of invocation as a boon. O lord, I have summoned thee only to test the efficacy of that formula. For this offence I bow to thee for thy grace. A woman, whatever be her offence, always deserveth pardon.' Surya replied,—'I know that Durvāsas hath granted thee this boon. But cast off thy fears, timid maiden, and grant me thy embraces. Amiable one, my approach cannot be futile. It must beat fruit. Thou hast summoned me. If it be for nothing, it shall certainly be regarded as thy transgression.'"

Vaiçampāyana continued,—"Vivaswat thus spake unto her many things with a view to allay her fears. But, O Bhārata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And, O bull of Bharata's race, Arka addressed her again and said,—'O princess, for my sake, it shall not be sinful in thee to grant my wish. Thus speaking unto the daughter of Kuntibhoja, the illustrious Tapana—the illuminater of the universe—gratified his wishes. And from this connection was immediately born a son known all over the world as Karna, encased in natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders of weapons, blessed with good fortune, and endued with the beauty of a celestial child. And after the birth of this child, the illustrious Tapana granted unto Prithā her maidenhood and ascended to heaven. And the princess of the Vrishni race, beholding with sorrow that son born of her, reflected intently upon what was then the best for her to do. And from fear of her relatives she resolved to conceal that evidence of her frailty. And she cast her offspring endued with great physical strength into the water. Then the well-known husband of Rādhā, of the *Suta* caste, took up the child thus cast into the water, and he and his wife brought him up as their own son. And Radhā and her husband bestowed on him the name of *Vasu-sena* (born with wealth) because he was born with a natural armour and ear-rings. And endued as he was with great strength, as he grew up he became skilled in all weapons. Possessed of great energy, he used to adore the Sun until his back was heated by his rays (*i. e.* from dawn to mid-day); and during his hours of worship, there was nothing on Earth that the heroic and intelligent Vasusena would not give unto the Brāhmanas. And Indra desirous of benefiting his own son Phālguni (Arjuna), assuming the form of a Brāhmana, approached Vasusena on one occasion and begged of him his natural armour. Thus asked, Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brāhmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He, therefore, gave unto him a fine dart, saying,—'That one (and *one* only) among the celestials, the *Asuras*, men, the *Gandharvas*, the *Nāgas*, and the *Rākshasas*, whom thou desirest to conquer, shall by this dart be certainly slain.'

"The son of Surya was before this known by the name of Vasusena. But since he cut off his natural armour, he came to be called *Karna (the cutter or peeler* of his own cover.)"

Thus ends the hundred and eleventh Section in the Sambhava of the Ādi Parva.

SECTION CXII.

(Sambhava Parva continued.)

Vaiçampāyana said,—"The large-eyed daughter of Kuntibhoja, Prithā by name, was endued with beauty and every accomplishment. Of rigid vows, she was devoted to virtue, and possessed every good quality. But though endued with beauty and youth and every womanly attribute, yet it so happened that no king asked for her hand. Her father Kuntibhoja, seeing this, invited, O best of monarchs, the princes and kings of other countries and desired his daughter to elect her husband from among his guests. The intelligent Kunti, entering the amphitheatre, beheld Pāndu—the foremost of the Bharatas—that tiger among kings—in that concourse of crowned heads. Proud as the lion, broad-chested, bull-eyed, endued with great strength, and out-shining in splendour all other monarchs, he looked like another Indra in that royal assemblage. The amiable daughter of Kuntibhoja, of faultless features, beholding Pāndu—that best of men—in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland round Pāndu's neck. The other monarchs, seeing Kunti choose Pāndu for her lord, returned to their respective kingdoms, on elephants, horses, and cars, as they came. Then, O king, the bride's father caused the nuptial rites to be performed duly. The Kuru prince, blessed with great good fortune, and the daughter of Kuntibhoja, formed a couple like Maghavat and Paulomi (the king and queen of the celestials). And, O best of Kuru monarchs, king Kuntibhoja, after the nuptials were over, presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pāndu, accompanied by a large force bearing various kinds of banners and penons, and eulogised by Brāhmanas and great *Rishis* pronouncing benedictions, reached his capital. And arrived at his own palace, he established his queen therein."

Thus ends the hundred and twelfth Section in the Sambhava of the Ādi Parva.

SECTION CXIII.

(*Sambhava Parva continued.*)

Vaiçampāyana continued,—" Sometime after, Bhishma the intelligent son of Cāntanu set his heart upon marrying Pāndu to a second wife. Accompanied by an army composed of four kinds of force, and also by aged councillors and Brāhmanas and great *Rishis*, he went to the capital of the king of Madra. And that bull of the Vālhikas—the king of Madra—hearing that Bhishma had arrived, went out to receive him. And having received him with respect, he caused him to enter his palace. Arrived there, the king of Madra gave unto Bhishma a white carpet for seat, water for washing his feet, and the usual oblation of various ingredients indicative of respect. And when he was seated at his ease, the king asked him the reason of his visit. Then Bhishma—the supporter of the dignity of the Kurus—addressed the king of Madra and said, 'O oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named Mādri celebrated for beauty and endued with every virtue. I would choose her for Pāndu. Thou art, O king, every way worthy of an alliance with us, and we also are worthy of thee! Reflecting upon all this, O king of Madra, accept us duly.' The ruler of Madra, thus addressed by Bhishma, replied,—'To my mind, there is none else than one of thy family with whom I can make alliance. But there is a custom in our family acted upon by our ancestors, which, be it good or evil, I am incapable of transgressing. It is well-known, and therefore is known to thee as well, I doubt not. Therefore, it is not proper for thee to tell me,—*Bestow thy sister.*—The custom to which I allude is our family custom. That with us is virtue and worthy of observance. It is for this only, O slayer of foes, I cannot give thee any assurance in the matter of thy request.' Hearing this, Bhishma answered the king of Madra, saying,—' O king, this, no doubt, is virtue. The Self-create himself hath said it. Thy ancestors have observed to custom. There is no fault to find with it. It is also well-known, O Calya, that this custom in respect of family dignity hath the approval of the wise and the good.' Saying this, Bhishma of great energy, gave unto Calya much gold both coined and uncoined, and precious stones of various colors by thousands, and elephants and horses and cars, and much cloth and many ornaments, and gems and pearls and corals. And Calya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhishma, the son of the ocean-going Gangā, rejoiced at the issue of his mission, took Mādri with him, and returned to the Kuru capital named after the elephant.

"Then selecting an auspicious day and moment as indicated by the wise for the ceremony, king Pāndu was duly united with Mādri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. And after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhishma and the other elders of the Kuru race, and with adieus to Dhritarāshtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pāndu, accompanied by such a strong force marched against various foes. And that tiger among men—that spreader of the fame of the Kurus—first subjugated the robber tribes of *Daçārna*, He next turned his army composed of innumerable elephants, cavalry, infantry, and charioteers, with standards of various colors, against Dhirgha—the ruler of the kingdom of Maghadha—who, proud of his strength, had offended against numerous monarchs. And attacking him in his capital, Pāndu slew him there, and took everything in his treasury and also vehicles and draught animals without number. He then marched into Mithila and subjugated the Videhas. And then, O bull among men, Pāndu led his army against Kāçi, Cumbha, and Pundra, and by the strength and prowess of his arms spread the fame of the Kurus. And Pāndu, that oppressor of foes, like unto a mighty fire whose far-reaching flames were represented by his arrows and splendour by his weapons, began to consume all kings that came in contact with him. These with their forces, vanquished by Pāndu at the head of his, were made the vassals of the Kurus. And all the kings of the world, thus vanquished by him, regarded him as the one only hero on Earth even as the celestials regard Indra in heaven. And the kings of Farth with joined palms bowed to him and waited on him with presents of various kinds of gems and wealth, precious stones and pearls and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants, and asses and camels and buffalòs, and goats and sheep, and blankets and beautiful hides, and carpets made of the skin of the Ranku deer. And the king of Hastināpura accepting those offerings retraced his steps towards his capital to the great delight of his subjects. And the citizens and others, filled with joy, and kings and ministers, all began to say,—'O, the fame of the achievements of Cāntanu, that tiger among kings, and of the wise Bharata, that was about to die, hath been revived by Pāndu! They who before robbed the Kurus of both territory and wealth have been by Pāndu—that tiger of Hastināpura—subjugated and made to pay tribute!' And all the citizens with Bhishma at their head went out to receive the victorious king. They did not proceed far when they saw the attendants of the king laden with much wealth. And the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels, and other animals, was so long that they saw not its end. Then Pāndu—the sweller of Kauçalyā's joy—beholding his father Bhishma, worshipped his feet and saluted the citizens and others as each deserved. And Bhishma too, embracing his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pāndu, instilling joy into the hearts of his people with a flourish of trumpets and conchs and kettle-drums, entered his capital."

Thus ends the hundred and thirteenth Section in the Sambhava of the Ādi Parva.

SECTION CXIV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Pāndu then, at the command of Dhritarashtra, offered the wealth he had acquired by the prowess of his arms to Bhishma, their grand-mother Satyavati, and their mothers, the princesses of Koçala. And he sent a portion of his wealth to Vidura also. And the virtuous Pāndu gratified his other relatives also with similar presents. Then Satyavati and Bhishma and the Koçala princesses were all gratified with the presents Pāndu made out of the acquisitions of his prowess. And Amvalikā in particular, upon embracing her son of incomparable prowess, became as glad as the queen of heaven upon embracing Jayanta. And with the wealth acquired by that hero, Dhritarāshtra performed five great sacrifices that were equal unto a hundred great horse-sacrifices, in all of which the offerings to Brāhmanas were by hundreds and thousands.

"A little while after, O bull of Bharata's race, Pāndu who had achieved a victory over sloth and lethargy, accompanied by his two wives Kunti and Mādri, retired into the woods. Leaving his excellent palace with its luxurious beds, he became a permanent inhabitant of the woods, devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge *çāla* trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pāndu in the midst of his two wives wandered in those woods like Airāvata in the midst of two she-elephants. And the dwellers of those woods, beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, encased in his beautiful armour, and skilled in all excellent weapons regarded him as a very god wandering amongst them.

And at the command of Dhritarāshtra, people were busy in supplying Pāndu in his retirement with every object of pleasure and enjoyment.

"Meanwhile the son of the ocean-going Gangā heard that king Devaka had a daughter endued with youth and beauty and begotten upon a Cudra wife. Bringing her from her father's abode, Bhisma married her to Vidura of great wisdom. And the Kuru prince Vidura begot upon her many children like unto himself in accomplishments."

Thus ends the hundred and fourteenth Section in the Sambhava of the Ādi Parva.

SECTION CXV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Meanwhile, O Janamejaya, Dhritarāshtra begat upon Gāndhāri a hundred sons, and upon a Vaiçyā wife another besides those hundred. And Pāndu had, by his two wives Kunti and Mādri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line."

Janamejaya said,—"O best of Brāhmanas, how did *Gāndhāri* bring forth those hundred sons and in how many years? What were also the periods of life alloted to each? How did Dhritarāshtra also beget another son in a Vaiçyā wife? How did Dhritarāshtra behave towards his loving, obedient, and virtuous wife Gāndhāri? How were also begotten the five sons of Pāndu, those mighty charioteers, even though Pāndu himself laboured under the curse of the great *Rishi* (he slew)? O thou of ascetic wealth and great learning, tell me all this in detail, for my thirst of hearing everything relating to my own ancestors hath not been slaked!"

Vaiçampāyana said,—"One day Gāndhāri entertained with respectful attention the great Dwaipāyana who came to her abode exhausted with hunger and fatigue. Gratified with Gāndhāri's hospitality, the *Rishi* gave her the boon she asked, *viz*, that she should have a century of sons each equal unto her lord in strength and accomplishments. Sometime after

Gāndhāri conceived. She bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Anxious that in her own case the period of gestation had been so long, and deprived of reason by grief, with great violence she struck her womb without the knowledge of her husband. And thereupon came out of her womb, after two years' growth, a hard mass of flesh like unto an iron ball. When she was about to throw it away, Dwaipāyana, learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh addressed the daughter of Suvala and said,—'What has thou done?' Gāndhāri, without endeavouring to disguise her feelings, addressed the *Rishi* and said,—'Having heard that Kunti had brought forth a son like unto *Surya* himself in splendour, I struck in grief at my womb. Thou hadst, O *Rishi*, granted me the boon that I should have a hundred sons. But here is only a ball of flesh for those hundred sons!' Vyāsa then said,—'Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let a hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled upon this ball of flesh.'"

Vaiçampāyana continued,—"That ball of flesh then, sprinkled over with water, became, in time, divided into a hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot, and were watched with care. The illustrious Vyāsa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this, and made those arrangements, the wise Dwaipāyana went to the Himavat mountains for devoting himself to asceticism.

"Then, in time, king Duryodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhishthira was the eldest. The news of Duryodhana's birth was carried to Bhishma and the wise Vidura. The day that the haughty Duryodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

"As soon as Duryodhana was born, he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals, and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhritarāshtra in great fear, summoning Bhishma, and Vidura, and other well-wishers and all the Kurus, and numberless Brāhmanas, addressed them and said,—'The eldest of the princes, Yudhishthira, is the perpetuator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king? Tell me truly what is lawful and right under these circumstances.' As soon as these words were spoken, O Bhārata, jackals and other carnivorous animals began to howl ominously. And marking those frightful omens all around, the assembled Brāhmanas and the wise Vidura replied,—'O king, O bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminater of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet for thee nine and ninety sons! If thou desirest the good of thy race, abandon him, O Bhārata! O king, do good to the world and thy own race by casting off this one child of thine! It hath been said that an individual should be cast off for the sake of a family; that a family should be cast off for the sake of a village; that a village may be abandoned for the sake of the whole country; and that the Earth itself may be abandoned for the sake of the soul.' When Vidura and those Brāhmanas had said so, king Dhritarāshtra from affection for his son had not the heart to follow that advice. Then, O king, within a month, were born a full hundred sons unto Dhritarāshtra and a daughter also in excess of this hundred. And during the time when Gāndhāri was in a state of advanced pregnancy, there was a maid-servant of the Vaiçyā class who used to attend on Dhritarāshtra. During that year, O king, was begotten upon her by the illustrious Dhritarāshtra a son endued with great intelligence who was afterwards named Yuyutsu. And because he was begotten by a Kshatriya upon a Vaiçyā woman, he came to be called *Karna*.

"Thus were born unto the wise Dhritarāshtra a hundred sons who were all heroes and mighty charioteers, and a daughter over and above the hundred, and another son Yuyutsu of great energy and prowess begotten upon a Vaiçyā woman."

Thus ends the hundred and fifteenth Section in the Sambhava of the Ādi Parva.

SECTION CXVI.

(*Sambhava Parva continued.*)

Janamejaya said,—"O sinless one, thou hast narrated to me from the beginning all about the birth of Dhritarāshtra's hundred sons owing to the boon granted by the *Rishi*. But thou hast not told me as yet any particulars about the birth of a daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuyutsu begotten upon a Vaiçyā woman, and a daughter. The great *Rishi* Vyāsa of immeasurable energy had said unto the daughter of the king of Gāndhara that she would become the mother of an hundred sons. Illustrious one, how is it that thou sayest Gāndhāri had a daughter over and above her hundred sons? If the ball of flesh was distributed by the great *Rishi* only into a hundred parts, and if Gāndhāri did not conceive on any other occasion, how then was Duççalā born? Tell me this, O *Rishi*! My curiosity hath been great."

Vaiçampāyana said,—"O descendant of the Pāndavas, thy question is just, and I will tell thee how it happened. The illustrious and great *Rishi* himself, by sprinkling water over that ball of flesh, began to divide it into parts. And as it was being divided into parts, the nurse began to take them up and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gāndhāri of rigid vows, realising the affection that one feeleth for a daughter, began to think in her mind,—'There is no doubt that I shall have a hundred sons. The *Muni* hath said so. It can never be otherwise. But I should be very happy if a daughter were born unto me over and above these hundred sons and junior to them all. My husband then may attain to those worlds that the possession of daughter's sons conferreth. Then again, the affection that women feel for their sons-in-law is great. If, therefore, I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given in charity, if I have ever performed the *homa* (through the instrumentality of Brāhmanas), if I have ever gratified my superiors by respectful attentions, then (as the fruit of these acts) let a daughter be born unto me!' All this while that illustrious and best of *Rishis*, Krishna-Dwaipāyana himself was dividing the ball of flesh; and counting a full hundred of the parts, he said unto the daughter of Suvala,—'Here are thy hundred sons. I did not speak aught nnto thee that was false. Here, however, is one part in excess of hundred intended for giving thee a daughter's son. This part shall expand into an amiable and fortunate daughter, as thou hast desired.' Then that great ascetic bringing another pot full of clarified butter, put the part intended for a daughter into it.

"Thus have I, O Bhārata, narrated unto thee all about the birth of Dusçalā. Tell me, O sinless one, what more I am now to narrate."

Thus ends the hundred and sixteenth Section in the Sambhava of the Ādi Parva.

SECTION CXVII.

(*Sambhava Parva continued.*)

Janamejaya said,—"Recite, O Brāhmana, the names of Dhritarāshtra's sons according to the order of their birth."

Vaiçampāyana said,—"Their names, O king, according to the order of birth, are Duryodhana, Yuyutsu, and Dusçāsana: Dussaha, Dusçala, Jalasandha, Sama, Saha; Vinda, and Anuvinda; Durdharsha, Suvāhu, Dushpradharshana, Durmarshana, and Durmukha; Dushkarna, and Karna; Vivingçati, and Vikarna, Cala, Satwa, Sulochana, Chitra, and Upachitra, Chitrāksha, Chāruchitra, Carāsana; Durmada, and Durvigāha, Vivitsu, Vikatānana; Urnanābha, and Sunābha, then Nandaka, and Upanandaka: Chitravāna, Chittravarman, Suvarman, Durvilochana; Ayovāhu, Mahāvhāu, Chitrānga, Chitrakundala; Bhimavega, Bhimavala, Balāki, Balavardhana, Ugāyudha; Bhima, Karna, Kānakaya, Dridāyudha, Dhridavarman, Dhridakshatra, Somakirti, Anudara: Dhridasandha, Jarāsandha, Satyasandha, Sadas, Suvach, Ugraçravas, Ugrasena, Senāni, Dushparājaya, Aparājita, Kundaçāyin, Viçālāksha, Durādhara; Dhridahasta. Suhasta, Vatavega, and Suvarchas; Ādityaketu, Vahvāshin, Nāgadatta, Agrayāyin; Kavachin, Krathana, Kunda, Kundadhāra Dhanurdhara; the heroes Ugra, and Bhimaratha, Virāvahu, Alolupa; Abhaya, and Raudrakarman, and then he called Dhridaratha; Anādhrishya, Kundabhedin, Virāvi, Dhirghalochana; Pramatha, and Pramāthi, and the powerful Dhirgharoma; Dhrighavāhu, Mahābāhu, Vyudorus, Kanakadhaja; Kundaçi, and Virajas. Besides these hundred sons, there was a daughter named Dusçala. All were heroes and *Atirathas*, and were well-skilled in battle. All were learned in the *Vedas*, and all kinds of weapons. And, O king, worthy wives were in time selected for all of them by Dhritarāshtra after proper examination. And king Dhtitarāshtra, O monarch, also bestowed Dusçalā, in proper time and with proper rites, upon Jayadratha (the king of Sindhus)."

Thus ends the hundred and seventeenth Section in the Sambhava of the Ādi Parva.

SECTION CXVIII.

(*Sambhava Parva continued.*)

Janamejaya said,—" O utterer of *Brahma,* thou hast recited (everything about) the extraordinary births, among men, of the sons of Dhritarāshtra in consequence of the *Rishi's* grace. Thou hast also said what their names were, according to their order of birth. O Brāhmana, I have heard all these from thee. But tell me now all about the Pāndavas. While reciting the incarnations on Earth of the celestials, the *Asuras,* and beings of other classes, thou saidst that the Pāndavas were all illustrious and endued with the prowess of gods, and that they were incarnate portions of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements, beginning from the moment of their births. O Vaiçampāyana, recite thou their achievements. '!

Vaiçampāyana said,—" O king, one day Pāndu, while roaming in the woods (on the southern slopes of Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer that seemed to be the leader of a herd coupling with its mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pāndu struck at, but a *Rishi's* son of great ascetic merit who was coupling with his mate in the form of a deer. Pierced by Pāndu while engaged in the act of intercourse, he fell down on the Earth, uttering cries that were human and began to weep bitterly.

" The deer then addressed Pāndu and said,—'O king, even men that are slaves of lust and wrath, and void of reason, and ever sinful, never commit such a cruel act at this! Individual judgment prevaileth not against the ordinance, the ordinance prevaileth against individual judgment. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bhārata, in a race that hath ever been virtuous. How is it, therefore, that even thou, suffering thyself to be overpowered by passion and wrath, losest thy reason?' Hearing this, Pāndu replied,—'O deer, kings behave in the matter of slaying animals of thy spieces exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance? Animals of thy spieces are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me? Formerly, the *Rishi* Agastya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer of the forest into the gods in general. Thou hast been slain, pursuant to usage sanctioned by such precedent. Wherefore reprovest us then? For his especial sacrifices Agastya performed the *homa* with fat of the deer.'

"The deer then said,—'O king, men do not let fly their arrows at even their enemies when the latter are unprepared. But there is a time for doing it, (*viz.*, after declaration of hostilities). Slaughter at such a time is not censurable.'

"Pāndu replied,—'It is well-known that men slay deer by various effective means, without regarding whether the animals are careful or careless. Therefore, O deer, why reprovest thou me?'

"The deer then said,—'O king, I do not blame thee for thy having killed a deer, or for the injury thou hast done to me! But, instead of acting so cruelly, thou shouldst have waited for the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, upon this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee! O king of the Kurus, born as thou art in the race of the Pauravas ever noted for white (virtuous) deeds, such an act hath scarcely been fit for thee! O Bhārata, this act must be regarded as extremely cruel, deserving of universal execration, infamous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teachings of morality and the dictates of duty. Like unto a celestial as thou art, it behoveth thee not to do such an act as leadeth to hell! O best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices, and who have taken leave of religion, profit, and pleasure, as explained in the scriptures. What hast thou done, O best of men, in killing me who have done thee no offence! I am, O king, a *Muni* that liveth on fruits and roots, though disguised as a deer! I was living in the woods in peace with all. Thou hast killed me yet, O king, for which I will curse thee certainly. Cruel as thou hast been unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of desire. I am a *Muni* of name Kimindama, possessed of ascetic merit. I was engaged in sexual intercourse with this deer because my feeling of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brāhmana. The sin of having slain a Brāhmana shall not, therefore, be thine. But, senseless man, having killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine! When, approaching thy wife lustfully, thou wilt unite with her even as I had been with mine, in that very state thou shalt have go to the world of spirits! And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead which no one can avoid. Thou hast brought me grief while I was happy. So shall grief come to thee while thou art in happiness!' "

Vaiçampāyana continued,—"Saying this, that deer, afflicted with grief, gave up life; and Pāndu also was plunged in woe at the sight."

Thus ends the hundred and eighteenth Section in the Sambhava of the Adi Parva.

SECTION CXIX.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"After the death of that deer, king Pāndu with his wives was deeply afflicted and wept bitterly. And he exclaimed,—'The wicked, even if born in virtuous families, deluded by their own passions, become overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Cāntanu of virtuous soul, was cut off while still a youth, only because he had become a slave of lust. In the soil of that lustful king, the illustrious *Rishi* Krishna-Dwaipāyana himself, of truthful speech, begot me. Son though I am of such a being, with my wicked heart devoted to vice, I am yet leading a wandering life in the woods in the chase of the deer! Oh, the very gods have forsaken me! I shall seek salvation now. The great impediments to salvation are the desire to beget children, and the other concerns of the world. I shall now adopt the *Brahmacharya* mode of life and follow in the imperishable wake of my father! I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the Earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to the influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be in peace with all, and shall not accept gifts. I shall not mock anybody or contract my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomotion or otherwise, *viz.*, oviparous and viviparous beings, and worms and vegetables, but, on the other hand, preserve an equality of behaviour towards all as if they were my own children. Once a day I shall beg of five or ten families at the most, and if I do not succeed in obtaining alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness I shall not enlarge my round. Whether I obtain or fail to obtain alms, I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with a hatchet, and one smearing another arm with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness that men perform in auspicious moments, days, and periods. I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses. Freed from all sins and snares of the world, I shall be like the wind subject to none. Treading in the path of fearlessness and bearing myself in this way I shall at last lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world, that man who from covetousness casteth on others a begging look, certainly behaveth like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offsping, solicit others to give me children.)' "

Vaiçampāyana continued,—"The king, having wept thus in sorrow, with a sigh looked at his two wives Kunti and Mādri, and addressing them said,—'Let the princess of Koçala (my mother), Vidura, the king with our friends, the venerable Satyavati, Bhishma, the priests of our family, illustrious *Soma*-drinking Brāhmanas of rigid vows, and all elderly citizens depending on us, be informed, after being prepared for it, that Pāndu hath retired into the woods to lead a life of asceticism.' Hearing these words of their lord who had fixed his heart upon leading a life of asceticism in the woods, both Kunti and Mādri addressed him in these proper words:—'O bull of Bharata's race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest of penances along with us thy wedded wives; in which, for the salvation of thy body (freedom from re-birth) thou mayst obtain heaven as thy reward, or even become the lord of heaven! We also, in the company of our lord, and for his benefit, controlling our passions and bidding farewell to all luxuries, shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then, this very day, truly depart from this world!'

"Pāndu replied,—'If indeed, this your resolve springeth from virtue, then with you both I shall follow the imperishable path of my father. Abandoning the luxuries of cities and towns, robed in barks of trees, and living on fruits and roots, I shall wander in the deep woods, practising the severest of penances. Bathing morning and evening I thall perform the *homa*. I shall reduce my body by eating very sparingly and shall wear rags and skins, and bear knotted locks on my head. Exposing myself to heat and cold and disregarding hunger and thirst, I shall reduce my body by severe ascetic austerities. Living in solitude, I shall give myself up to contemplation. I shall eat fruits ripe or raw that I may find. I shall offer oblations to the *pitris* and the gods with speech, water, and the fruits of the wilderness. I shall not see, far less harm, any of the dwellers of the woods or any of my relatives, or any of the denizens of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the *Vānaprastha* scriptures, always searching for severer ones that they may contain.'"

Vaiçampāyana continued,—"The Kuru king, having said this unto his wives, gave away to Brāhmanas the big jewel on his diadem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes, and all the ornaments of his wives. Then summoning his attendants, he commanded them saying,—'Return ye to Hastināpura and proclaim unto all that Pāndu with his wives hath gone into the woods, abandoning wealth, desires, happiness, and even sexual appetite.' Then those followers and attendants, hearing these and other soft words of the king, sent forth a loud wail, uttering,—'Oh, we are undone!' Then leaving the monarch, with hot tears trickling down their cheeks they returned to Hastināpura with speed, carrying that wealth with them (that was to be distributed in charity). Then Dhritarāshtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

"Meanwhile, the Kuru prince Pāndu, (after sending away his attendants), accompanied by his two wives, and eating fruits and roots, went to the mountains of *Nāgaçata*. He next went to *Chaitraratha*, and then crossed the *Kālakuta*. Finally, crossing the Himavat he arrived at Gandhamādana. Protected by *Mahabhutas*, *Siddhas*, and great *Rishis*, Pāndu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed to the lake of Indradyumna, whence crossing the mountains of Hansakuta he went to the Mountain of hundred peaks (çata, çringa) and there cotinued to practise ascetic austerities."

Thus ends the hundred and nineteenth Section in the Sambhava of the Adi Parva.

SECTION CXX.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Pāndu, possessed of great energy, then devoted himself to asceticism. Within a short time he became the favorite of the whole body of the *Siddhas* and the *Chāranas* residing there. And, O Bhārata, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued, the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the *Rishis* would call him brother, some friend, while others cherished him as their son. And, O bull of Bharata's race, having acquired after a long time great ascetic merit coupled with complete singlessness, Pāndu became even like a *Brahmarshi* (though he was a Kshatriya by birth).

"On a certain day of the new moon, the great *Rishis* of rigid vows assembled together, and desirous of beholding Brahman were on the point of starting on their expedition. Seeing them about to start, Pāndu asked those ascetics, saying,—'Ye first of eloquent men, where shall ye go?' The *Rishis* answered,—There will be a great gathering today, in the abode of Brahman, of celestials, *Rishis*, and *Pitris*. Desirous of beholding the Self-create we shall go there today!'"

Vaiçampāyana continued,—"Hearing this, Pāndu rose up suddenly, desirous of visiting heaven along with the great *Rishis*. Accompanied by his two wives, when he was on the point of following the *Rishis* in a northerly direction from the mountain of hundred peaks, those ascetics addressed him, saying,—'In our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals; retreats also of the gods, *Gandharvas*, and *Apsaras*, with palatial mansions by hundreds, clustering thick around and resounding with the sweet notes of celestial music; the gardens of Kuvera laid out on even and uneven grounds; banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the downpour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation. Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, *Siddhas* and great *Rishis*. How shall these princesses ascend those heights of the king of mountains? Unaccustomed to pain, shall they not droop in affliction? Therefore, come not with us, O bull of Bharata's race!'

"Pāndu replied,—'Ye fortunate ones, it is said that for the sonless there is no admission into heaven. I am sonless! In affliction I speak unto you! Ye whose wealth is asceticism, I am afflicted because I have not been able to discharge the debt I owe to my ancestors! It is certain that with the dissolution of this my body my ancestors perish! Men are born on this Earth with four debts, *viz.*, those due unto the (deceased) ancestors, the gods, the *Rishis*, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them that neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices; the *Rishis*, by study, meditation, and asceticism; the (deceased) ancestors, by begetting children and offering the funeral cake; and, lastly, other men, by leading a humane and inoffensive life. I have justly discharged my obligations to the *Rishis*, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body! Ye ascetics, I am not yet freed from the debt I woe to my (deceased) ancestors! The best of men are born in this world to beget children for discharging that debt. I would ask you, ought children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent *Rishi*?'

"The *Rishis* said,—'O king of virtuous soul, there is progeny for thee in store, that is sinless and blest with good fortune and like unto the gods? We behold it all with our prophetic eyes! Therefore, O tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation, always obtain good fruits. It behoveth thee, therefore, O king, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny:'"

Vaiçampāyana continued,—"Hearing these words of the ascetics, Pāndu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife, the excellent Kunti, unto him, he told her in private,—'Strive thou to rise offspring at this time of distress! The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, gifts in charity, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man! O thou of sweet smiles, knowing all this, I am certain that sonless as I am, I shall not obtain regions of true felicity! O timid one, wretch that I was and addicted to cruel deeds, as a consequence of the polluted life I led my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Prithā, listen to me! They are, 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for a pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son; 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. At times of distress, men solicit offspring from accomplished younger brothers. The Self-create Manu hath said that men failing to have legimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise good offspring by some person that is either equal or superior to me! O Kunti, listen to the history of the daughter of Caradandāyana who was appointed by her lord to raise offspring! That warrior-dame, when her season came, bathed duly and in the night went out and waited at a spot where four roads met. She did not wait long when a Brāhmana crowned with ascetic success came there. The daughter of Caradandāyana solicited him for offspring, and after pouring libations of clarified butter into the fire (in the performance of the sacrifice known by the name of *Pungshavana*) she brought forth three sons that were mighty charioteers and of whom Durjaya was the eldest, begotten upon her by that Brāhmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily raise offspring from the seed of some Brāhmana of high ascetic merit.'"

Thus ends the hundred and twentieth Section in the Sambhava of the Ādi Parva.

SECTION CXXI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Thus addressed, Kunti replied unto her heroic lord, king Pāndu, that bull amongst the Kurus, saying.—'O virtuous one, it behoveth thee not to say so unto me! I am, O thou of eyes like lotus-leaves, by wedded wife, devoted to thee! O Bhārata of mighty arms, thyself shalt, in righteousness, beget upon me children endued with great energy! Then I shall ascend to heaven with thee! O prince of Kuru's race, receive me in thy embraces for begetting children! I shall not certainly, even in imagination, accept any other man except thee in my embraces! What other man is there in this world superior to thee? O virtuous one, listen to this Paurānic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate!

"'There was in ancient times a king of the race of Puru, known by the name of Vyushitāçwa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he performed a sacrifice, the gods with Indra and the great *Rishis* came to him. And Indra was so intoxicated with the *Soma* juice he drank, and the Brāhmanas with the large presents they received, that both the gods and the great *Rishis* began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitāçwa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitāçwa was endued with the strength of ten elephants. And he soon enough performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East and the North, the West and the South, and exacted tribute from them all. There is a proverb, O best of the Kurus, that is sung by all reciters of the *Purānas*, in connection with that first of all men, the illustrious Vyushitāçwa,—Having conquered the whole Earth to the shores of the sea, Vyushitāçwa protected every class of his subjects like a father his own begotten sons.—Performing many great sacrifices he gave away much wealth to the Brāhmanas. And collecting jewels and precious stones without limit, he made arrangements for performing still greater ones. And he performed also the *Agnishtoma*, and other special Vedic sacrifices, extracting great quaintities of *Soma* juice. And, O king, Vyushitāçwa had for his dear wife, Vadrā, the daughter of Kākshivat, unrivalled on Earth for beauty. And it hath been heard by us that the couple loved each other deeply. King Vyushitāçwa was seldom separated from his wife. Sensual indulgence, however, brought on an attack of pthisis and the king died within a few days, sinking like the Sun in his glory. Then Vadrā his beautiful queen, was plunged into woe, and sonless as she was, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Vadrā said with bitter tears trickling down her cheeks,—O virtuous one, she said, women serve no purpose when their husbands are dead! She who liveth after her husband is dead, draggeth on a miserable existence that can hardly be called life! O bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone! Be kind, and take me with thee! In thy absence, I am unable to bear life even for a moment! Be kind to me, O king, and take me hence soon enough! O tiger among men, I shall follow thee over even and uneven ground. Thou hast gone away, O lord, never more to return! I shall follow thee, O king as thy own shadow! O tiger among men, I will obey thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good! O thou of eyes like lotus leaves, without thee, from this day, mental agonies will overwhelm me and eat into my heart! Wretch that I am, some loving couple had doubtless been separated by me in a former life, for which, in this, I am made to suffer the pangs of separation myself from thee! O king, that wretched woman who liveth, even for a moment, separated from her lord, liveth in woe and suffereth the pangs of hell even here! Some loving couple had doubtless been separated by me in a former life, for which sinful act I am suffering this torture arising from my separation from thee! O king, from this day I will lay myself down on a bed of *Kuça* grass and abstain from every luxury, hoping once more to behold thee! O tiger among men, show thyself to me! O king, O lord, command once more thy wretched and bitterly weeping wife plunged into woe!—'

"Kunti continued,—'It was thus, O Pāndu, that the beautiful Vadrā wept on the death of her lord. And the weeping Vadrā clasped in her arms the corpse in anguish of heart. Then she was addressed by an incorporeal voice in these words: —Rise up, O Vadrā, and leave this place! O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon!—Thus addressed by the incorporeal voice, the chaste Vadrā did as she was directed, for obtaining offspring. And, O bull of the Bharatas, the corpse of her husband begat upon her seven children in all, *viz.*, three Cālwas and four Madras. O bull of the Bharatas, do thou also beget offspring upon me, like the illustrious Vyushitāçwa, in the exercise of that ascetic power which thou possessest!'"

Thus ends the hundred and twentyfirst Section in the Sambhava of the Ādi Parva.

SECTION CXXII.

(*Sambhava Parva continued,*)

Vaiçampāyana said,—"Thus addressed by his loving wife, king Pāndu, well-acquainted with all rules of morality, replied in these words of virtuous import:—'O Kunti, what thou hast said is quite true. Vyushitāçwa of old did even as thou hast said! Indeed, he was equal unto the celestials themselves! But I shall now tell thee about the practices of old indicated by illustrious *Rishis* fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formely were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying as best liked them. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any exhibition of jealousy. That practice, sanctioned by precedent, is applauded by great *Rishis*. O thou of tapering thighs, the practice is yet regarded with respect amongst the Northern Kurus. Indeed, that usage, so lenient to women, hath the sanction of antiquity. The present practice, however, (of women being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and why.

" 'It hath been heard by us that there was a great *Rishi* of name Uddālaka. He had a son of name Cwetaketu who also was an ascetic of merit. O thou of eyes like lotus leaves, the present virtuous practice hath been established by that Cwetaketu from anger. Hear thou the reason. One day, in the presence of Cwetaketu's father, a Brāhmana came and catching Cwetaketu's mother by the hand, told her,—*Let us go.*—Beholding his mother seized by the hand and taken away apparently by force, the son, moved by wrath, became very indignant. Seeing his son indignant, Uddālaka addressed him and said,—Be not angry, O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free. O son, men in this matter, as regards their respective orders, act as kine.—The *Rishi's* son Cwetaketu, however, disapproved of the usage and established in the world the present practice as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by the *Rishi* became guilty of slaying the embryo. And men too, violating a chaste and loving wife who hath from her maidenhood observed the vow of purity, become guilty of the same sin. The woman also who, being commanded by her husband to raise offspring, refuses to do his bidding, becometh equally sinful.

" 'Thus, O timid one, was the existing usage established of old by Cwetaketu the son of Uddālaka in defiance of antiquity. O thou of tapering thighs, it hath also been heard by us that Madayanti the wife of Saudāsa, commanded by her husband to raise offspring, went into the *Rishi* Vaçishtha. And going unto him, the handsome Madayanti obtained a son named Açmaka. She did this, moved by the desire of doing good to her husband. O thou of eyes like lotus leaves, thou knowest, O timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna-Dwaipāyana. O faultless one, beholding all these precedents, it behoveth thee to do my bidding, which is not inconsistent with virtue. O princess devoted to thy husband, it hath also been said by those acquainted with the rules of morality that a wife when her season cometh must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But be the act sinful or sinless, those acquainted with the *Vedas* have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless features, I, who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my hands furnished with rosy fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee! O thou of fair locks, it behoveth thee to raise offspring at my command, by the instrumentality of some Brāhmana possessed of high ascetic merit! For then, owing to thee, O thou of fair hips, I may go the way that is reserved for those that are blessed with children!' "

Vaiçampāyana continued,—" Thus addressed by Pāndu, that subjugator of hostile cities, the handsome Kunti, ever attentive to what was agreeable and beneficial to her lord, then replied unto him, saying,—'In my girlhood, O lord, I was in my father's home engaged in attending upon all guests. I used to wait respectfully upon Brāhmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brāhmana whom people call Durvāsas, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brāhmana gave me a boon in the form of a *mantra* (formula of invocation) for calling into my presence any one of the celestials I liked. And the *Rishi*, addressing me, said,—Any one among the celestials whom thou callest by this, shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shalt also have offspring, through his grace!—O Bhārata, that Brāhmana told me this when I was in my father's home. The words uttered by the Brāhmana can never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can, by that *mantra*, summon any of the celestials, so that we may have good children. O foremost of all truthful men, tell me which of the celestials I shall summon. Know that, as regards this matter, I wait your commands!'

"Hearing this, Pāndu replied,—'O handsome one, strive duly this very day to gratify our wishes! Fortunate one summon thou the god of Justice! He is the most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautifull princess, will then think that what we do, can never be unholy. The son also that we shall obtain from him shall in virtue be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations!'"

Vaiçampāyana continued,—"Then Kunti, that best of women, thus addressed by her lord, said,—'*So be it.*' And bowing down to him and reverently circumambulating his person, she resolved to do his bidding."

Thus ends the hundred and twenty second Section in the Sambhava of the Ādi Parva.

SECTION CXXIII.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"O Janamejaya, When Gāndhāri's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered, without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvāsas had imparted to her sometime before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was, seated on his car resplendent as the Sun. Smiling he asked,—'O Kunti, what am I to give thee?' And Kunti too, smiling in her turn, replied,—'Thou must even give me offspring!' Then the handsome Kunti was united (in intercouse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought forth this excellent child, who lived to acquire great fame, at the eighth *Muhurta* called *Abhijit*, of the hour of noon of that very auspicious day of the eighth month (Kārtika), *viz.*, the fifth of the lighted fortnight, when the star *Jeshtha* in conjunction with the moon was ascendant. And as soon as the child was born, an incorporeal voice (in the skies) said,—'This child shall be the best of men, the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the Earth. And this first child of Pāndu shall be known by the name of Yudhishthira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds!'

"Pāndu, having obtained that virtuous son, again addressed his wife and said,—'The wise have declared that a Kshatriya must be endued with physical strength, otherwise he is no Kshatriya. Therefore, ask thou for an offspring of superior strength. Thus commanded by her lord, Kunti then invoked

Vāyu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said,—'What, O Kunti, am I to give thee? Tell me, what is in thy heart?' Smiling in modesty, she told him,—'Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of every body!' The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bhārata, as before, said,—'This child shall be the foremost of all endued with strength.' I must tell you, O Bhārata, of another wonderful event that occured on the birth of Vrikodara (Bhima). Falling from the lap of his mother upon the mountain breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother's lap, because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunderbolt, falling down upon the mountain breast, broke into a hundred fragments the rocky mass upon which he fell. And beholding this, Pāndu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birth-day of Duryodhana who afterwards became the ruler of the whole Earth.

"After the birth of Vrikodara, Pāndu again began to think:—'How am I to obtain a very superior son who shall achieve world-wide fame? Everything in the world dependeth on Destiny *and* Exertion. But Destiny can never be fulfilled except by timely exertion. It hath been hard by us that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practise the severest austerities, with heart, deed, and speech!'

"After this, the Kuru king Pāndu, taking counsel with the great *Rishis* commanded Kunti to observe an auspicious vow for one full year, while he himself commenced, O Bhārata, to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

"It was after a long time that Indra (gratified with such devotion) approached Pāndu and addressing him, said,—'I shall give thee, O king, a son who will be celebrated all over the three worlds and who will promote the welfare of Brāhmanas. kine, and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes.' Thus addressed by Vāsava, the virtuous king of the Kuru race, well recollecting those words, said unto Kunti,—'O fortunate one, thy vow hath been successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of superhuman achievements and great fame! He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto the Sun, invincible in battle, and of great achievements, he will also be extremely handsome! O thou of fair hips and sweet smiles, the lord of the celestials hath become graceful to thee! Invoking him, bring thou forth a child who will be the very home of all Kshatriya virtues!' "

Vaiçampāyana continued,—"The celebrated Kunti, thus addressed by her lord, invoked Çakra, who thereupon came unto her and begat him that was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum,—'This child of thine, O Kunti, will be equal unto Kārtyavirya in energy, and Çiva in prowess! Invincible like Çakra himself, he will spread thy fame far and wide! As Vishnu (the youngest of Aditi's sons) had enhanced Aditi's joy, so shall this child enhance thy joy! Subjugating the Madras, the Kurus along with the Somakas, and the peoples of Chedi, Kāçi, and Karusha, he will maintain the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Cwetaketu), Agni will derive great gratifiction from the fat of all creatures dwelling in the Khāndava woods (to be burnt down) by the might of this one's arms. This mighty hero, vanquishing all the effiminate monarchs of the Earth, will, with his brothers, perform three great sacrifices. In prowess, O Kunti, he will be even as Jāmadagnya or Vishnu. The foremost of all men endued with prowess. he will achieve great fame. He will gratify in battle (by his heroism) Cankara, the god of gods (Mahādeva), and will receive from him the great weapon named *Pāçupata.* This thy son of mighty arms will also slay, at the command of Indra, those *Daityas* called the *Nivātakavachas* who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the fallen fortunes of his race !'

"Kunti heard these extraordinary words while in the lying-in-room. And hearing those words uttered so loudly, the ascetics dwelling on that mountain of hundred peaks, and the celestials with Indra sitting on their cars, became exceedingly glad. The sounds of the (invisible) Drum filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials, asembled together, began to offer their respectful adorations to the son of Prithā. The sons of Kadru (*Nāgas*), the son of Vinatā, the *Gandharvas*, the *Apsarās*, the lords of the creation, and the seven great *Rishis*, *viz.*, Bharadwāja, Kaçyapa, Gautama, Viçwāmitra, Jamadagni, Vaçishta, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angiras, Pulastya, Pulaha, Kratu, the lord of creation Daksha, the *Gandharvas* and *Apsarās*, came there also. The various tribes of *Apsarās*, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chaunting the praises of Vibhatsu (Arjuna). All around, the great *Rishis* began to utter propitiatory formulæ. And Tumvuru accompanied by the *Gandharvas* began to sing in charming notes. And Bhimasena and Ugrasena, Urnāyus and

Anagha, Gopati and Dhritarāshtra, and Surya and Varchas the eighth, Yugapa and Trinapa, Krishna, Nandi, and Chitraratha, Cāliçira the thirteenth, Parjanya the fourteenth, Kāli the fifteenth, and Nārada the sixteenth in this list, Saddhā, Vrihaddhā, Vrihaka, Karāla of great soul, Brahmachārin, Vahuguna, Suvarna of great fame, Viçwāvasu, Bhumanyu, Suchandra, Caru, and the celebrated tribes of Hāhā and Huhu gifted with wonderful melody of voice,—*these* celestial *Gandharvas*, O king, all went there. Many illustrious *Apsarās* also of large eyes, decked in every ornament, came there to dance and sing. And Anuchānā and Anavadyā, Gunamukhyā and Gunāvarā, Adrikā and Somā, Miçrakeçi and Alamvushā, Marichi, and Cuchikā, Vidyutparnā and Tilottamā and Amvikā, Lakshmanā, Kshemā, Devi, Rambhā, Manoramā, Ashitā, Suvāhu, Supriyā, Suvapu, Pundarikā, Sugandhā, Surasā, Pramāthini, Kāmyā, and Cāradwati, all danced there together. And Menakā, Sahajanyā, Karnikā, Punjikasthalā, Ritusthalā, Ghritāchi, Viçwāchi, Purvachiti, the celebrated Umlochā, Pramlochā the tenth, and Urvaçi the eleventh,—these large-eyed dancing girls of heaven,—came there and sang in chorus. And Dhātri and Aryaman and Mitra and Varuna and Angça, and Vaga, and Indra, Vivaswat, Pushan, Tastri, and Parjanya or Vishnu,—these twelve Ādityas,—and the Pāvakas, came there to glorify Pāndu's son. And, O king, Mrigavyādha, Sarpa, the celebrated Niriti, Ajaikapāda, Ahivradhna, Pinākin, Dahana, Içwara, Kapālin, Sthānu, and the illustrious Bhaga, these eleven Rudras,—also came there. And the twin Açwins, the eight Vasus, the mighty Maruts, the Viçwedevas, and the Sādhyas, also came there. And Karkotaka, Vasuki, Kacchapa, Kunda, and the great Nāga Takshaka,—these mighty and wrathful snakes possessed of high ascetic merit,—also came there. And Tārkshya, Arishtanemi, Garuda, Asitadhyaja,—these and many other Nāgas came there. And Aruna and Āruni of Vinatā's race also came there. And only great *Rishis* crowned with ascetic success and not others saw those celestials and other beings seated on their cars or waiting on the mountain peaks. Those best of *Munis*, beholding that wonderful sight, became amazed, and their love and affection for the children of Pāndu were in consequence enhanced.

"The celebrated Pāndu, tempted by the desire of having more children, wished to speak again unto his wedded wife (for invoking some other god). But Kunti addsessed him, saying,—'The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a *Swairini* (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, well acquainted as thou art with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance?'"

Thus ends the hundred and twenty-third Section in the Sambhava of the Ādi Parva.

SECTION CXXIV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"After the birth of Kunti's sons and after the hundred sons also of Dhritarāshtra had been born, the daughter of the king of the Madras privately addressed Pāndu, saying,—'O slayer of foes, I have no complaint even if thou beest unpropitious to me! I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station! I do not grieve, O thou of Kuru's race, that Gāndhāri hath obtained an hundred sons! This, however, is my great grief that while I and Kunti are equal, I should be childless while it should so chance that thou shouldst have offspring by Kunti alone! If the daughter of Kuntibhoja should so provide that I should have offspring, she would then be really doing me a great favor and benefiting thee likewise. She is my rival. Therefore, I feel a delicacy in soliciting any favor of her. If thou beest, O king, propitiously inclined to me, then ask her to grant my desire!'

"Hearing her, Pāndu replied,—'O Mādri, I do revolve this matter often in my own mind. But I have hitherto hesitated to tell thee anything, not knowing how thou wouldst receive it. Now that I know what your wishes are, I shall certainly strive after that end. I think that asked by me Kunti will not refuse.' "

Vaiçampāyana continued,—"After this, Pāndu addressed Kunti in private, saying,—'O Kunti, grant me some more offspring for the expansion of my race, and benefit of the world! O blessed one, provide thou that I myself, my ancestors, and thine also, may always have the funeral cake offered to us! O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits! O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame! Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices! O handsome one, Brāhmanas, well acquainted with the *Vedas*, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence! So also all royal sages and Brāhmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feats! Therefore, O blameless one, rescue this Mādri as by a raft (by granting her the means of obtaining offspring), and achieve thou imperishable fame by making her a mother of children!

"Thus addressed by her lord, Kunti readily yielded, and said unto Mādri,—'Think thou, without loss of time, of some celestial, and thou shalt certainly obtain from him a child like unto him.' Reflecting for a few moments, Mādri thought of the twin Açwins. Those celestials coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on Earth for personal beauty. And as soon as they were born, an incorporeal voice said,—'These twins in energy and beauty shall transcend even the twin Açwins themselves.' Indeed, possessed of great energy and beauty, they illumined the whole region.

"O king, after all the children were born, the *Rishis* dwelling on the mountain of hundred peaks, uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti's children was called Yudhishthira, the second Bhimasena, and the third

Arjuna. And of Mādri's sons, the first-born of the twins was called Nakula, and the next Sahadeva. And those foremost ones of Kuru's born at intervals of one year after one another, looked like an embodied period of five years. And king Pāndu, beholding his children of celestial beauty and superabundant energy, great strength and prowess, and largeness of soul, rejoiced exceedingly. And the children became great favourities of the *Rishis*, as also of their wives, dwelling on the mountain of hundred peaks.

"Sometime after, Pāndu again requested Kunti on behalf of Mādri. Addressed, O king, by her lord in private, Kunti replied,—'Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her? I fear, O king, that she will soon surpass me in the number of her children! This, indeed, is the way of all wicked women! Fool that I was, I did not know that by invoking the twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further! Let this be the boon granted (by thee) to me!'

"Thus, O king, were born unto Pāndu five sons begotten by celestials, and endued with great strength, and who all lived to achieve great fame and expand the Kuru race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck, and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues expanding with years, the great *Rishis* dwelling on that sacred mountain capt with snow were filled with wonder. And the five Pāndavas and the hundred sons of Dhritarāshtra—that expander of the Kuru race—grew up rapidly like an assemblage of lotuses in a lake."

Thus ends the hundred and twenty-fourth Section in the Sambhava of the Ādi Parva.

SECTION CXXV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pāndu felt the lost might of his arms once more revive. One day in the season of spring which maddens every creature, the king, accompanied by his wife (Mādri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around *Palāçhas* and *Tilakas* and *Mangoes* and *Champakas* and *Pārihadrakas* and *Kārnikāras*, *Açokas* and *Keçaras* and *Atimuktas* and *Kuruvakas* with swarms maddened bees sweetly humming about. And there were flowers of blossoming *Pārijātas* with the *Kokila* pouring forth his melodies from under every twig echoing with the sweet hum of the black bee. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pieces of water overgrown with hundreds of fragrant lotuses. Beholding all this, Pāndu felt the soft influence of desire. Roving like a celestial with a light heart amid such scenery, Pāndu was alone with his wife Mādri in semi-transparent attire. And beholding the youthful Mādri thus attired, the king's desire flamed up like a forest-conflagration. And ill able to suppress his desire thus kindled at the sight of his wife of eyes like lotus leaves, he was completely overpowered by it. The king then seized her against her will; but Mādri, trembling in fear, resisted him to the best of her might. Consumed by desire, he forgot everything about his misfortune. And, O thou of Kuru's race, unrestrained by the fear of (the *Rishi's*) curse and impelled by fate, the monarch, overpowered by passion, forcibly sought the embraces of Mādri, as if to put an end to his own life. His reason, thus beguiled by the great Destroyer himself, after intoxicating his senses, was itself lost with his life. And the Kuru kingPāndu, of virtuous soul, thus succumbed to the inevitable influence of time, while united in intercourse with his wife.

"Then Mādri, clasping the body of her senseless lord, began to weep aloud. Then Kunti with her sons and the twins of Mādri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Mādri addressing Kunti in a piteous voice, said,—Come hither alone, O Kunti, and let the children stay there!' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming,—'Woe to me!' And beholding both Pāndu and Mādri lying prostrate on the ground, she wept in grief and affliction, saying,—'Of passions under complete control, this hero, O Mādri, had all along been watched by me with care! How did he then, forgetting the *Rishi's* curse, approach thee with enkindled desire? O Mādri, this foremost of men should have been protected by thee! Why didst thou then tempt him into solitude? Always melancholy at the thought of the *Rishi's* curse, how came he to be merry with thee in solitude? O princess of Vālhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord expand with gladness and joy!'

"Mādri then replied, saying,—Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, as if bent on making the *Rishi's* curse true!'

"Kunti then said,—'I am the elder of his wedded wives; the chief religious merit must be mine. Therefore, O Mādri, prevent me not from achieving that which must be achieved! I must follow our lord to the region of the dead! Rise up, O Mādri, and yield me his body. Rear thou these children!' Mādri replied, saying,—'I do clasp our lord yet, and have not allowed him to depart; therefore, I shall follow him. My appetite hath not been appeased. Thou art my elder sister. O, let me have thy sanction! This foremost one of the Bharata princes had approached me, desiring to have intercourse. His appetite unsatiated, shall I not follow him to the region of Yama to gratify him? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Shall not sin touch me on that account? But thou, O Kunti, shalt be able to bring my sons up as if they were thine! The king in seeking me wishfully hath gone to the region of spirits; therefore, my body should be burnt with his. O revered sister, refuse not thy sanction to this which is agreeable to me! Thou wilt certainly bring up the children carefully! That, indeed, would be very agreeable to me. I have no other direction to give!' "

Vaiçampāyana continued,—"Having said this, the daughter of the king of the Madras,—the wedded wife of Pāndu,—ascended the funeral pyre of her lord, that bull among men."

Thus ends the hundred and twentyfifth Section in the Sambhava of the Ādi Parva.

SECTION CXXVI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"The godlike *Rishis*, wise in counsels, beholding the death of Pāndu, consulted with one another. And they said,—'The virtuous and renowned king Pāndu, abandoning both sovereignty and kingdom, had come hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, his body, and his wife!' "

Vaiçampāyana continued,—"Then those godlike *Rishis*, of magnanimous hearts and crowned with ascetic success, summoning one another, resolved to go to Hastināpura with Pāndu's children in the van, desiring to place them in the hands of Bhishma and Dhritarāshtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journy she had to perform. Arrived at Kurujāngala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message within a trice to the court. And the citizens of Hastināpura, hearing of the arrival of thousands of *Chāranas* and *Munis*, were filled with wonder. And it was soon after sun-rise that they began to come out in numbers with their wives and children to behold those ascetics. Seated on all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives, and Brāhmanas with theirs, came out. And the concourse of Vaiçyas and Cudras too was as large on the occasion. The vast assemblage was very peaceful, for every heart then was inclined to piety. And there also came out Bhishma the son of Cāntanu, and Somadatta or Vālhika, and the royal sage (Dhritarāshtra) endued with the vision of knowledge, and Vidura himself, and the venerable Satyavati, and the illustrious princess of Koçala, and Gāndhāri accompanied by the other ladies of the royal household. And the hundred sons of Dhritarāshtra, decked with various ornaments, also came out.

"The Kauravas then, accompanied by their priest, saluted the *Rishis* by lowering their heads, and took their seats before them. The citizens also, saluting the ascetics and bowing down unto them with heads touching the ground, took their seats there. Then Bhishma, seeing that vast concourse perfectly still, duly worshipped, O king, those ascetics by offering them water to wash their feet and the customary *Arghya*. And having done this, he spoke unto them about the sovereignty and the kingdom. Then the oldest of the ascetics, with matted locks on head and loins incased in animal skin, stood up, and with the concurrence of the other *Rishis*, and spoke as follows:—'Know ye all that that possessor of the sovereignty of the Kurus who was called king Pāndu, had, after abandoning the pleasures of the world, repaired hence to dwell on the Mountain of hundred peaks! He had adopted the *Brahmacharya* mode of life, but for some inscrutable purpose the gods have in view, this his eldest son, Yudhishthira, was born there, begotten by Dharma himself. Then that illustrious king obtained from Vāyu this other son—the foremost of all mighty men—called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow, the twin children begotten upon Mādri by the twin Açwins! Leading in righteousness the life of a *Vānaprastha* in the woods, the illustrious Pāndu hath thus revived the almost extinct line of his grandfather. The birth, growth, and Vedic studies of these children of Pāndu, will, no doubt, give you great pleasure! Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pāndu hath departed hence seventeen days go. His wife Mādri, beholding him placed in the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit. These are (the unburnt portions of) their bodies. Here also are their children—these oppressors of foes—with their mother! Let these be now received with due honors. And, after completion of the first rites in honor of the dead, let the virtuous Pāndu, who had all along been the supporter of the dignity of the Kurus, have the first annual *Çrādha (sapindikarana)* performed with a view to install him formally among the *Pitris*.' "

Vaiçampāyana continued,—"The ascetics with the *Guhyakas*, having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the *Rishis* and the *Siddhyas* thus vanish in their sight, like vapoury forms appearing and disappearing in the skies, the citizens, filled with wonder, returned to their homes."

Thus ends the hundred and twentysixth Section in the Sambhava of the Ādi Parva.

SECTION CXXVII.

(*Sambhava Parva continued.*)

Vaiçampāyana continued,—"Dhritarāshtra then said,—'O Vidura, celebrate the funeral ceremonies of that lion among kings, *viz*, Pāndu, and of Mādri also, in right royal style! For the good of their souls, distribute cattle, cloths, gems, and diverse kinds of wealth, every one receiving as much as he asketh for. Make arrangements also for Kunti's performing the last rites of Mādri in such style as pleaseth her. And let Mādri's body be so carefully wrapped up that neither the Sun nor Vāyu may behold it! Lament not for the sinless Pāndu! He was a worthy king and hath left behind him five heroic sons equal unto the celestials themselves!'"

Vaiçampāyana continued,—"Then Vidura, O Bhārata, saying,—'So be it,'—in consultation with Bhishma, fixed upon a sacred spot for the funeral rites of Pāndu. The family priests went out of the city without loss of time, carrying with them the blazing sacred fire fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up with cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse, with waving yak-tails and sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas, and larger yak-tails, were brought for the great dead. The priests, clad in white, walked in the van of the procession, pouring libations of clarified butter on the sacred fire blazing in an ornamental vessel. And Brāhmanas, and Kshatriyas, and Vaiçyas, and Cudras in thousands followed the deceased king, loudly wailing in these accents:—'O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever?' And Bhishma, and Vidura, and the Pāndavas also, all wept aloud. At last they came to a romantic wood on the banks of the Ganges. There they laid down the hearse on which the truthful and lion-hearted prince and his spouse lay. Then they brougt water in many golden vessels, washed the prince's body before besmeared with several kinds of fragrant paste, and then smeared it anew with sandal paste. They then dressed it in a white dress made of national fabrics. And with this new suit on, the king seemed as if he was living and only sleeping on a costly bed.

"When the other funeral ceremonies also were finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and the queen, bringing lotuses, sandal-paste, and other fragrant substances to the pyre.

"Then seeing the bodies aflame, Kauçalyā burst out,—'O, my son, my son!'—and fell down sensless on the ground. And seeing her down, the citizens and the inhabitants of the provinces began to wail from grief and affection for their king. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhishma, the son of Çāntanu, and the wise Vidura, and the others also that were there, became disconsolate.

"Thus weeping, Bhishma, Vidura, Dhritarāshtra, the Pāndavas, and the Kuru ladies, all performed the watery ceremony of the king. And when all this was over, the people, themselves filled with sorrow, began to console the bereaved sons of Pāndu. And the Pāndavas with their friends began to sleep on the ground. Seeing this, the Brāhmanas and the other citizens also renounced their beds. Young and old, all the citizens grieved on account of the sons of king Pāndu, and passed twelve days in mourning with the weeping Pāndavas."

Thus ends the hundred and twenty-seventh Section in the Sambhava of the Ādi Parva.

SECTION CXXVIII.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Then Bhishma and Kunti with their friends celebrated the *Çrāddha* of the deceased monarch, and offered the *pinda*. And they feasted the Kauravas and thousands of Brāhmanas unto whom they also gave gems and lands. Then the citizens returned to Hastināpura with the sons of Pāndu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king. It seemed as if they had lost one of their own kin.

"When the *Çrāddha* had been celebrated in the manner mentioned above, the venerable Vyāsa, seeing all the subjects sunk in grief, said one day to his mother Satyavati,—'Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression. Go thou then into the forest, and devote thyself to contemplation through *Yoga*. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age!'

"Acquiescing in the words of Vyāsa, Satyavati entered the inner apartments and addressed her daughter-in-law, saying,—'O Ambikā, I hear that in consequence of the deeds of your grandsons, this Bharata dynasty and its subjects will perish! If thou permit, I would go to the forest with Kauçalyā, so grieved at the loss of her son!' O king, saying this, the queen, taking the permission of Bhishma also, went to the forest. And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven."

Vaiçampāyana continued,—"Then the sons of king Pāndu, having gone through all the purifying rites prescribed in the *Vedas*, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhritarāshtra, their superiority of strength became marked. In speed, in striking the objects aimed at, in consuming articles of food, and in scattering dust, Bhimasena beat all the sons of Dhritarāshtra. That son of the Wind-god pulled them by the hair and made them fight with one another, laughing all the while. And Vrikodara easily defeated those hundred and one children of great energy as if they were one instead of being a hundred and one. The second Pāndava used to seize them by the hair, and throwing them down, to drag them along the earth. By this, some had their knees broken, some their heads, and some their shoulders. That youth, sometimes holding ten of them, drowned them in the water, and then let them off nearly dead. When the sons of Dhritarāṣhtra got up to the boughs of a tree for plucking fruits, Bhima used to shake that tree, by striking it with his foot, so that down came the fruits and the fruit-pluckers at the same time. In fact, those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a display of his strength by thus tormenting them in childishness but not from malice.

"Seeing these wonderful exhibitions of the might of Bhima, the powerful Duryodhana, the eldest son of Dhritarāshtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought,—'There is no other individual who can compare with Bhima, the second son of Pāndu, in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares a century of us to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Gangā. Afterwards, confining his eldest brother Yudhishthira and his younger Arjuna, I shall reign sole king without molestation.' Determined thus, the wicked Duryodhana was ever on the watch to find out an opportunity for injuring Bhima. And, O Bhārata, at length at a beautiful place called Pramānakoti on the banks of the Gangā, he built a palace decorated with hangings of broad-cloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things and choice viands. Gay flags waved on the top of this mansion. The name of the house was 'the water-sport house.' Skilful cooks prepared various kinds of viands. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said unto the Pāndavas,—'Let us all go to the banks of the Gangā graced with trees and crowned with flowers, and sport there in the water.' And upon Yudhishthira agreeing to this, the sons of Dhritarāshtra, taking the Pāndavas with them, mounted country-born elephants of great size and cars resembling towns, and left the metropolis.

"On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the gardens and the groves, entered the palace, like lions entering their mountain-caves. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them beautifully. The windows looked very graceful, and the artificial fountains were splendid. Here and there were tanks of pellucid water in which bloomed forests of lotuses. The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pāndavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another. Meanwhile the wicked Duryodhana had mixed a powerful poison with a quantity of food, with the object of making away with Bhima. That wicked youth who had nectar in his tongue and a razor in his heart, rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end, was exceedingly glad at heart. Then the sons of Dhritarāshtra and Pāndu together became cheerfully engaged in sporting in the water. Their sport having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with play, they felt inclined in the evening to rest in the pleasure-house belonging to the garden. Having made the other youths exercise in the waters, the prowerful second Pāndava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this, Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pāndu sank down till he reached the *Nāga* kingdom. The *Nāgas*, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the Wind-god, was neutralised by the snake-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

"On regaining consciousness, the son of Kunti burst his bands and began to press the snakes down under the ground. A remnant fled for life, and going to their king Vāsuki, represented,—'O king of snakes, a man sank under the water, bound in chords of shrubs. Probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began to bite him, he regained his senses, and bursting his fetters, commenced laying at us. May it please your Majesty to enquire who he is.'

"Then Vāsuki, in accordance with the prayer of the inferior *Nāgas*, went to the place and saw Bhimasena. Of the serpents, there was one, named Āryaka. He was the grandfather of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vāsuki, learning all, was pleased with Bhima, and said to Āryaka with satisfaction,—'How are we to please him? Let him have money and gems in profusion.'

"On hearing the words of Vāsuki, Āryaka said,—O king, of serpents, when your Majesty is pleased with him, no need of wealth for him! Permit him to drink of your *rasakunda* (nectar-vessels) and thus acquire immeasurable strength. There is the strength of one thousand elephants in each one of those vessels. Let this prince drink as much as he can.'

"The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhimasena sat facing the east, and began to drink nectar. At one breath, he quaffed off a whole vessel, and in this manner drained off eight successive jars, till he was full. Atlength the serpents prepared an excellent bed for him, on which he lay down at ease."

Thus ends the hundred and twenty-eighth Section in the Sambhava of the Ādi Parva.

SECTION CXXIX.

(Sambhava Parva continued,)

Vaiçampāyana said,—"Meanwhile the Kauravas and the Pāndavas, after having thus suported there, set out, without Bhima, for Hastināpura, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another,—'Perhaps, Bhima hath gone

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before us.' And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.

"The virtuous Yudhishthira, himself unacquainted with vice and wickedness, regarded others to be as honest as himself. The eldest son of Prithā, filled with fraternal love, going unto his mother, said, after making obeisance to her,—'O mother, hath Bhima come? O good mother, I don't find him here? Where can he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him nowhere. At length, we thought that the heroic Bhima preceded us all. O illustrious dame, we come hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima! He had been asleep and hath not come. I conclude he is no more!'

"Hearing these words of the highly intelligent Yudhishthira, Kunti shrieked in alarm, and said,—'Dear son, I have not seen Bhima! He did not come to me. O return in haste, and with your brothers seek for him!'

"Having said this in affliction to her eldest son, she summoned Vidura, and said,—'O illustrious *Kshattri*, Bhimasena is missing! Where has he gone! The other brothers have all come back from the gardens, only Bhima of mighty arms does not come home! Duryodhana likes him not. The Kaurava is crooked and malicious and low-minded and impudent. He coveteth the throne openly. I am afraid he may have in a fit of anger slain my darling! This afflicts me sorely, indeed, burns my heart!'

"Vidura replied,—'Blessed dame, say not so! Protect thy other sons with care! If the wicked Duryodhana be accused, he may slay thy remaining sons. The great sage hath said that all thy sons will be long-lived. Therefore, Bhima will surely return and gladden thy heart!' "

Vaiçampāyana continued,—"The wise Vidura, having said this unto Kunti, returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.

"Meanwhile, Bhimasena awaked from that slumber on the eighth day, and felt himself strong beyond measure in consequence of the nectar he had taken having been all digested. Seeing him awake, the *Nāgas* began to console and cheer him, saying,—O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants! No one now will be able to vanquish thee in fight! O bull of Kuru's race, do thou bathe in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.'

"Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the *paramānna* (rice and sugar pudding) offered to him by the *Nāgas*. Then that oppresser of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pāndava from under the waters, the *Nāgas* placed him in the self-same gardens wherein he had been sporting, and vanished in his very sight.

"The mighty Bhimasena, arrived on the surface of the Earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and smelling the heads of his younger brothers, that oppresser of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed,—'What joy is ours today, O, what joy!

"Then Bhima, endued with great strength and prowess, related to his brothers everything about the villany of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon Yudhishthira said,—'Do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all one another with care!' Thus cautioned by the righteous Yudhishthira, they all, with Yudhishthira himself, became very vigilant from that day. And in order that no negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

"Sometimes after, Duryodhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuyutsu (Dhritarāshtra's son by a Vaiçyā wife), moved by his friendship for the Pāndavas, informed them of this.

Vrikodara, however, swallowed it without any hesitation, and digested it completely. And though virulent, the poison produced no effects on Bhima.

"When that terrible poison intended for the destruction of Bhima failed of effect, Duryodhana, Karna and Çakuni, without giving up their wicked design, had recourse to numerous other contrivances for accomplishing the death of the Pāndavas. And though every one of these contrivances was fully known to the Pāndavas, yet in accordance with the advice of Vidura they suppressed their indignation.

"Meanwhile, the king (Dhritarāshtra), beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the *Vedas*, and it was under him (also called Kripa) that the Kuru princes began to learn the use of arms."

Thus ends the hundred and twenty-ninth Section it the Sambhava of the Ādi Parva.

SECTION CXXX.

(Sambhava Parva continued.)

Janamejaya said,—"O Brāhmana, it behoveth thee to relate to me everything about the birth of Kripa! How did he spring fram a clump of heath? Whence also did he obtain his weapons?"

Vaiçampāyana said,—"O king, the great sage Gotama had a son named Çaradwat. This Çaradwat was born with arrows (in hand). O oppresser of foes, the son of Gautama exhibited great aptitude for the study of the science of weapons, but none for the other sciences. Çaradwat acquired all his weapons by those austerities by which Brāhmanas in student life acquire the knowledge of the *Vedas*. Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities made Indra himself greatly afraid of him. Then, O thou of Kuru's race, the chief of the gods summoned a celestial damsel named Jānapadi and sent her unto

Gautama, saying,—'Do thy best to distrub the austerities of Gautama.' Repairing unto the charming asylum of Caradwat, the damsel began to tempt that ascetic equipped with bow and arrows. Beholding that *Apsarā*, of figure unrivalled on Earth for beauty, alone in those woods and clad in a single piece of cloth, Caradwat's eyes expanded with delight. At sight of the damsel, his bow and arrow slipped from his hand and his frame shook all over with emotion; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficient patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the *Apsarā*. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

"And it happened that a soldier in attendance upon king Cāntanu while the monarch was out ahunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skin on the ground, he thought they might be the offspring of some Brāhmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he had found to the king. Beholding them the king was moved with pity, and saying,—'Let these become my children,' brought them to his palace. Then that first of men, Cāntanu, the son of Pratipa, having brought Gautama's twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them *Kripa* and *Kripi*, in allusion to the fact that he brought them up from motives of pity (*Kripā*). The son of Gotama having left his former asylum, continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Cāntanu. He thereupon went to the monarch and represented everything about his lineage. He then taught Kripa the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and recondite details. In a short time Kripa became an eminent professor of the science (of arms). And the hundred sons of Dhritarāshtra, and the Pāndavas along with the Yādavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science."

So ends the hundred and thirtieth Section in the Sambhava of the Ādi Parva.

Section CXXXI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Desirous of giving his grandsons a superior education, Bhishma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O chief of the Bharatas, that none who was not possesssed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of god-like might, should be the instructor of the Kuru (princes), the son of Gangā, O tiger among men, placed the Pāndavas and the Kauravas under the tuition of Bharadwāja's son, the intelligent Drona skilled in all the *Vedas*. Pleased with the reception given him by the great Bhishma, that foremost of all men skilled in arms, *viz.*, illustrious Drona of world-wife fame, accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pāndavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms."

Janamejaya asked,—"O Brāhmana, how was Drona born? How and whence did he acquire his arms? How and why came he unto the Kurus? Whose son also was he endued with such energy? Again, how was born his son Açwatthāman the foremost of all skilled in arms? I wish to hear all this! Please recite them in detail."

Vaiçampāyana said,—"There dwelt at the source of the Ganges, a great sage named Bharadwāja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the *Agnihotra* sacrifice, he went along with many great *Rishis* to the Ganges to perform his ablutions. Arrived at the bank of the stream, he saw Ghritāchi herself, that *Apsarā* endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous langour of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose was disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The *Rishi* immediately held it in a vessel called a *drona*. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwāja. And the child thus born studied all the *Vedas* and then branches. Before now Bharadwāja of great prowess and the foremost of those possessing a knowledge of arms, had communicated to the illustrious Agniveça a knowledge of the weapon called *Agneya*. O foremost one of Bharata's race, the *Rishi* (Agniveça) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.

"There was a king named Prishata who was a great friend of Bharadwāja. About this time, Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas, *viz.*, Drupada the son of Prishata, used every day to come to the hermitage of Bharadwāja to play with Drona and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Pānchālas. About this time the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. Having become well-versed in the *Vedas* and their branches and having burnt also all his sins by asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring, married Kripi, the daughter of Çaradwat. And the daughter of Gautama, ever engaged in virtuous acts and the *Agnihotra* and the austerest of penances, obtained a son named Açwatthāman. And as soon as Açwatthāman was born, he neighed like the (celestial) steed Ucchaiçravas. Hearing that cry, an invisible being in the skies said,—'The voice of this child hath, like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of *Açwatthāman* (the horse-voiced).' The son of Bharadwāja (Drona) was exceedingly glad at having obtained that child. Continuing to reside in that hermitage he devoted himself to the study of the science of arms.

"O king, it was about this time that Drona heard that the illustrious Brāhmana Jāmadagnya, that slayer of foes, that foremost one among all wielders of weapons versed in all kinds of knowledge, had expressed a desire of giving away all his wealth to Brāhmanas. Having heard of Rāma's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rāma possessed. Then Drona of mighty arms, endued with high ascetic virtues, accompanied by disciples who were all devoted to vows and ascetic austerities, set out for the Mahendra mountains. Arrived at Mahendra, the son of Bharadwāja possessed of high ascetic merit, beheld the son of Bhrigu, the exterminator of all foes, endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race, Drona, giving him his name, told him of his birth in the line of Angiras. And touching the ground with his head, he worshiped Rāma's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said,—'Know me to have sprung from Bharadwāja, but not in any woman's womb! I am a Brāhmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth!'

"On hearing him, that illustrious grinder of the Kshatriya race replied,—'Thou art welcome, O best of regenerate ones! Tell me what thou desirest.' Thus addressed by Rāma, the son of Bharadwāja replied unto that foremost of all smiters desirous of giving away the whole of his wealth,—'O thou of multifarious vows, I am a candidate for thy eternal wealth.'—'O thou of ascetic wealth,' returned Rāma, 'my gold and whatever other wealth I had, have all been given away unto Brāhmanas!

This Earth also, to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have given unto Kaçyapa. I have now my body only and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have! I would give it thee! Say quickly!'

"Drona answered,—'O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them!'

"Saying.—'So be it,' the son of Bhrigu gave away all his weapons unto Drona,—indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded, that best of Brāhmanas then, glad at heart, set out, for (the city of) his friend Drupada."

Thus ends the hundred and thirtyfirst Section in the Sambhava of the Ādi Parva.

SECTION CXXXII.

(Sambhava Parva continued.)

Vaiçampāyana said,—"Then, O king, the mighty son of Bharadwāja presented himself before Drupada, and addressing that monarch, said,—'Know me for thy friend!' Thus addressed by his friend, the son Bharadwāja, with a joyous heart, the lord of the Pānchālas was ill able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona:—'O Brāhmana, thy intelligence is scarcely of a high order, inasmuch as thou sayest unto me, all on a sudden, that thou art my friend! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou! It is true there was friendship between thee and me before, for we were then both equally circumstanced. But Time, that impaireth everything in his course, impaireth friendship also. In this world, friendship never endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do not stick, therefore, to that worn-off friendship. Think not of it any longer. The friendship I had with thee, O first of Brāhmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered hind, between a hero and a coward. Why dost thou then desire the continuance of our former friendship? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth; one who is not a car-warrior can never be a friend to one who is so; and one who is not a king can never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship?'"

Vaiçampāyana continued,—Thus addressed by Drupada, the mighty son of Bharadwāja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Pānchāla king, he wished to check it effectually. Hastily leaving the Pānchāla capital, Drona bent his steps towards the capital of the Kurus, named after the elephant."

Thus ends the hundred and thirty-second Section in the Sambhava of the Ādi Parva.

SECTION CXXXIII.

(Sambhava Parva continued.)

Vaiçampāyana said,—"Arrived at Hastināpura, that best of Brāhmanas—the son of Bharadwāja—continued to live privately in the house of Gautama (Kripa). His mighty son (Açwatthāman), at intervals of Kripa's teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Açwatthāman's prowess.

"Drona had thus lived privately for sometimes in the house of Kripa, when one day the heroic princes, all in a company, come out of Hastināpura. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their best to recover it from the well. But all the efforts the princes made to recover it proved futile. They then began to eye one another bashfully, and not knowing how to recover it, their anxiety became great. Just at this time they beheld a Brāhmana near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the *Agnikotra*, and who had finished his daily rites of worship. And beholding that illustrious Brāhmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brāhmana was no other), seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them said,—'Shame on your Kshatriya might, and shame also on your skill in arms! Ye have been born in the race of Bharata! How is it that ye cannot recover the ball (from the bottom of this well)? If ye promise me a dinner today, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down!' Thus saying,—Drona, that oppressor of foes, taking off his ring, threw it down into the dry well. Then Yudhishthira, the son of Kunti, addressing Drona, said,—'O Brāhmana, (thou askest for a trifle)! Do thou, with Kripa's permission, obtain of us that which would last thee for life! Thus addressed, Drona with smiles replied unto the Bharata princes, saying,—'This handful of long grass I would invest, by my *mantras*, with the virtue of weapons. Behold, these blades possess virtues that other weapons have not! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.'"

Vaiçampāyana continued,—"Then Drona did exactly what he had said. And the princes where all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said,—'O learned Brāhmana, do thou bring up the ring also without loss of time.'

"Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought it up at once. And taking the ring thus brought up from the well still pierced with his arrow, he coolly gave it to the astonished princes. Then the latter, seeing the ring thus recovered, said,—'We bow to thee, O Brāhmana! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee?'

"Thus addressed, Drona replied unto the princes, saying,—'Do ye repair unto Bhishma and describe to him my likeness and skill. The mighty one will recognize me.' The princes then saying,—'So be it,'—repaired unto Bhishma and telling him of the purport of that Brāhmana's speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhishma at once understood that the Brāhmana was none else than Drona, and thinking that *he* would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the palace. Then Bhishma, that foremost of all wielders of arms, adroitly asked him the cause of his arrival at Hastināpura. Asked by him, Drona represented everything as it had happened, saying,—'O sir, in times past I went to the great *Rishi* Agniveça for obtaining from him weapons and desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many yeas in the humble guise of a *Brahmachārin*, with matted locks on my head. At that time, actuated by the same motives, the prince of Pānchāla, the mighty Yajnasena, also lived in the same asylum. He became my friend, always seeking my welfare. I liked him much. Indeed, we lived together for many many years. O thou of Kuru's race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhishma, he used to tell me—O Drona, I am the favorite child of my illustrious father. When the king installeth me as monarch of the Pānchālas, the kingdom shall be thine. O friend, this, indeed, is my solemn promise! My dominion, wealth, and happiness, shall all be dependent on thee!—At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

"'Sometime after, in obedience to the injunctions of my father and tempted also by the desire of offsping, I married Kripa of short hair, who, gifted with great intelligence, had observed many rigid vows, and was ever engaged in the *Agnihotra* and other sacrifices and rigid austerities. Gautami, in time, gave birth to a son named Açwatthāman of great prowess and equal in splendour unto the Sun himself. Indeed, I was pleased on having obtained Açwatthāman, as much as my father had been on obtaining myself.

"'And it so happened that one day the child Açwathāman, observing some rich men's sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of the points of the compass. Instead of asking him who had only a few kine (so that if *he* gave me one, he would no longer be able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milch cow. After I had come back unsuccessful, some of my son's playmates gave him water mixed with powdered rice. Drinking this, the poor boy, from inexperience, was deceived into the belief that he had taken milk, and began to dance in joy, saying,—*O, I have taken milk, I have taken milk!*—Beholding him dance with joy amid these playmates smiling at his simplicity, I was exceedingly touched. Hearing also the derisive speeches of busybodies who said,—[Fie upon the indigent Drona, who strives not to earn wealth! Whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, *I have taken milk,—I have taken milk!*]—I was quite beside myself. Reproaching myself much, I at last resolved that even if I should have to live cast off and censured by Brāhmanas, I would not yet, from desire of wealth, be anybody's servant, which is ever hateful. Thus resolved, O Bhishma, I went, for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blest beyond compare. Joyfully I went unto that dear friend of mine seated on a throne, remembering my former friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said,—O tiger among men, know me for thy friend!—Saying this, I approached him confidently as a friend should. But Drupada, laughing in derision, cast me off as if I were a vulgar fellow. And addressing me he said,—Thy intelligence scarcely seemeth to be of a high order, inasmuch as, approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything, impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a car-warrior can never be a friend of one who is such. Friendship can only subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in any heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O best of Brāhmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou, therefore, desire the revival of our former friendship? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wights as thou? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brāhmana, I can now give thee food and shelter for one night!—Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhishma, I have been filled with wrath. I come to the Kurus, desirous of obtaining intelligent and docile pupils. I come to Hastināpura to gratify thy wishes. O, tell me what I am to do.'"

Vaiçampāyana continued.—"Thus addressed by the son of Bharadwāja, Bhishma said unto him,—'String thy bow, O Brāhmana, and make the Kuru princes accomplished in arms, Worshipped by the Kurus, enjoy with a glad heart to thy fill every comfort in their abode! Thou art the absolute lord, O Brāhmana, of whatever wealth the Kurus have and of their sovereignty and kingdom! The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brāhmana, obtained by us as the fruit of our great good luck! Indeed, the favor thou hast conferred upon me by thy arrival is great!' "

Thus ends the hundred and thirty-third Section in the Sambhava of the Ādi Parva.

SECTION CXXXIV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"Thus worshipped by Bhishma, Drona, that first of men, endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. After he had rested awhile, Bhishma, taking with him his grandsons, the Kaurava princes, gave them unto him as his pupils, making at the same time many valuable presents. And the mighty one (Bhishma) also joyfully gave unto the son of Bharadwāja a house that was tidy and neat and well filled with paddy and every kind of wealth. And that first of bowmen, Drona, thereupon joyfully accepted the Kauravas, *viz.*, the sons of Pāndu and Dhritarāshtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, told them with a swelling heart,—'I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it!' "

Vaiçampāyana continued,—"Hearing these words, the Kuru princes remained silent. But Arjuna, O king, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pāndu (the use of) many weapons both celestial and human. And, O bull of the Bharata race, many other princes also flocked to that best of Brāhmanas for instruction in arms. The Vrishnis and the Andhakas, and princes from various lands, and the (adopted) son of Rādhā of the *Suta* caste, (Karna), all became pupils of Drona. But of them all, the *Suta* child Karna, from jealousy, frequently defied Arjuna, and supported by Duryodhana, used to disregard the Pāndavas. Arjuna, however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arms, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave, was the same in the case of all, yet in lightness and skill Arjuna became the foremost of all his fellow pupils. And Drona was convinced that none of his pupils would (at any time) be able to equal that son of Indra.

"Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in-order that much time may be spent in filling them, he gave unto his own son Açwatthāman a broad-mounted vessel, so that, filling it quickly, *he* might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow-mouthed vessel with water by means of the *Vāruna* weapon, he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Prithā, that foremost of all men possessing a knowledge of weapons, had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great, and he soon became the favorite of his preceptor. And Drona, beholding his pupil's devotion to arms, summoned the cook, and told him in secret,—'Never give Arjuna his food in the dark, nor tell me that I have told thee this.' A few days after, however, when Arjuna was taking his food, a wind arose, and thereupon the lamp that had been burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit, going to his mouth. His attention being thus called to the force of force of habit, the strong-armed son of Pandu set his heart upon practising with his bow in the night. And, O Bhārata, Drona, hearing the twang of his bowstring in the night, came to him, and clasping him, said,—'Truly do I tell thee that I shall do that unto thee by which there shall not be a bowman equal to thee in the world!'"

Vaiçampāyana continued,—"Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on car, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the lance, the spear, and the dart. And he also instructed him in using many weapons and fighting with many men at the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands. Amongst those that came, there, O monarch, was a prince named Ekalavya, who was the son of Hiranyadhanus, king of the *Nishadas* (the lowest of the mixed orders). Drona, however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a *Nishāda*' who might (in time) excell all his high-born pupils. But, O oppresser of all enemies, the Nishāda prince, touching Drona's feet with bent head, wended into the forest. And there making a clay image of Drona began to worship it respectfully, as if it were his real preceptor, and practise weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor, and of his devotion to his purpose, all the three processes of fixing arrows on the bowstring, aiming, and letting off became very easy to him.

"And one day, O grinder of foes, the Kuru and the Pandava princes, with Drona's leave, set out on their cars on a hunting excursion. A servant, O king, followed the party at leisure, with the usual implements and a dog. Having come to the woods, they wandered about, intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone in the woods, came upon the Nishāda prince (Ekalavya). And beholding the Nishāda of dark hue, of body besmeared with filth, dressed in black, and bearing matted locks on head, the dog began to bark aloud.

"Thereupon the Nishāda prince, desirous of exhibiting his lightness of hand, struck seven arrows into its mouth (before it could shut it). The dog, thus pierced with seven arrows, came back to the Pāndavas. Those heroes, beholding that sight, were filled with wonder. And ashamed of their own skill, they began to praise the lightness of hand and precision of aim by auricular perception (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller thereof (that had showed such skill). And, O king, the Pāndavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was a total stranger to them, they asked,—'Who art thou and whose son?' Thus questioned, the man replied,—'Ye heroes, I am the son of Hiranyadhanus, king of the Nishādas. Know me also for a pupil of Drona, labouring for the acquisition of the art of arms.'"

Vaiçampāyana continued,—"The Pāndavas then, having made themselves acquainted with everything connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. Arjuna, in particular, thinking all the while, O king, of Ekalavya, saw Drona in private and relying upon his preceptor's affection for him, said,—'Thou hadst lovingly told me, clasping me to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, *viz*, the mighty son of the Nishāda king, superior to me?'"

Vaiçampāyana continued,—"Hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto the Nishāda prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, wending a few steps forward, he touched his feet and prostrated himself on the ground. And the son of the Nishāda king worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence, stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying,—'If, O hero, thou art really my pupil, give me then my fee.' Hearing these words, Ekalavya was very much gratified, and said in reply,—'O illustrious preceptor, what shall I give? Command me; for there is nothing, O foremost of all persons conversant with the *Vedas*, that I may not give unto my preceptor.' Drona answered,—'O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.'"

Vaiçampāyana continued,—"Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart, cut off without ado his thumb, and gave it unto Drona. After this, when the Nishāda prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And Arjuna at this became happy, the fever (of jealousy) having left him.

"Two of Drona's pupils became very much accomplished in the use of the mace. These were Duryodhana and Bhima, who were, however, always jealous of each other. Açwatthāman excelled everyone in the mysteries of the (science of arms). The twins (Nakula and Shahadeva) excelled everybody in handling the sword. Yudhishthira excelled everybody as a car-warrior. Arjuna, however, excelled everyone in every respect; surpassing everyone in intelligence, resourcefulness, strength, and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of car-warriors; and his fame spread all over the Earth to the verge of the sea. And although the instruction was equal, yet the mighty Arjuna excelled all (the princes) in lightness of hand. Indeed, in weapons as in devotion to his preceptor, he became the first of them all. And amongst all the princes, Arjuna alone became an *Atiratha* (a carwarrior capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhritarāshtra, beholding Bhimasena endued with great strength and Arjuna accomplished in all arms, became very jealous of them.

"O bull among men, one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been complete. And before assembling them together, he had caused an artificial bird, as the would-be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them,—'Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bowstrings; shoot and cut off the bird's head, as soon as I give the order. I shall give each of you a turn, one by one, my children."

Vaiçompāyana continued,—"Then Drona, that foremost of all Angirasa's sons, first addressed Yudhishthira saying,—'O irrepressible one, aim with thy arrow and shoot as soon as I give the order. Yudhishthira took up the bow first, as desired, O king, by his preceptor, and stood aiming at the bird. But, O bull of Bharata's race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said,—'Behold, O prince, that bird on the top of the tree.' Yudhishthira replied unto his preceptor, saying,—'I do.' But the instant after, Drona again asked him,—'What dost thou now see, O prince? Seest thou the tree, myself, or thy brothers? Yudhishthira answered,—'I see the tree, thyself, my brothers, and the bird.! Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhishthira, reproachingly told him,—'Stand thou apart. It is not for thee to strike the aim.' Then Drona repeated the experiment with Duryodhana and the other sons of Dhritarāshtra one after another, as also with his other pupils Bhima and the rest, including the princes that had come unto him from other lands. But the answer in every case was the same as Yudhishthira's, *viz.*, (We behold the tree, thyself, our fellow-pupils, and the bird).' And reproached by their preceptor, they were all ordered, one after another, to stand apart."

Thus ends the hundred and thirty-fourth Section in the Sambhava of the Adi Parva.

SECTION CXXXV.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"When everyone had failed, Drona smilingly called Arjuna and said unto him,—'By thee the aim must be shot; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.' Thus addressed, Arjuna stood aiming at the bird, as desired by his preceptor, with bow bent. An instant after Drona asked him as in the case of others,—'Seest thou, O Arjuna, the bird there, the tree, and myself?' Arjuna replied,—'I see the bird only, but not the tree or thyself.' Then the irrepressible Drona, well pleased with Arjuna, the instant after, again said unto that mighty car-warrior amongst the Pandavas,—'If thou seest the vulture, then describe it to me. Arjuna said,—'I see only the head of the vulture, not its body.' At these words of Arjuna, the hair on Drona's body stood on end from delight. He then said to Pārtha,—'Shoot.' And the latter instantly let fly (his arrow) and with his sharp shaft speedily struck off the head of the vulture on the tree and brought it to the ground. No sooner was the deed done than Drona clasped Phālguna to his bosom and thought that Drupada with his friends had already been vanquished in fight.

"Sometime after, O bull of Bharata's race, Drona, accompanied by all his pupils, went to the banks of the Gangā to bathe in the sacred stream. And when Drona had plunged into the stream, a stong alligator, as if sent by Death himself, seized him at the thigh. And though quite capable himself, Drona asked in seeming hurry his pupils to rescue him. And he said,—'O kill this monster and rescue me.' Contemporaneously with this speech, Vibhatsu (Arjuna) struck the monster within the water with five sharp arrows irresistile in their course, while the other pupils stood confounded, each at his place. Beholdiug Arjuna's readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime, cut into pieces by the arrows of Arjuna, released the thigh of the illustrious Drona and gave up the ghost. The son of Bharadwāja then addressed the illustrious and mighty car-warrior Arjuna and said,—'Accept, O thou of mighty arms, this very superior and irresistible weapon called *Brahmaçira*, with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with inferior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the three worlds. Keep it, therefore, with great care, and listen to what I say. If ever, O hero, any foe, not human, contendeth against thee, thou mayst then employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vibhatsu then, with joined hands, received that great weapon. The preceptor then, addressing him again, said,—'None else, in this world, will ever become a superior bowman to thee! Vanquished thou shalt never be by any foe, and thy achievements will be great."

Thus ends the hundred and thirtyfifth Section in the Sambhava of the Ādi Parva.

SECTION CXXXVI.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"O thou of Bharata's race, beholding the sons of Dhritarāshtra and Pāndu accomplished in arms, Drona, O monarch, addressed king Dhritarāshtra, in the presence of Kripa, Somadatta, Vālhika, the wise son of Gangā, Vyāsa, and Vidura, and said,—'O best of Kuru kings, thy children have completed their education. With thy permission, O king, let them now show their proficiency.' Hearing him, the king said with a glad heart,—'O best of Brāhmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those men who, blessed with sight, will behold my children's prowess in arms, O *Khatri* (Vidura), do all that Drona sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.' Then Vidura, giving the necessary asurance to the king, went out to do what he was bid. And Drona, endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona, that first of eloquent men, selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods, in the presence of the citizens assembled by proclamation to witness the same. And then, O bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures. And it was furnished with all kinds of weapons. And they also built another elegant hall for the lady-spectators. And the citizens constructed many platforms, while the wealthier of them pitched many spacious and high tents all around.

"And when the day fixed for the exhibition came, the king accompanied by his ministers, with Bhishma and Kripa the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty, constructed of pure gold, and decked with strings of pearls and stones of *lapis lazuli*. And, O first of victorious men, Gāndhāri blessed with great good fortune and Kunti, and the other ladies of the royal household, in gorgeous attire and accompanied by their waiting-women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the Brāhmanas and Khatriyas, desirous of beholding the princes' skill in arms, left the city and came running to that spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the noise of blowing trumpets and beating drums and the sound of many voices, that vast concourse became like the agitated ocean.

"At last, Drona accompanied by his son, dressed in white attire, with a white sacred thread, white locks, white beard, white garlands, and white sandal paste besmeared over his body, entered the lists. It seemed as if the Moon himself accompanied by the planet Mars appeared in an unclouded sky. On entering, Bharadwāja performed timely worship, and caused Brāhmanas versed in *mantras* to celebrate the auspicious rites. And after auspicious and sweet-sounding musical instruments had struck up as a propitiatry ceremony, some persons entered equipped with various arms. And then having girt up their lions, those mighty warriors, those foremost one of the Bharata's race (*viz.*, the princes), entered, furnished with finger-protectors, and bows, and quivers. And with Yudhishthira at their head, the valiant princes entered in the order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows. While others fearlessly looked on with wonder. And swiftly riding on horses and managing them dexterously, the princes began to hit marks with shafts engraved with their respective names. And seeing the prowess of the princes armed with bows and arrows, the spectators thought that they were seeing the city of the *Gandharvas*, and became filled with amazement. And, O Bhārata, all of a sudden some hundreds and thousands, with eyes expanded with wonder, exclaimed,—'Well done! Well done!' And having repeatedly displayed their skill and dexterity in the use of the bow and arrows and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and their skill in the use of the sword and the buckler. Then Vrikodara and Suyodhana, internally delighted (at the prospect of fight), entered the arena, mace in hand, like two single-peaked mountains. And those mighty-armed warriors braced their loins, and summoning all their energy, roared like two infuriate elephants contending for a she-elephant; and like two infuriate elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arms) careered right and left, circling the lists. And Vidura described to Dhritarāshtra and the mother of the Pāndavas (Kunti) to Gāndhāri, all the feats of the princes."

Thus ends the hundred and thirty-sixth Section in the Sambhava of the Ādi Parva.

SECTION CXXXVII.

(*Sambhava Parva continued,*)

Vaiçampāyana continued,—"Upon the Kuru king and Bhima the foremost of all endued with strength, having entered the arena, the spectators were divided into two parties, in consequence of their partiality swaying their affections. And some cried—'Behold the heroic king of the Kurus!' And some, 'Behold Bhima!'—And on account of these cries there was all of a sudden, a loud uproar. And seeing the place become like a toubled ocean, the intelligent Bharadwāja said unto his dear son Açwatthāman,—'Restrain both these mighty warriors so proficient in arms! Let not the ire of the assembly be provoked by this combat of Bhima and Duryodhana.'"

Vaiçampāyana continued,—"Then the son of the preceptor of the princes restrained those combatants with uplifted maces and resembling two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop, and with a voice deep as that of the clouds addressed these words:—'Behold ye now that Pārtha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra (Vishnu)!' And having performed the propitiatory rites, the youth Phālguna, equipt with the finger-protector and his quiver full of shafts and bow in hand, doning on his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and flashes of lightning.

"On seeing Arjuna the whole assembly were delighted and conchs began to be blown all around with other musical instruments. And there arose a great uproar in consequence of the spectators exclaiming,—'This is the graceful son of Kunti!'—'This is the middle (third) Pāndava!'—'This is the son of the mighty Indra!'—'This is the protector of the Kurus!'—'This is the foremost of those versed in arms!—'This is the foremost of all cherishers of virtue!'—'This is the foremost of all well-conducted persons, the great repository of the knowledge of manners!' At those exclamations, the tears of Kunti, mixing with the milk of her breast, drenched her bosom. And having his ears filled with that uproar, that first of men, Dhritarāshtra, asked Vidura with delight,—'O Kshatri, what is this great uproar, like unto that of the troubled deep, arising all of a sudden and rending the very heavens?' Vidura replied,—'O mighty monarch, the son of Pāndu and Prithā, Phālguna, clad in mail hath entered the lists. And hence this uproar!' Dhritarāshtra said,—'O thou of soul so great, by the three fires sprung from Prithā who is even like the sacred fuel, I have, indeed, been blessed, favored and protected!' "

Vaiçampāyana continued,—"When the spectators, excited with delight, had somewhat regained their equanimity, Vibhatsu began to display before his preceptor his lightness in the use of weapons. By the *Agneya* weapon he created fire, and by the *Vāruna* weapon he created water. And by the *Vāyavya* weapon, he created air, and by the *Paryanya* weapon he created clouds. And by the *Bhauma* weapon, he created land, and by the *Pārvatya* weapon mountains came into being. And by the *Antardhāna* weapon these all were made to disappear. Now the beloved of his preceptor (Arjuna) appeared tall, and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favored by his practised dexterity, hit by his arrows various butts, some tender, some fine, and some of thick composition. And like one shaft, he let fly at one time into the mouth of a moving iron boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow's horn hung up on a rope and swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of the sword, the bow, and the mace, walking over the lists in circles.

"And, O Bhārata, when the exhibition had well nigh ended, the excitement of the spectators cooled, and the sound of musical instruments been suspended, there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of the thunder. And, O king, as soon as this sound was heard, the assembled multitude instantly thought,—'Are the mountains splitting, or is the Earth itself rending asunder, or is the welkin resounding with the roar of gathering clouds? And then all the spectators turned their eyes towards the gate. And Drona stood, surrounded by the five brothers, the sons of Prithā, and seemed like the moon in conjunction with the five-starred constellation *Hastā*. And Duryodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Açwatthāman amongst them. And that prince, mace in hand, thus surrounded by this hundred brothers with uplifted weapons, appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the *Dānavas.*"

Tthus ends the hundred and thirty-seventh Section in the Sambhava of the Ādi Parva.

SECTION CXXXVIII.

(*Sambhava Parva continued.*)

Vaiçampāyana continued,—"When the spectators, with eyes expanded with wonder, made way for that subjugater of hostile cities, Karna, that hero with his natural mail and face brightened with ear-rings, taking up his bow and girding on his sword, entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large-eyed, Karna, was born of Prithā in her maidenhood. He was a portion of the hot-beamed Sun. His energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. He resembled the Sun in splendour, the Moon in loveliness, and the fire in energy. Born of the Sun himself, he was tall in stature like a golden palm tree, and endued with the vigor of youth he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty-armed warrior, eyeing all around the arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought,—'Who is he?' And they became agitated in consequence of their curiosity to know the warrior. And that foremost of eloquent men, the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the *Asura* Pāka (Indra) saying,—'O Partha, I shall perform feats before this gazing multitude, excelling all thou hast performed! Beholding them, thou shalt be amazed!' And, O thou best of those blest with speech, he had hardly ended when the spectators stood up all at once, as if uplifted by some instrument. And, O tiger among men, Duryodhana was filled with delight, while Vibhatsu was instantly all abashment and anger. Then with the permission of Drona, the mighty Karna, delighting in battle, there did all that Pārtha had done before. And, O Bhārata, Duryodhana with his brothers thereupon embraced Karna in joy and then addressed him saying,—'Welcome, O mighty-armed warrior! I have obtained thee by good fortune, O polite one! Live thou as thou pleasest, and command myself and the kingdom of the Kurus!' Karna replied,—'When thou hast said it, I regard it as already accomplished! I only long for thy friendship! And, O lord, my wish is even for a single combat with Arjuna!' Duryodhana said,—'Do thou with me enjoy the good things of life! Be thou the benefactor of thy friends, and, O represser of enemies, place thou thy feet on the heads of all foes.'"

Vaiçampāyana continued,—"Arjuna, after this, deeming himself disgraced, said unto Karna stationed amidst the brothers like unto a cliff,—'That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karna, for thou shalt be slain by me!' Karna replied,—'This arena is meant for all, not for thee alone, O Phālguna! They are kings who are superior in energy; and verily, the Kshatriya regardeth might alone. What need of altercation which is the exercise of the weak! O Bhārata, speak then in arrows, until with arrows I strike off thy head today before the preceptor himself!'"

Vaiçampāyana continued,—'Hastily embraced by his brothers, Pārtha then, that subduer of hostile cities, with the permission of Drona, advânced for the combat. On the other side Karna, having been embraced by Duryodhana with his brothers, taking up his bow and arrows, stood ready for fight. Then the firmament became enveloped in clouds emitting flashes of lightning, and the colored bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh in consequence of rows of white cranes that were then on their wing. And seeing Indra thus viewing the arena from affection (for his son), the Sun too dispersed the clouds from over his own offspring. And Phālguna remained deep hid under cover of the clouds, while Karna remained visible, being surround by the rays of the Sun. And the son of Dhritarāshtra stood by Karna, and Bharadwāja and Kripa and Bhishma remained with Pārtha. And the assembly was divided as also were the female spectators. And knowing the state of things, Kunti, the daughter of Bhoja, swooned away. And by help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal-paste and water on her person. On being restored to consciousness, Kunti, seeing her two sons clad in mail, was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands, the son of Caradwat, *viz.*, Kripa, knowing all duties and cognisant of the rules regulating duels, addressed Karna, saying,—"This Pāndava is the youngest son of Kunti. He belongeth to the Kaurava race. He will engage in combat with thee. But, O mighy-armed one, thou too must tell us thy lineage and the names of thy father and mother; and the royal line of which thou art the ornament! Learning all this, Pārtha will fight with thee or not (as he shall see fit). Sons of kings never fight with men of inglorious lineage.'"

Vaiçampāyana continued,—"Thus addressed by Kripa, Karna's countenance became like unto a lotus pale and torn with the pelting showers of the rainy season. Duryodhana said,—'O preceptor, verily, the scriptures have it that three classes of persons can lay claim to royalty, *viz*, persons of the blood royal, heroes, and, lastly, those that lead armies. If Phâlguna is unwilling to fight with one who is not a king, I will install Karna king of Anga!'"

Vaiçampāyana said,—"At that very moment, seated on a golden seat, with friend paddy and flowers and water-pots and much gold, the mighty warrior Karna was installed king by Brāhmanas versed in *mantras.* And the royal umbrella was held over his head, while Yak-tails waved around that redoubted hero of graceful mien. And the cheers having ceased, king (Karna) said unto the Kaurava Duryodhana,—'O tiger among monarchs, what shall I give unto thee that may compare with thy gift of a kingdom? O king, I will do all thou biddest!— And Suyodhana said unto him,—'I eagerly wish for thy friendship:' Thus spoken to, Karna replied,—'Be it so.' And they embraced each other in joy, and experienced great happiness."

Thus ends the hundred and thirty-eighth Section in the Sambhava of the Ādi Parva.

Section CXXXIX.

(*Sambhava Parva continued.*)

Vaiçampāyana said,—"After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.

"Seeing him, Karna left his bow and impelled by filial regard bowed his head still wet with the water of inaguration. And then the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karna crowned with success as his son. And the charioteer embraced Karna and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of his coronation as king of Anga. And seeing the charioteer, the Pāndava Bhima-sena took Karna for a charioteer's son, and said by way of ridicule,—'O son of a charioteer, thou dost not deserve death in fight at the hands of Pārtha! As befits thy race take thou anon the whip! And, O worst of mortals, surely, thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed before the sacrificial fire. Karna, thus addressed, with slightly quivering lips fetched a deep sigh and looked at the god of day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, the mighty Duryodhana rose in wrath from among his brothers. And addressing that performer of dreadful deeds, Bhimasena, there present, the Kaurava said,—'O Vrikodara, it behoveth thee not to speak such words. Might is the cradinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of lordly rivers, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the *Dānavas* was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities, is of lineage unknown. Some call him the offspring of Agni; some, of Krittikā; some, of Rudra; and some, of Gangā. It hath been heard by us that persons born in the Kshatriya order have before become Brāhmanas. Viçwāmitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons—the preceptor Drona—hath been born in a water-pot, and Kripa of the race of Gotama hath sprung from a clump of heath. Your own births, ye Pāndava princes, are known to me. Can a shee-deer bring forth a tiger (like Karna), of the splendour of the Sun, and endued with every auspicious mark, and born also with a natural mail and ear-rings? This prince among men deserveth the sovereignty of the world, not of Anga only, in consequence of the might of his arm and my disposition to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.'"

Vaiçampāyana continued,—'Then there arose a confused murmur amongst the spectators approving of Duryodhana's speech. The Sun, however, went down, but prince Duryodhana taking Karna's hand led him out of the arena lighted with countless lamps. And, O king, the Pāndavas also, accompanied by Drona and Kripa and Bhishma, returned to their abodes. And the people too came away, some naming Arjuna, some Karna, and some Duryodhana, (as the victor of the day.) And Kunti, recognising her son in Karna by the various auspicious marks on his person and beholding him installed in the sovereignty of Anga, was, from motherly affection, very well pleased. And Duryodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna's proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryodhana with sweet speeches, while Yudhishthira was impressed with the belief that there was no warrior on Earth like unto Karna.

Thus ends the hundred and thirty-ninth section in the Sambhava of the Ādi Parva.

Section CXL.

(Sambhava Parva continued.)

Vaiçampāyana continued,—"Beholding the Pāndavas and the son of Dhritarāshtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying,—'Seize Drupada the king of Panchāla in battle and bring him unto me. That shall be the most acceptable fee.' Those warriors then, answering,—'So be it,' speedily ascended their chariots, and for bestowing upon their preceptor the fee he had demanded, marched out, accompanied by him. Those bulls among men, smiting the Panchālas on their way, laid siege to the capital of the great Drupada. And Duryodhana and Karna and the mighty Yuyutsu, and Dusçāsana and Vikarna and Jalasandha and Sulochana,—these and many other foremost of Kshatriya princes of great prowess, vied with one another in becoming the foremost in the attack. And the princes, riding on first class chariots and followed by cavalry, and entering the hostile capital, proceeded along the streets.

'Meanwhile, the king of Panchāla, beholding that mighty force and hearing its loud clamour, came out of his palace accompanied by his brothers. And king Yajnasena was well-armed. But the Kuru army assailed him with a shower of arrows, uttering their war-cry. Yajnasena, however, difficult of being subdued in battle, upon his white chariot approaching the Kurus, began to rain his fierce arrows around.

"Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor, that best of Brāhmanas, Drona, and said,—'We shall exert ourselves after these have displayed their prowess. The king of Pānchāla can never be taken on the field of battle by any of these !' Having said this, the sinless son of Kunti, surrounded by his brothers, waited outside the town at a distance of a mile from it. Meanwhile Drupada, beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that though fighting unspported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them. And the fierce arrows of that monarch fell fast on all sides, till conchs and trumpets and drums by thousands began to be sounded by the Pānchālas from their houses (giving the alarm). Then there arose from the mighty Pānchala host a roar terrible as that of the lion, while the twang of their bow-strings seemed to rend the very heavens. Then Duryodhana and Vikarna, Suvāhu and Dirghalochana and Dusçāasana, becoming furious, began to shower their arrows upon the enemy. But the mighty bowman—Prishata's son—invincible in battle, though very much pierced with the arrows of the enemy, instantly began, O Bhārata, to afflict the hostile ranks with greater vigor. And careering over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryodhana and Vikarna and even the mighty Karna, and many other heroic princes and numberless warriors, and slaked their thirst for battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. And young and old, they all rushed to battle, assailing the Kurus with vigor. The Kauravas then, O Bhārata, beholding the battle become frightful, broke and fled wailing towards the Pāndavas.

"The Pāndavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhishthira not to engage in the fight, rushed forward, appointing the sons of Mādri (Nakula and Sahadeva) the protectors of his chariot wheels, while Bhimasena, ever fighting in the van, mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of his chariot-wheels. And like a *Makara* entering the sea, the mighty-armed Bhima, ressembling a second Yama mace in hand, entered the Pānchāla ranks, fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in batte, assailed that force with the prowess of his arms. And Bhima, like the great Destroyer himself, began to slay those elephants with his mace. Those huge animals, like unto mountains, struck with Bhima's mace, had their heads broken into pieces. Covered with streams of blood, they began to fall upon the ground like cliffs loosened by thunder. And the Pāndavas prostrated on the ground elephants and horses and cars by thousands and slew many foot-soldiers and many carwarriors. Indeed, as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did the Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile Phālguna, impelled by the desire of doing good unto Bharadwāja's, son, assailed the son Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth all things at the end of the *Yuga*, began to prostrate on the ground horses and cars and elephants by thousands. The Pānchalas and the Srinjayas, on the other hand, thus assailed by the Pāndava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shout, the son of Indra was filled with wrath. Assailing the hostile host with a thick shower of arrows, he rushed towards it furiously, afflicting it with renewed vigor. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose there, mingled with cheers of approval. Then the king of the Pāuchālas, accompanied by (the generalissimo of his forces). Satyajit, rushed with speed at Arjuna like the *Asura* Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Pānchāla with a thick shower of arrows. Then there arose a frightful uproar among the Pānchāla host like unto the roar of a mighty lion springing at the leader of a herd of elephants. And beholding Arjuna rushing at the king of Pānchāla for seizing him, Satyajit of great prowess rushed at him. And the two warriors, like unto Indra and the *Asura* Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit, without losing any time, assailed Arjuna with a hundred shafts. Then that mighty car-warrior, Arjuna, endued with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bow-string to increase the force and velocity of his shafts. Then cutting in twain his antagonist's bow, Arjuna rushed at the king of the Pānchālas. But Satyajit, quickly taking up a tougher bow, pierced with his arrows Pārtha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Pānchāla warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) fist, charioteer, and the attendant at his back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain as often, desisted from the fight.

"The king of the Pānchālas, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pāndava prince. Then Arjuna, that foremost of warriors crowned with success, began to fight furiously. And quickly cutting his enemy's bow in twain as also his flag-staff which he caused to fall down, he pierced his antagonist's horses and charioteer also with five arrows. Then throwing aside his bow, Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness, he seized Drupada as Garuda seizeth a huge snake after agitating the waters of the deep. At sight of this, the Pānchāla troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Pānchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addresseng them, Arjuna said,—'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima. slay not his soldiers! Let us only give unto our preceptor his fee!'"

Vaiçampāyana continued,—"O king, thus prevented by Arjuna, the mighty Bhimasena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O bull of the Bharata race, the princes then, taking Drupada with them after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control—humiliated and deprived of wealth—remembered that monarch's former hostility and addressing him said,—'Thy kingdom and capital have been laid waste by me. But fear not for thy life though it dependeth now on the will of thy foe! Dost thou now desire to revive thy friendship (with me)!' Having said this, he smiled a little and again said,—'Fear not for my life, brave king! We Brāhmanas are ever forgiving. And, O bull among Kshatriyas, my affection and love for thee have grown with my growth in consequence of our having sported together in childhood in the hermitage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked), I give thee half the kingdom (that was thine)! Thou toldest me before that none who was not a king could be a king's friend. Therefore is it, O

Yajnasena, that I retain half thy kingdom! Thou art the king of all the territory lying on the southern side of the Bhāgirathi while I become king of all the territory on the north of that river. And, O Pānchāla, if it pleaseth thee, know me from hence for thy friend!'

"Hearing these words, Drupada answered,—'Thou art of noble soul and great prowess. Therefore, O Brāhmana, I am not surprised at what thou dost! I am very much gratified with thee, and I desire thy eternal friendship!' "

Vaiçamyāyana continued,—"After this, O Bhārata, Drona released the king of Pānchāla, and cheerfully perfoming the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Mākandi, on the banks of the Gangā filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Pānchālas up to the banks of the Charmanwati river. And Drupada from that day was well convinced that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power. And he, therefore, began to wander over the whole Earth for finding the means of obtaining a son (who would subjugate his Brāhmana foe).

"Meanwhile, Drona continued to reside in Ahicchatra. Thus, O king, was the territory of Ahicchatra, full of towns and cities, obtained by Arjuna, and bestowed upon Drona!"

Thus ends the hundred and fortieth Section in the Sambhava of the Ādi Parva.

SECTION CLXI.

(*Sambhava Parva continued.*)

Vaiçampāyana continued,—'After the expiration, O king, of a year from this, Dhritarāshtra, moved by kindness for the people, installed Yudhishthira the son of Pāndu as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness, and unswerving honesty of heart. And within a short time Yudhishthira the son of Kunti, by his good behaviour, manners, and close application to business, overshadowed the deeds of his father. And the second Pāndava, Vrikodara, began to receive continued lessons from Sankarshana (Valarāma) in encounters with the sword and the mace and on the chariot. And after Bhima's education was finished, he became in strength like unto Dyumatsena himself. And continuing to live in harmony with his brothers, he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the *Kshura*, *Nārācha*, *Valla*, and *Vipātha* weapons, indeed, of all weapons whether straight, or crooked or heavy. And Drona certified that there was none in the world who was equal unto Arjuna in lightness of hand and general proficiency.

"One day, Drona, addressing Arjuna before the assembled Kaurava princes, said,—'There was a disciple of Agastya in the science of arms called Agniveça. He was my preceptor and I am his disciple. By ascetic merit I obtained from him a weapon called *Brahmaçira* which can never be futile and which is like unto thunder itself and capable of consuming the whole Earth. That weapon, O Bhārata, from what I have done, may now discend from desciple to disciple. While imparting it to me, my preceptor said,—O son of Bharadwāja, never shouldst thou hurl this weapon at any human being, especially at one who is of small energy!—Thou hast, O hero, obtained that celestial weapon! None else deserveth it. But obey the command of the *Rishi* (Agniveça). And, behold, O Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives!' When Arjuna, hearing this, pledged his word that he would give what the preceptor demanded, the latter said,—'O sinless one, thou must fight with me when I fight with thee!' And that bull among the Kuru princes thereupon pledged his word unto Drona and touching his feet went away northwards. Then there arose a loud shout covering the whole Earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot, as also with the bow, acquired wonderful proficiency. And Sahadeva obtaining the whole science of morality and duties from (Vrihaspati) the spiritual chief of the celestials, continued to live under the control of his brothers. And Nakula, the favourite of his brothers, taught by Drona, became known as a skilful warrior and a great car-warrior (*Ati-ratha*). Indeed, Arjuna and the other Pāndava princes became so powerful that they slew in battle the great Sauvira who had performed a sacrifice extending for three years undaunted by the inroads of the *Gandharvas*. And the king of the Yavanas himself whom the powerful Pāndu even had failed to bring under subjection was brought by Arjuna under control. Then again, Vipula, the king of the Suviras, endued with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna to feel the edge of his power. And Arjuna also repressed by means of his arrows(the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra, who had resolutely sought an encounter with him. The third of the Pāndava princes, assisted by Bhima, on only a single car subjugated all the kings of the East backed by ten thousand cars. In the same way, having conquered on a single car the whole of the South, Dhananjaya sent unto the kingdom of the Kurus a large booty.

"Thus did those foremost of men, the illustrious Pāndavas, conquering the territories of other kings, extend the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarāshtra's sentiments towards the Pāndavas became suddenly poisoned, and from that day the monarch became so anxious that he could not sleep."

Thus ends the hundred and forty-first section in the Sambhava of the Ādi Parva.

SECTION CXLII.

(*Sambhava Parva continued.*)

Vaiçampāyana continued,—'Hearing that the heroic sons of Pāndu endued with excess of energy had become so mighty, king Dhritarāshtra became very miserable with anxiety. Then summoning unto his side Kanika—that foremost of ministers—well-versed in the science of politics and an expert in counsels, the king said,—'O best of Brāhmana, the Pāndavas are daily over-shadowing the Earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advise me truly, for I shall do as thou biddest!' "

Vaiçampāyana continued,—"That best of Brāhmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science.

'Listen to me, O sinless king, as I answer thee! And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever extend their prowess. Carefully avoiding all faults themselves, they should ceaselessly watch for the faults of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him. Therefore, the king should ever have recourse to chastisement in all he doth. He should so conduct himself that his foe may not detect any flaw in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise its body, his means and ends, and he should always conceal his own weakness from the sight of others. And having begun a particular act, he should ever accomplish it completely. Behold, a thorn, if not extracted wholly, produceth a festering sore! The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the hour of his disaster and then slay him without any scruples. If he should happen to be a great warrior, his hour of disaster also should be watched and he should then be induced to fly. O, sire, an enemy should never be scorned however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for if impotent to chastise they should pretend not to notice the faults that call for chastisement. On occasions such as these let them regard their bows as mode of straw. But they should be always alert like a herd of deer sleeping in the woods. When thy foe is in thy power, destroy him by every means open or secret. Do not show him any mercy although he seeketh thy protection. A foe, or one that hath once injured thee, should be destroyed by lavishing money if necessary, for by killing him thou mayst be at your ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes, completely tearing them up, by their roots. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principals are destroyed. If the root of the tree is torn up, the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom always anxiously watching thy foes. By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destoying foes, for thou shouldst proceed by the principle of selection. Bear thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou shew him but slay him at once. By the arts of conciliation or the expenditure of money should the foe be slain. By producing disunion amongst his allies, or by the employment of force, indeed, by every means in thy power, shouldst thou destroy thy foe.'

"Dhritarāshtra then said,—'Tell me truly how can a foe be destroyed by the arts of conciliation, or the expenditure of money, or by producing disunion, or by the employment of force.'

"Kanika replied,—'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests, who lived in the company of four friends, *viz.*, a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer—the leader of a herd—whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal, opening the proceedings, said,—O tiger, thou hast made many an effort to seize this deer, but all in vain, simply because this deer is young, fleet, and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure, feast over it.—Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions,—Blessed be ye! Go and perform your ablutions. In the meantime I will look after the deer.—Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. The tiger, endued with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditataion. The tiger said,—Why art thou so sorrowful, O wise one! Thou art the foremost of all intelligent persons. Let us enjoy ourselves today by feasting on this carcase!—The jackal said,—Hear, O mighty-armed one, what the mouse hath said. He hath even said,—[O, fie on the strength of the king of the beasts! This deer hath been slain by me! By the might of my arm he will today gratify his hunger!']—When he hath boasted in such language, I, for my part, do not wish to touch this food.—The tiger replied,—If indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay, with the might of my own arms, creatures ranging the forest and then feast on their flesh!—Having said this, the tiger went away.

"'And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said, —Blest be thou, O mouse, but listen to what the mongoose hath said. He hath even said,—'[The carcase of this deer is poison (the tiger having touched it with his claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him]! Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there having performed his ablutions. And seeing the wolf come, the jackal said unto him,—The king of the beasts hath been angry with thee! Evil is certain to overtake thee! He is expected here with his wife. Do as thou pleasest!—Thus was the wolf also, fond of animal meat, got rid off by the jackal And the wolf fled, contracting his body into the smallest dimensions. It was then that the mongoose came. And, O king, the jackal, seeing him come, said,—By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this meat as you please!—The mongoose replied,—When, indeed, the tiger, the wolf, and the intelligent mouse, have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still! I do not desire to fight with thee.—Saying this, the mongoose also went away.'

"Kanika continued,—'When they all had thus left the place, the jackal, well-pleased at the success of his policy, alone ate of that meat. If kings always act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued,—'If thy son, friend, brother, father, or even spiritual preceptor, becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with deligence groweth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with smiles on thy lips. Never reprove any one with indications of anger (in thy speech). And, O Bhārata, speak soft words before thou smiteth and even while thou art smiting! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smite the heinous offender who liveth in the practice of virtue for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched battle by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayst act with the greatest cruelty. Thou shouldst make thy teeth sharp to bite with fatal effect. And thou shouldst ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is. For if the first be ever powerful he may destroy thee to the root (for thy unpreparedness). Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking halls, streets, and with the (eighteen) *thirthas* (*viz*, the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons of the inner apartments, the jailer, the chief purveyor, the head of the treasury, the general executant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifice, near wells, on mountains and rivers, in forests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts,—humility, oath, conciliation, worshipping the feet of others by lowering thy head, inspiring hope, and the like. A person conversant with the rules of policy is like a tree decked with flowers but bearing no fruit; or, if bearing fruit, these must be at a great height not easily attainable from the ground; and if any of these fruits seem to be ripe, care must be taken to make it appear raw. Conducting himself in such a way, he shall never fade. Virtue, wealth, and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practise virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of the two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore, thou shouldst pursue virtue, wealth, and pleasure, in such a way that thou mayst not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brāhmanas. When thou art fallen, thou shouldst raise thyself by any means, gentle or violent; and after thou hast thus raised thyself thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rāma). He whose heart hath been unstrung by sorrow should be consoled by hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who, having concluded a treaty with an enemy, reposeth at ease as if he hath nothing more to do, is very like a person who awaketh, having fallen down from the top of a tree whereon he had slept. A king should ever conceal his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person in want never approacheth (from love) one in affluence; and when one's purpose hath been accomplished one hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore, when thou dost anything never do it completely, but ever leave something to be desired for by others (whose services thou mayst need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never know his intent before the commencement of his acts. Let them know all when the act hath been commenced or ended. as long as danger doth not come, so long only shalt thou act as if thou art afraid. But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a crab by her act of conception. Thou shouldst always reckon the act that is future as already arrived (and concert measures for meeting it), else, from want of calmness caused by haste, thou mayst even overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence, adapting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by *mantras* and sacrificial rites, and to virtue, wealth, and pleasure. It is well-known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palmyra tree extending its roots, or like a spark of fire in the deep woods that may soon flame up into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugating even the most formidable foe. The hope thou givest unto thy foe should be long deferred in the filling; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular: unpitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all allies and dependants as these shave the head or the chin without leaving a single hair. O supporter of the dignity of the Kurus, bearing thyself towards the Pāndavas and others also as policy dictateth, act in such a way that thou mayst not have to grieve in future. Well do I know that thou art endued with every blessing, and possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pāndu! O king, the sons of Pāndu are stonger than their cousins (thy sons): therefore, O chastiser of foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful). O king, act in such a way that there may not be any fear unto thee from the Pāndavas. Indeed, adopt such measures in consonance with the science of policy that thou mayst not have to grieve in the future.'"

Vaiçampāyana continued,—"Having delivered himself thus Kanika return to his abode, while the Kuru king Dhritarāshtra became pensive and melancholy."

Thus ends the hundred and forty-second Section in the Sambhava of the Ādi Parva.

SECTION CLXIII.

(Jatu-griha Parva.)

Vaiçampāyana said,—'Then the son of Suvala (Cakuni), king Duryodhana, Dusçāsana, and Karna, in consultation with one another, formed an evil conspiracy. With the sanction of Dhritarāshtra the king of the Kurus, they resolved to burn to death Kunti and her (five) sons. But the wise Vidura, capable of reading the heart by external signs, ascertained the intention of these wicked wights by observing their countenances alone. Then the sinless Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pāndavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat furnished with engines and flags and strong enough to withstand both wind and wave, he addressed Kunti and said,—'This Dhritarāshtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul, he is about to cast off eternal virtue! O blessed one, I have kept ready on the stream a boat capable of withstanding both wind and wave. Escape by it with thy children from the net that death hath spread around you.'

Vaiçampāyana continued,—'Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O bull of Bharata's race, stepped into the boat and went over the Ganges. Then leaving the boat according to the advice of Vidura, the Pāndavas took with them the wealth that had been given to them(while at Vāranāvata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the distruction of the Pāndavas, an innocent Nishāda woman who had come there for some purpose, was, with her children, burnt to death. And that worst of *Mlechchas*—the wretched Purochana—(who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhritarāshtra with their counsellors deceived in their expectations. And thus also were the illustrious Pāndavas, by the advice of Vidura, saved with their mother. But the people (of Vāranāvata) knew not of their safety. And the citizens of Vāranāvata, seeing the house of lac consumed (and believing the Pāndavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhritarāshtra to represent everything that had happened. And they told me monarch,—'Thy great end hath been achieved! Thou hast at last burnt the Pāndavas to death! Thy desire fulfilled, enjoy with thy children, O king of the Kurus, the kingdom!' Hearing this, Dhritarāshtra with his children, made a show of grief, and along with his relatives, including Khatri (Vidura) and Bhishma the foremost of the Kurus, performed the last rites of the Pāndavas."

Janamejaya said,—'O best of Brāhmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pāndavas therefrom. That was a cruel act of theirs (the Kurus), acting under the counsels of the wicked (Kanika). Recite the history to me of all that happened! I am burning with curiosity to hear it!"

Vaiçampāyana said,—"O chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning of the house of lac and the escape of the Pāndavas. The wicked Duryodhana, beholding Bhimasena surpass (everybody) in strength and Arjuna highly accomplished in arms, became pensive and sad. Then Karna the offspring of the Sun and Cakuni the son of Suvala endeavoured by various means to compass the death of the Pāndavas. The Pāndavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the son of Pāndu possessed of all accomplishments, began, O Bhārata, to speak of them in all places of public resort. And assembled in courtyards and other places of gathering, they talked of the eldest son of Pāndu (Yudhishthira) as possessed of the qualifications for ruling the kingdom. And they said,—'Dhritarāshtra, though possessed of the eye of knowledge, having been (born) blind, obtained not the kingdom before. How can he (therefore) become King now? Then Bhishma, the son of Cāntanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty, would never accept it now. We shall, therefore, now install (on the throne) with proper ceremonies the eldest of the Pāndavas endued with youth, accomplished in battle, versed in the *Vedas*, and truthful and kind. Worshipping Bhishma the son of Cāntanu and Dhritarāshtra conversant with the rules of morality, he will certainly maintain the former and the latter with his children in every kind of enjoyment.'

"The wretched Duryodhana, hearing these words of the prating partisans of Yudhishthira, became very much distressed. Afflicted deeply, the wicked prince could not put up with those speeches. Inflamed with jealousy he went unto Dhritarāshtra, and finding him alone he saluted him with reverence, and distressed at (the sight of) the partiality of the citizens for Yudhishthira, he addressed the monarch and said,—'O father, I have heard the prating citizens utter words of ill omen. Passing thee by, and Bhishma too, they desire the son of Pāndu to be their king! Bhisma will sanction this, for he will not rule the kingdom! It seems, therefore, that the citizens are endeavouring to inflict a great injury on us! Pāndu obtained of old the ancestral kingdom by virtue of his own accomplishments. Thou, from blindness, obtainedst not the kingdom though fully qualified to have it. If Pāndu's son now obtaineth the kingdom as his inheritence from Pāndu, then his son will obtain it after him and that son's son also, and so on will it descend in Pāndu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded by all men! Therefore, O monarch, adopt such counsels that we may not suffer perpetual distress, becoming dependents on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us!'"

Thus ends the hundred and fortythird Section in the Jatugriha of the Ādi Parva.

SECTION CXLIV.

(Jatugriha Parva continued.)

Vaiçampāyana continued,—"King Dhritarāshtra whose knowledge only was his eye, hearing these words of his son and recollecting everything that Kanika had said unto him, became afflicted with sorrow. And his mind also thereupon began to waver. Then Duryodhana, and Karna, and Cakuni the son of Suvala, and Dusçāsana as their fourth, held a consultation together. Prince Duryodhana said unto Dhritarāshtra,—'Send, O father, by some clever contrivance, the Pāndavas to the town of Vāranāvata! We shall then have no fear of them!' Dhritarāshtra, hearing these words uttered by his son, reflected for a moment and then replied unto Duryodhana, saying,—'Pāndu, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards myself. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favourite of the people. Possessed of allies, how can we by force exile him from his ancestral kingdom? The counsellors and soldiers (of the state) and their sons and grandsons have all been cherished and maintained by Pāndu. Thus benefited of old by Pāndu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhishthira?'

"Duryodhana replied,—What thou sayest, O father, is perfectly true. But in view of the evil that is looming in the future as regards thyself, if we conciliate the people with wealth and honors, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are at this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pāndavas to the town of Vāranāvata. O king, when the sovereignty shall have been vested in me, then, O Bhārata, may Kunti with her children come back from that place.'

"Dhritarāshtra replied,—'This, O Duryodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhishma, nor Drona, nor Khatri, nor Gautama (Kripa), will ever sanction the exile of the Pāndavas. In their eyes, O dear son, amongst the Kurus ourselves and the Pāndavas are equal. Those wise and virtuous persons will make no difference between us. If, therefore, we behave so towards the Pāndavas, shall we not, O son, deserve death at the hands of the Kurus, of these illustrious personages, and of the whole world?'

"Duryodhana answered,—'Bhishma hath no excess of affection for either side, and will, therefore, be neutral (in case of a dispute). The son of Drona (Açwatthāman) is on my side. There is no doubt that where the son is, there the father will be. Then Kripa the son of Caradwat must be on the side on which Drona and Açwatthāman are. He will never abandon Drona and his sister's son (Açwatthāman). Khatri (Vidura) is dependent on us for his means of life though he is covertly with the foe. If he sides the Pāndavas, alone he can do us no injury. Therefore, exile thou the Pāndavas to Vāranāvata without any fear. And take such steps that they may go thither this very day. By this act, O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that hath pierced my heart even like a terrible dart!'"

Thus ends the hundred and fortyfourth Section in the Jatugriha of the Ādi Parva.

SECTION CXLV.

(*Jatugriha Parva continued.*)

Vaiçampāyana said,—"Then prince Duryodhana along with his brothers began gradually to win over the people to his side by grants of wealth and honors. Meanwhile, some clever councillors, instructed by Dhritarāshtra, one day began to describe (in court) the town of Vāranāvata as a charming place. And they said,—'The festival of Paçupati (Çiva) hath commenced in the town of Vāranāvata. The concourse of people is great and the procession is the most delightful of all ever witnessed on Earth. Decked with every ornament, it charmeth the hearts of all spectators.' Thus did those councillors, instructed by Dhritarāshtra, speak of Vāranāvata. And whilst they were so speaking, the Pāndavas, O king, entertained the desire of going to the delightful town. And when the king (Dhritarāshtra) ascertained that the curiosity of the Pāndavas had been awakened, the son of Amvikā addressed them, saying,—'These men of mine often speak of Vāranāvata as the most delightful town in the world. If, therefore, ye children, ye desire to witness that festival, go to Vāranāvata with your followers and friends and enjoy yourselves there like the celestials! And give ye away pearls and gems unto the Brāhmanas and the musicians (that may be assembled there). And sporting there for sometime as ye please like the resplendent celestials and enjoying as much happiness as ye like, return ye to Hastināpura again!' "

Vaiçampāyana continued,—"Yudhishthira, fully understanding the motives of Dhritarāshtra and considering that he himself was weak and friendless, replied unto the king, saying, —'So be it.' Then addressing Bhishma the son of Cāntanu, the wise Vidura, Drona, Vālhika, the Kaurava Somadatta, Kripa, Açwatthāman, Bhuriçravas, and the other reverend councillors, and Brāhmanas and ascetics, and the priests, and the citizens, and the illustrious Gāndhāri, he said slowly and humbly,—'With our friends and followers we go to the delightful and populous town of Vāranāvata at the command of Dhritarāshtra! Cheerfully give us your benedictions so that acquiring prosperity therewith we may not be touched by sin!' Thus addressed by the eldest of Pāndu's sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying,—'Ye sons of Pāndu, let all the elements bless you along your way and let not the slightest evil befall you!"

"The Pāndavas, having performed propitiatory rites for obtaining (their share of) the kingdom, and finishing their preparations, set out for Vāranāvata."

Thus ends the hundred and fortyfifth Section in the Jutagriha of the Ādi Parva.

SECTION CXLVI.

(*Jatugriha Parva continued.*)

Vaiçampāyana said,—"The wicked Duryodhana became very much pleased when the king, O Bhārata, had said so unto the Pāndavas. And, O bull of Bharata's race, Duryodhana then, sommoning his counseller Purochana in private, took hold of his right hand and said,—'O Purochana, this world, so full of wealth, is mine! But it is thine equally with me! It behoveth thee, therefore, to protect it! I have no more trustworthy counseller than thyself with whom to consult. Therefore, O sire, keep my counsel and exterminate my foes by a clever device. O, do as I bid thee! The Pāndavas have, by Dhritarāshtra, been sent to Vāranāvata. They will, at Dhritarāshtra's command, enjoy themselves there during the festivities. Do that by which thou mayst this very day reach Vāranāvata upon a car drawn by swift mules! Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in materials and furniture, and guard thou the mansion well (from prying eyes)! And use thou (in erecting that house) hemp and resin and all other inflammable materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large measure of lac, make thou a plaster for lining the walls And scatter thou all around that house hemp and oil and clarified butter and lac and wood in such a way that the Pāndavas, or any others, may not, even with scrutiny, behold them there or conclude the house to be an inflammable one. And having erected such a mansion, cause thou the Pāndavas, after worshipping them with great reverence, to inhabit it, with Kunti, and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pāndavas, so that Dhritarāshtra may have no reason to complain. And thou must also manage it all that none of Vāranāvata may know anything till the end we have in view is accomplished. And assuring thyself that the Pāndavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pāndavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house.'

"Saying—'So be it' unto the Kuru prince, Purochana repaired to Vāranāvata on a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryodhana he did everything that that prince had bid him do."

Thus ends the hundred and fortysixth Section in the Jatugriha of the Ādi Parva.

SECTION CXLVII.

(*Jātugriha Parva continued.*)

Vaiçampāyana said,—"Meanwhile the Pāndavas ascended their cars, yoking thereto some fine horses endued with the speed of the wind. And while they were on the point of riding on their cars, they touched, in great distress, the feet of Bhishma, of king Dhritarāshtra, of the illustrious Drona, of Kripa, of Vidura, and of the other elders of the Kuru race. Thus saluting reverentially all the older men, and embracing their equals, and receiving the farewells of even the children, and taking leave of all the venerable ladies of their household, and walking round them respectfully, and bidding farewell unto all the citizens, the Pāndavas, ever mindful of their vows, set out for Vāranāvata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, in great affliction, followed those tigers among men for some distance. And some amongst the citizens and the country-people who followed the Pāndavas, afflicted beyond measure at beholding the sons of Pāndu in such distress, began to say aloud,—'King Dhritarāshtra of wicked soul seeth not things with an equal eye! The Kuru monarch casteth not his eye on virtue! Neither the sinless Yudhishthira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war). When these will remain quiet, how shall the illustrious son of Mādri do anything? Having inherited the kingdom from their father, Dhritarāshtra could not bear them. How is it that Bhishma who suffers the exile of the Pāndavas to that wretched place, sanctions this act of great injustice? Vichitraviryya the son of Cāntanu and the royal sage Pāndu of Kuru's race both cherished us of old with fatherly care. But now that Pāndu—that tiger among men—hath ascended to heaven, Dhritarāshtra cannot bear these princes—his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, to where Yudhishthira will go.'

"Unto those distressed citizens talking in this way, the virtuous Yudhishthira, himself afflicted with sorrow, reflecting for a few moments said,—'The king is our father, worthy of regard, our spiritual guide, and onr superior! To achieve with unsuspicious hearts whatever he biddeth, is, indeed, our duty. Ye are our friends! Walking round us and making us happy by your blessings, return ye to your abodes! When the time cometh for anything to be done for us by you, then, indeed, accomplish all that is agreeable and beneficial to us!' Thus addressed, the citizens walked round the Pāndavas and blest them with their blessings and returned to their respective abodes.

"And after the citizens had ceased following the Pāndavas, Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pāndavas (to a sense of his dangers) addressed him in these words. The learned Vidura, conversant with the jargon (of the *Mlecchas*), addressed the learned Yudhishthira who also was conversant with the same jargon, in words of the *Mleccha* tongue, so as to be unintelligible to all except Yudhishthira. And he said,—'He that knoweth the schemes his foes contrive in accordance with the dictates of political science, should, knowing them, act in such a way as to avoid all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind man seeth not his way; the blind man hath no knowledge of direction. He that hath no firmness never acquireth prosperity. Remembering this, keep thyself alert. The man who taketh a weapon not made of steel (*i. e.*, an inflammable abode) given him by his foes, can escape from fire by making his abode like unto that of a jackal (having many outlets). By wandering a man may acquire the knowledge of ways, and by the stars he can ascertain the directions, and he that keepeth his five (senses) under control can never be oppressed by his enemies.'

"Thus addressed, Pāndu's son Yudhishthira the just replied unto Vidura, that foremost of all learned men, saying,—'I have understood thee.' Then Vidura, having instructed the Pāndavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishthira and said,—The words that Khatri said unto thee in the midst of many people, so indistinctly as if he said not anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper for us to know them I should then like to hear everything that passed between him and thee!'

"Yudhishthira replied,—'The virtuous Vidura said unto me that we should know that the mansion (for our accommodation at Vāranāvata) hath been built of inflammable materials. He also said unto me,—The path of escape too shall not be unknown to thee,—and, further,—Those that can control their senses can acquire the sovereignty of the whole world.— The reply that I gave unto Vidura was,—I have understood thee!—' "

Vaiçampāyana continued,—'The Pāndavas set out on the eighth day of the month of Phālguna when the star *Rohini* was ascendant, and arriving at Vāranāvata they beheld the town and the people. "

Thus ends the hundred and fortyseventh Section in the Jatugriha of the Ādi Parva.

SECTION CXLVIII.

(*Jatugriha Parva continued.*)

Vaiçampāyana said,—"Then all the citizens (of Vāranāvata), hearing that the sons of Pāndu had come, filled with joy at the tidings, speedily came out of Vāranāvata, on vehicles of various kinds numbering by thousands, taking with them every auspicious article as directed by the *Çāstras*, for receiving those foremost of men. And the people of Vāranāvata, approaching the sons of Kunti, blessed them by uttering the word *Jaya* and stood surrounding them. That tiger among men, *viz.*, the virtuous Yudhishthira, thus surrounded by them, looked resplendent like him having the thunder-bolt in his hands (*viz.*, Indra) in the midst of the celestials. And those sinless ones, welcomed by the citizens and welcoming the citizens in return, then entered the populous town of Vāranāvata decked with every ornament. Entering the town, those heroes first went, O monarch, to the abodes of Brāhmanas engaged in their proper duties. Those foremost of men then went to the abodes of the officials of the town, and then of the *Sutas* and the Vaiçyas and then to those of even the Cudras. O bull of Bharata's race, thus adored by the citizens, the Pāndavas at last went, with Purochana walking before them, to the palace that had been built for them. Purochana then began to place before them food and drink and beds and carpets, all of the first and most agreeable order. The Pāndavas, attired in costly robes, continued to live there, adored by Purochana and the people having their homes in Vāranāvata.

"After the Pāndavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called 'The blessed home,' but in reality the cursed house. Then those tigers among men, attired in costly dress, entered that mansion at Purochana's word, like *Guhyakas* entering the palace (of Civa) on the Kailāsa mount. The foremost of all virtuous men, Yudhishthira, inspecting the house, said unto Bhima that it was really built of inflammable materials. Scenting the smell of fat mixed with clarified butter and preparations of lac, he said unto Bhima,—'O chastiser of foes, this house is truly built of inflammable materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses, have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos, all soaked in clarified butter. This wicked wretch, Purochana, acting under the instructions of Duryodhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Prithā, Vidura of great intelligence knew this danger, and, therefore, hath apprised me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good, from affection hath told us that this house, so full of danger, hath been constructed by the wretches under Duryodhana acting in secrecy!'

"Hearing this, Bhima replied,—'If, sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first.' Yudhishthira replied,—'It seems to me that we should rather continue to live here in seeming unsuspiciousness but all the while with caution and our senses wide awake and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed his designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth little for obloquy or sin. The wretch stayeth here, acting under the instructions of Duryodhana. If we are burnt to death, will our grandfather Bhishma be angry? Why will he, by showing his wrath, make the Kauravas angry with him? Or, perhaps, our grandfather Bhishma and the other bulls of Kuru's race, regarding indignation at such a sinful act to be virtuous, may become indignant. If, however, from fear of being burnt we fly hence, Duryodhana, ambitious of sovereignty, will certainly compass our deaths by means of spies. While we have no rank and power, Duryodhana hath both; while we have no friends and allies, Duryodhana hath both; while we are without wealth, Duryodhana commandeth a full treasury. May he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, deceiving this wretch (Purochana) and that other wretch Duryodhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the Earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a subterranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here actively doing everything for our safety but with such secrecy that neither Purochana nor any of the citizens of Vāranāvata may know what we do.'"

Thus ends the hundred and fortyeighth Section in the Jatugriha of the Ādi Parva.

SECTION CXLIX.

(*Jatugriha Parva continued.*)

Vaiçampāyana continued,—'A friend of Vidura, a person well-skilled in mining, coming unto the Pāndavas, addressed them in secret, saying,—'I have been sent by Vidura and am a skilful miner. I am to serve the Pāndavas. Tell me what I am to do for ye! From the trust he reposeth in me Vidura hath said unto me,—Go thou unto the Pāndavas and accomplish thou their good.—What shall I do for you? Purochana will set fire to the door of thy house on the fourteenth night of this the dark fortnight. To burn to death those tigers among men, the Pāndavas, with their mother, is the design of that wicked wretch the son of Dhritarāshtra. O son of Pāndu, Vidura also told thee something in the *Mleccha* tongue to which thou also hadst replied in the same language. I state these particulars as my credentials.' Hearing these words, Yudhishthira, the truthful son of Kunti, replied,—'O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know! As his so ours art thou! Make no difference between him and us. We are as much thine as his. O, protect us as the learned Vidura ever protecteth us! I know that this house, so inflammable, hath been contrived for me by Purochana at the command of Dhritarāshtra's son. That wicked wretch commanding wealth and allies pursueth us without intermission. O, save us with a little exertion from the impending conflagration! If we are burnt to death here, Duryodhana's most cherished desire will be satisfied. Here is that wretch's well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholy contrivance of Duryodhana was known to Vidura from the first, and he it was who enlightened us beforehand. That danger of which Khatri had foreknowledge is at our door. Save us from it without Purochana being able to know that we are saved!' Hearing these words, the miner said,—'So be it,' and carefully beginning his work of excavation, made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. And the mouth was so covered from fear of Purochana. That wicked wretch kept a constant watch at the door of the house. The Pāndavas used to sleep within their chambers with arms ready for use, while, during the day, they went ahunting from forest to forest. Thus, O king, they lived (in that mansion) very guardedly, deceiving Purochana by a show of trustfulness and contentment while in reality they were trustless and discontented. Nor did the citizens of Vāranāvata know anything about these plans of the Pāndavas. In fact, none else knew of them except Vidura's friend, that good miner."

Thus ends the hundred and fortyninth Section in the Jatugriha of the Ādi Parva.

SECTION CL.

(Jatugriha Parva continued.)

Vaiçampāyana said,—'Seeing the Pāndavas living cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhishthira the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said,—"The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us, six persons, fly hence unmarked by all !'

Vaiçampāyana continued,—"Then on the occasion of an almsgiving, O king, Kunti fed on a certain night a large number of Brāhmanas. There came also a number of ladies. Eating and drinking, these enjoyed there as they pleased, and with Kunti's leave returned to their respective homes. Desirous of obtaining food, there came, as if impelled by fate, to that feast, in course of her wanderings a Nishāda woman, the mother of five children, accompanied by all her sons. O king, she and her children, intoxicated with the wine they drank, became incapable. Deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Bhima then set fire to the house just where Purochana was sleeping. Then the son of Pāndu set fire to the door of that house of lac. Then he set fire to that mansion in several parts all around. Then when the sons of Pāndu were satisfied that the house had caught fire in several parts, those chastisers of foes, with their mother, entered the subterranean passage without losing any time. Then the heat and the roar of the fire became intense and awakened the townspeople. Beholding the house in flames, the citizens with sorrowful faces began to say,—'The wretch (Purochana) of wicked soul had, under the instructions of Duryodhana, built this house for the destruction of his employer's relatives. He, indeed, hath set fire to it. O, fie on Dhritarāshtra's heart which is so partial! He hath burnt to death, as if he were their foe, the sinless heirs of Pāndu! O, the sinful and wicked-souled (Purochana) who hath burnt those best of men, the innocent and unsuspicious princes, hath himself been burnt to death as fate would have it!' "

Vaiçampāyana continued,—"The citizens of Vāranāvata thus bewailed (the fate of the Pāndavas). And they waited there for the whole night, surrounding that house. The Pāndavas, however, accompanied by their mother, coming out of the subterranean passage, fled in haste unmarked. But those chastisers of foes, for sleepiness and fear, could not, with their mother, proceed in haste. But, O monarch, Bhimasena, endued with terrible prowess and swiftness of motion, took upon his body all his brothers and mother and began to push through the darkness. Taking his mother on his shoulder, the twins on his sides, and Yudhishthira and Arjuna on both his arms, Vrikodara, of great energy and strength, and endued with the speed of the wind, commenced his march, breaking the trees by his breast and pressing deep the Earth with his stamp."

Thus ends the hundred and fiftieth Section in the Jatugriha of the Ādi Parva.

SECTION CLI.

(*Jatugriha Parva continued.*)

Vaiçampāyana said,—'About this time, the learned Vidura had sent into those woods a man of pure character and much trusted by him. This person, going to where he had been directed, saw the Pāndavas with their mother in the forest, employed in a certain place in measuring the depth of a river. The design that the wicked Duryodhana had formed had been, through his spies, known to Vidura of great intelligence, and, therefore, he had sent that prudent person unto the Pāndavas. Sent by Vidura unto them, he showed the Pāndavas on the sacred banks of Gangā a boat with engines and flags, constructed by trusted artificers and capable of withstanding wind and wave and endued with the speed of the tempest or thought. He then addressed the Pāndavas in these words to show that he had really been sent by Vidura.—'O Yudhishthira,' he said, 'listen to these words that the learned Vidura had said (unto thee) as a proof of the fact that I come from him!—Neither the consumer of straw and wood, nor the drier of the dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this, &c.—By these credentials know me to have been truly sent by Vidura and to be also his trusted agent. Vidura, conversant with everything, hath again said,—O son of Kunti, thou shalt surely defeat in battle Karna, and Duryodhana with his brothers, and Cakuni!—This boat is ready on the waters. It will glide pleasantly thereon, and shall certainly bear you all from these regions!'

"Then beholding those foremost of men with their mother pensive and sad, he caused them to go into the boat that was on Gangā, and accompanied them himself. Addressing them again, he said,—'Vidura having smelt your heads and embracing you (mentally), hath said it again and again that in commencing your auspicious journey and going alone you should never be careless!'

"Saying these words unto those heroic princes, the person sent by Vidura took those bulls among men to the other side of Gangā on his boat. And having taken them over the water and seeing them all safe on the opposite bank, he uttered the word *Jaya* to their success and then left them and returned to the place whence he had come.

"The illustrious Pāndavas also, sending through that person some message to Vidura, began, after having crossed the Ganges, to proceed with haste and in great secrecy."

Thus ends the hundred and fifty-first Section in the Jatugriha of the Ādi Parva.

SECTION CLII.

(*Jatugriha Parva continued.*)

Vaiçampāyana said,—"Then when the night had passed away, a large concourse of the towns-people came there in haste to see the sons of Pāndu. Extinguishing the fire, they saw that the house just burnt down had been built of laccine materials and that (Duryodhana's) counsellor Purochana had been burnt to death. And the people began to bewail aloud, saying,—'Indeed, this had been contrived by the sinful Duryodhana for the destruction of the Pāndavas. There is little doubt that Duryodhana hath, with Dhritarāshtra's knowledge, burnt to death the heirs of Pāndu, else the prince would have been prevented by his father. There is little doubt that even Bhishma the son of Çāntanu and Drona and Vidura and Kripa and the other Kauravas have not, any of them, followed the dictates of duty. Let us now send to Dhritarāshtra to say—Thy great desire hath been achieved! Thou hast burnt to death the Pāndavas!—'

"They then began to extinguish the embers for obtaining some trace of the Pāndavas, and they saw the innocent Nishāda woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes, covered the hole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

"The citizens then sent to Dhritarāshtra to inform him that the Pāndavas along with (Duryodhana's) counsellor Purochana had been burnt to death. King Dhritarāshtra, hearing the evil news of the death of the Pāndavas, wept in great sorrow. And he said,—'King Pāndu, my brother of great fame, hath, indeed, died today when those heroic sons of his together with their mother have been burnt to death! Ye men, repair quickly to Vāranāvata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntirāj! Let also the bones of the deceased be sanctified by the usual rites, and let all the beneficial and great acts (usual on such occasions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also all other beneficial acts that ought, under the circumstances, to be performed by us for the Pāndavas and Kunti be accomplished by wealth.'

"Having said this, Dhritarāshtra the son of Amvikā, surrounded by his relatives, offered oblations of water to the sons of Pāndu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming,—'Oh Yudhishthira! Oh prince of the Kuru race!—While others cried aloud,—'Oh Bhima!—Oh Phālguna!'—while some again,—'Oh the twins!—Oh Kunti!'—Thus did they bewail the Pāndavas and offer oblations of water unto them. The citizens also wept for the Pāndavas, but Vidura did not weep much because he knew the truth.

"Meanwhile the Pāndavas endued with great strength, with their mother forming a company of six, going out of the town of Vāranāvata, arrived at the banks of Gangā. They then speedily reached the opposite bank aided by the strength of the boatmen's arms, the rapidity of the river's current, and a favourable wind. Leaving the boat, they proceeded in a southern direction, finding their way in the dark by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty, and sleep was closing their eyes every moment. Then Yudhishthira, addressing Bhima endued with great energy, said,—'What can be more painful than this! We are now in the deep woods. We know not which side is which. Nor can we proceed much further. We do not know whether that wretch Purochana hath or hath not been burnt to death. How shall we escape from these dangers, unmarked by others? O Bhārata, taking us on thyself, proceed thou as before! Thou alone amongst us art strong and swift as the wind!'

"Thus addressed by Yudhishthira the just, the mighty Bhimasena, taking up on his body Kunti and his brothers, began to proceed with great celerity."

Thus ends the hundred and fiftysecond Section in the Jatugriha of the Ādi Parva.

SECTION CLIII.

(*Jātugriha Parva continued.*)

Vaiçampāyana said,—"As the mighty Bhima proceeded, the whole forest with its trees and their branches seemed to tremble, in consequence of its clash with his breast. The motion of his thighs raised a wind like unto that which blows during the months of *Jaishtha* and *Ashāra*. And the mighty Bhima proceeded, making a path for himself, by treading down the trees and creepers before him. In fact, he broke (by the pressure of his body) the large trees and plants with their flowers and fruits, standing on his way. Even so passeth through the woods, breaking down mighty trees, the leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice trickles down the three parts of his body. Indeed, so great was the force with which Bhima endued with the speed of Garuda or of Marut (the god of wind) proceeded that the Pāndavas seemed to faint in consequence. Frequently swiming across streams difficult of being crossed, the Pāndavas disguised themselves on their way from fear of the sons of Dhritarāshtra. And Bhima carried on his shoulders his illustrious mother of delicate sensibilities along the uneven banks of rivers. Towards the evening, O bull of Bharata's race, Bhima (bearing his brothers and mother on his back) reached a terrible forest where fruits and roots and water were scarce and which resounded with the terrible cries of birds and beasts. The twilight deepened, the cries of birds and beasts became fiercer, darkness shrouded everything from the view, and untimely winds began to blow that broke and laid low many a tree large and small and many creepers with dry leaves and fruits. The Kaurava princes, afflicted with fatigue and thirst, and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti, afflicted with thirst, said unto her sons,

—'I am the mother of the five Pāndavas and am now in their midst! Yet am I burning with thirst!' Kunti repeatedly said this unto her sons. Hearing these words, from affection for his mother Bhima's heart was warmed by compassion and he resolved to go (along as before). Then Bhima, proceeding through that terrible and extensive forest without a living soul, saw a beautiful banian with wide-spreading branches. Causing his brothers and mother, O bull of Bharata's race, to alight there, he said unto them, —'Rest you here, while I go in quest of water. I hear the sweet cries of acquatic fowls. I think there must be a large pool here.' Commanded, O Bhārata, by his eldest brother who said unto him—'Go,' Bhima proceeded in the direction whence the cries of those acquatic fowls were coming. And, O bull of Bharata's race, he soon came upon a lake, and bathed and slaked his thirst. And affectionate unto his brothers, he brought for them, O Bhārata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep.—'Oh wretch that I am, who beholdeth his brothers asleep on the bare ground, what can befall unto me more painful than this? Alas, they who formerly at Vāranāvata could not sleep on the softest and costliest beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti,—the sister of Vasudeva, that grinder of hostile hosts,—the daughter of Kuntirāja,—herself decked with every auspicious mark,—the daughter-in-law of Vichitravirya,—the wife of the illustrious Pāndu,—the mother of us (five brothers),—resplendent as the filaments of the louts, and delicate and tender and fit to sleep on the costliest beds,—thus asleep, as she should never be, on the bare ground! Oh, she who hath brought forth these sons by Dharma and Indra and Marut—she who hath ever slept within palaces—now sleepeth, fatigued, on the bare ground! What more painful sight shall ever be beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhishthira, who deserveth the sovereignty of the three worlds, sleepeth fatigued, like an ordinary man, on the bare ground! This Arjuna of the darkish hue of blue clouds, and unequalled amongst men, sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh, the twins, who in beauty are like the twin Açwins amongst the celestials, are asleep like ordinary mortals on the bare ground! He who hath no jealous and evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from absence of others of the same species, becometh sacred and is worshipped and venerated by all. They again that have many relatives who, however, are all heroic and virtuous, live happily in the world without sorrow of any kind. Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live, depending on each other, like tall trees growing in the same forest. We, however, have been forced into exile by the wicked Dhritarāshtra and his sons, having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire, we are now resting in the shade of this tree! Having already suffered so much, where now are we to go? Ye sons of Dhritarāshtra of little foresight, ye wicked wights, enjoy your temporary success! The gods are certainly auspicious to you! But, ye wicked wretches, ye are alive yet only because Yudhishthira doth not command me to take your lives! Else this very day, filled as I am with wrath, I would send thee, (O Duryodhana) to the regions of Yama with thy children and friends and brothers, and Karna, and (Çakuni) the son of Suvala! But what can I do, for, ye sinful wretches, the virtuous king Yudhishthira, the eldest of the Pāndavas, is not yet angry with you!'

"Having said this, Bhima of mighty arms, fired with wrath, began to squeeze his palms, sighing deeply in affliction. Excited again with wrath like an extinguished fire blazing up all on a sudden, Vrikodara once more beheld his brothers sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself,—'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And these will slake their thirst after they rise refreshed from sleep!' Saying this, Bhima sat there awake, keeping watch over his sleeping mother and brothers."

Thus ends the hundred and fiftythird Section in the Jatugriha of the Ādi Parva.

SECTION CLIV.

(Hidimvā-badha Parva.)

Vaicampāyana said,—"Not far from the place where the Pāndavas were asleep, a *Rākshasa* of name Hidimva dwelt on a *Çāla* tree. Possessed of great energy and prowess, he was a cruel cannibal of visage that was grim in consequence of his sharp and long teeth. He was now hungry and longing for human food. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree, his ears were like unto arrows, and his features were frightful. Of red eyes and grim visage, the monster beheld, in casting his glances around, the sons of Pāndu sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grizzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of Pāndu, yawning wishfully at times. Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human food. And scenting the odur of man, he addressed his sister, saying,—'O sister, it is after a long time that such agreeable food hath approached me! My tongue is moist with saliva owing to the anticipated relish of such food. My eight teeth, so sharp-pointed and incapable of being resisted by any substance, I shall today, after a long time, dip into most and delicious meat. Attacking the human throat and even opening the veins, I shall (today) drink a plentiful quantity of human blood, hot and fresh and frothy. Go and ascertain who these are, lying asleep in these woods! The strong scent of man pleaseth my nostrills. Slaughtering all these men, bring them unto me. They sleep within my dominion. Thou needst have no fear of them. Do my bidding soon, for we shall then together eat their flesh, tearing it off their bodies, according to our pleasure. And after feasting to our fill on human meat, we shall then dance together to various measures!'

"Thus addressed by Hidimva in those woods, Hidimvā, the female cannibal, at the command of her brother, went, O bull of Bharata's race, to the spot where the Pāndavas were. And going there, she beheld the Pāndavas asleep with their mother and the invincible Bhimasena sitting awake. And beholding Bhimasena unrivalled on Earth for beauty and like unto a vigorous *Çāla* tree, the *Rākshasa* woman immediately fell in love with him. And she said to herself,—'This person of hue like heated gold and of mighty arms, of broad shoulders as the lion, and so resplendent, of neck marked with three lines like a conch-shell and eyes like lotus leaves, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy with him for ever and ever.' Thus saying, the *Rākshasa* woman, capable of assuming any form at will, assumed an excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked in celestial ornaments, she advanced with smiles on her lips and a modest gait, and addressing Bhima, said,—'O bull among men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O sinless one, is this lady of transcendent beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a *Rākshasa?* Truly do I say, here liveth the wicked *Rākshasa* called Hidimva! Ye beings of celestial beauty, I have been sent hither even by that *Rākshasa*—my brother—with the cruel intent of killing you for his food! But I tell thee truly that beholding thee resplendent as a celestial, I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper! My heart as well as body hath been pierced by (the shafts of) Kāma! O, desirous as I am of obtaining thee, make me thine! O thou of mighty arms, I will rescue thee from the *Rākshasa* who eateth human flesh! O sinless one, be thou my husband! We shall then live on the breasts of mountains inaccessible to ordinary mortals. I can range the air and I do so at pleasure. Thou mayst enjoy great felicity with me in those regions!'

"Hearing these words of hers, Bhima replied,—'O *Rākshasa* woman, who can, like a *Muni* having all his passions under complete control, abandon his sleeping mother, and elder and younger brothers? What man like me would go to gratify his lust, leaving his sleeping mother and brothers as food for a *Rākshasa*?

"The *Rākshasa* woman replied,—'O, awaken all these, and I shall do unto you all what is agreeable to thee! I shall certainly rescue you all from my cannibal brother!'

"Bhima then said,—'O *Rākshasa* woman, I will not, from fear of thy wicked brother, awaken my brothers and mother sleeping comfortably in the woods! O timid one, *Rākshasas* are never able to bear the prowess of my arms! And, O thou of handsome eyes, neither men, nor *Gandharvas*, nor *Yakshas* are able to bear my might. O amiable one, thou mayst stay or go as thou likest, or mayst even send thy cannibal brother, O thou of delicate shape, I care not!'"

Thus ends the hundred and fiftyfourth Section in the Hidimva-badha of the Ādi Parva.

SECTION CLV.

(Hidimva-badha Parva continued.)

Vaiçampāyana said,—"Hidimva, the chief of the *Rākshasas*, seeing that his sister returned not soon enough, alighted from the tree and proceeded quickly to the spot where the Pāndavas were. Of red eyes and strong arms and the hair of his head standing erect, of large open mouth and body like unto a mass of dark clouds, and teeth long and sharp-pointed, he was terrible to behold. And Hidimvā, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima, said,—'The wicked cannibal is coming hither in wrath! I entreat thee, do, with thy brothers, as I bid thee! O thou of great courage, endued as I am with the powers of a *Rākshasa*, I am capable of going withersoever I like. Mount ye on my hips, I will carry you all through the skies! And, O chastiser of foes, awaken these and thy mother sleeping in comfort. Taking them all on my person, I will convey you through the skies.'

"Bhima then said,—'O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no *Rākshasa* capable of injuring any of these. O thou of slender waist, I will slay this (cannibal) in thy very sight! This worst of *Rākshasa*, O timid one, is no worthy antagonist of mine. Neither can all the *Rākshasas* together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant! Behold also these thighs of mine like unto iron maces, and this broad and adamantine chest! O beautiful one, thou shalt today behold my prowess like unto that of Indra. O thou of fair hips, contemn me not, thinking that I am a man!'

"Hidimvā replied, saying,—'O tiger among men, O thou of the beauty of a celestial, I do not certainly hold thee in contempt! But I have seen the prowess that *Rākshasas* exert upon men.'"

Vaiçampāyana continued,—'Then, O Bhārata, the wrathful *Rākshasa* eating human flesh heard these words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. And the cannibal, beholding her in that charming human form, suspected that she was desirous of carnal intercourse and became indignant. And, O best of the Kurus, becoming angry with his sister, the *Rākshasa* expanded his eyes and addressing her, said,—'What senseless creature wishes to throw obstacles in my path now that I am so hungry? Hast thou become so senseless, O Hidimvā, that thou fearest not my wrath? Fie on thee, unchaste woman! Thou art even now desirous of carnal intercourse and solicitous of doing me an injury! Thou art ready to sacrifice the good name and honor of all the *Rākshasas* thy ancestors! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee!' Addressing his sister thus, Hidimva, with eyes red in anger and teeth pressing against teeth, ran at her for killing her then and there. But beholding him rush at his sister, Bhima, that foremost of smiters, endued with great energy, rebuked him and said,—'Stop,' 'Stop!'"

Vaiçampāyana continued,—'And Bhima, beholding the *Rākshasa* angry with his sister, smiled (in derision), and addressing him, said,—'O Hidimva, what need is there for thee to awaken these persons sleeping so comfortably? O wicked cannibal, approach me first without loss of time! Smite me first,—it behoveth thee not to kill a woman, especially when she hath been sinned against instead of sinning! This girl is scarcely responsible for her act in desiring intercourse with me! She hath, in this, been moved by the deity of desire that prevadeth every living form! Thou wicked wretch and the most infamous of *Rākshasas*, thy sister came here at thy command! Beholding my person she desireth me. In that the timid girl doth no injury to thee. It is the deity of desire that hath offended. It behoveth thee not to injure her for this offence! O wicked wretch, thou shalt not slay a woman when I am here! Come with me, O cannibal, and fight with myself singly! Singly shall I send thee today to the abode of Yama! O *Rākshasa*, let thy head today, pressed by my might, be pounded to pieces, as if pressed by the tread of a mighty elephant. Slain by me on the field of battle, let herons and hawks and jackals tear in glee thy limbs today on the ground! In a moment I shall today make this forest destitute of *Rākshasas*,—this forest that had so long been polluted by thee, the devourer of human beings! Thy sister, O *Rākshasa*, shall today behold thyself, huge though thou art like a mountain, repeatedly dragged like a huge elephant by a lion. O worst of *Rākshasas*, thyself slain by me, men ranging these woods will henceforth do so safely and without fear!'

"Hearing these words, Hidimva said,—'What need is there, O man, of this thy vaunt and this thy boast? Accomplish all this first, and then mayst thou vaunt indeed! Therefore, delay thou not. Thou knowest thyself to be strong and endued with prowess. Thou shalt rightly estimate thy strength today in thy encounter with me. Until that, I will not slay these (thy brothers)! Let them sleep comfortably. But I will, fool as thou art and the utterer of evil speeches, slay thee first. And drinking thy blood, I will slay these also, and then, last of all, this (sister of mine) that hath done me an injury!'"

Vaiçampāyana continued,—"Saying this, the cannibal, extending his arms, ran in wrath towards Bhimasena, that chastiser of foes. Then Bhima of terrible prowess quickly seized, as if in sport, with great force, the extended arms of the *Rākshasa* who had rushed at him. Then seizing the struggling *Rākshasa* with violence, Bhima dragged him from that spot full thirtytwo cubits, like a lion dragging a little animal. Then the *Rākshasa*, thus made to feel the weight of Bhima's strength, became very angry and clasping the Pāndava sent forth a terrible yell. The mighty Bhima then dragged with force the *Rākshasa* to a greater distance, lest his yells should awake his brothers sleeping in comfort. Clasping and dragging each other with great force, both Hidimva and Bhimasena put forth their prowess. Fighting like two full-grown elephants mad with rage, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the sleeping Pāndavas) woke up with their mother, and saw Hidimvā sitting before them."

Thus ends the hundred and fiftyfifth Section in the Hidimva-badha of the Ādi Parva.

SECTION CLVI.

(Hidimva-badha Parva continued.)

Vaiçampāyana said,—"Roused from sleep, those tigers among men, with their mother, beholding the extraordinary beauty of Hidimvā, were filled with wonder. And Kunti, gazing at her and filled with wonder at her beauty, addressed her sweetly and gave her every assurance. And she asked, —'O thou of the splendour of a daughter of the celestials, whose art thou and who art thou? O thou of the fairest complexion, for what buisness hast thou come hither and whence hast thou come? If thou art the deity of these woods, or an *Apsarā*, tell me all regarding thyself and also why thou stayest here!' Hearing these words, Hidimvā replied,—'This extensive forest that thou seest, of the hue of blue cloud, is the abode of a *Rākshasa* of name Hidimva as also of mine. O handsome lady, know me as the sister of that chief of the *Rākshasas*. Reverend dame, I had been sent by that brother of mine to kill thee with all thy children. But arrived here at the command of that cruel brother of mine, I beheld thy mighty son of color like pure gold. Then, O blessed lady, I was brought under the control of thy son by the deity of love, who pervadeth the nature of every being. I then (mentally) chose that mighty son of thine as my husband. I tried my best to convey you hence, but I could not (because of thy son's opposition). Then the cannibal, seeing my delay, came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine—my husband! Behold now that couple—man and *Rākshasa*—both endued with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.'"

Vaiçampāyana continued,—"Hearing those words of hers, Yudhishthira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy. And they beheld Bhima and the *Rākshasa* already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endued with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. Covered with that dust, their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the *Rākshasa*, slowly said, with smiles on his lips,—'Fear not, O Bhima of mighty arms! (We had been asleep) and (therefore) knew not that thou wast engaged with a terrible *Rākshasa* and tired in fight. Here do I stand to help thee. Let *me* slay the *Rākshasa*, and let Nakula and Sahadeva protect our mother.' Hearing him, Bhima said,—'Look on this encounter, O brother, like a stranger! Fear not for the result! Having come within the reach of my arms, he shall not escape with life.' Then Arjuna said,—'What need, O Bhima, for keeping this *Rākshasa* alive so long? O oppressor of enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. *Rākshasas* become stronger by break of day. Therefore, hasten, O Bhima! Play not (with thy victim), but slay the terrible *Rākshasa* soon. During the two twilights *Rākshasas* always put forth their powers of deception. Use all the strength of thy arms!'"

Vaiçampāyana continued,—"At this speech of Arjuna, Bhima, blazing up with anger, summoned the might that (his father) Vāyu puts forth at the time of the universal dissolution. And filled with rage, he quickly raised high in the air the *Rākshasa's* body, blue as the clouds of heaven, and whirled it an hundred times. Then addressing the cannibal, Bhima said,—'O *Rākshasa*, thy intelligence was given thee in vain, and in vain hast thou grown and thrived on unsanctified meat. Thou deservest, therefore, an unholy death and I shall reduce thee today to nothing! I shall make this forest blessed today, like one without prickly plants. And, O *Rākshasa*, thou shalt no longer slay human beings for thy food!' Arjuna, at this juncture said,—'O Bhima, if thou thinkest it a hard task for thee to overcome this *Rākshasa* in combat, let me render thee help! Else, slay him thyself without loss of time! Or, O Vrikodara, let me alone slay the *Rākshasa!* Thou art tired, and hast almost finished the affair. Well dost thou deserve rest!'"

Vaiçampāyana continued,—"Hearing these words of Arjuna, Bhima was fired with rage and dashing the *Rākshasa* on the ground with all his might slew him as if he were an animal. The *Rākshasa*, while dying, sent forth a terrible yell that filled the whole forest, and was deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double, and breaking it in the middle, greatly gratified his brothers. Beholding Hidimva slain, they became exceedingly glad and lost no time in offering their congratulations to Bhima that chastiser of all foes. Then Arjuna, worshipping the illustrious Bhima of terrible prowess, addressed him again and said,—'Reverend senior, I think there is a town not far off from this forest. Blest be thou, let us go hence soon, so that Duryodhana may not trace us.'

"Then all those mighty car-warriors, those tigers among men, saying,—'So be it,' proceeded along with their mother, followed by Hidimvā the *Rāshasa* woman."

Thus ends the hundred and fiftysixth Section in the Hidimva-badha of the Ādi Parva.

SECTION CLVII.

(Hidimva-badha Parva continued.)

Vaiçampāyana said,—"Bhima, beholding Hidimvā following them, addressed her, saying,—'*Rākshasas* revenge themselves on their enemies by adopting deceptions that are incapable of being penetrated. Therefore, O Hidimvā, go thou the way on which thy brother hath gone!' Then Yudhishthira, beholding Bhima in rage, said,—'O Bhima, O tiger among men, however enraged, do not slay a woman! O Pāndava, the observance of virtue is a higher duty than the protection of life! Hidimva, who had come with the object of slaying us, thou hast already slain. This woman is the sister of that *Rākshasa*. What can she do to us even if she were angry?' "

Vaiçampāyana continued,—"Then Hidimvā, reverentially saluting Kunti and her son Yudhishthira also, said, with joined palms,—'O reverend lady, thou knowest the pangs that women are made to feel at the hands of the deity of love! Blessed dame, those pangs, of which Bhimasena hath been the cause, are torturing me! I had hitherto borne those insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy! Casting off my friends and relatives and the usage of my race, I have, O blessed lady, chosen this son of thine, this tiger among men, as my husband! I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine! Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave! O illustrious dame, unite me with this thy son and my husband! Endued as he is with the form of a celestial, taking him with me, let me go wherever I like. Trust me, O blessed lady, I will again bring him back unto you all! When you think of me I will come to you immediately and convey you whithersoever ye may command! I will rescue you from all dangers and carry you across inaccessible and uneven regions! I will carry you on my back whenever ye desire to proceed with swiftness. O, be graceful unto me and make Bhima accept me! It hath been said that in a season of distress one should protect his life by any means. He that seeketh to discharge that duty should not scruple about the means. He that, in a season of distress, keepeth his virtue, is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life; therefore, is virtue called the giver of life. Hence, the means by which virtue or the observance of a duty is secured can never be censurable.'

Hearing these words of Hidimvā, Yudhishthira said,—'It is even so, O Hidimvā, as thou sayest. There is no doubt of it. But, O thou of slender-waist, thou must act even as thou hast said! Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest, during the day, O thou that art endued with the speed of the mind! But thou must bring back Bhimasena hither every day at nightfall!' "

Vaiçampāyana continued,—"Then Bhima, expressing his assent to all that Yudhishthira said, addressed Hidimvā, saying.—'Listen to me, O *Rākshasa* woman! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son!' Then Hidimvā, saying,—'So be it,' took Bhima upon her body and sped through the skies. On mountain peaks of picturesque scenery and regions sacred to the gods, abounding with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times mellifluous strains, Hidimvā sported with the Pāndava and studied to make him happy. So also, in inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees, on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain currents, in picturesque woods with blossoming trees and creepers, in Himalyán bowers; and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of *Guhyakas* and ascetics, on the banks of Mānasasarawara abounding with fruits and flowers of every season, Hidimvā, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till, in time, she conceived and brought forth a mighty son begotten upon her by the Pāndava. Of terrible eyes and large mouth and straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance though born of man. And he excelled (in strength and prowess) all *Piçāchas* and kindred tribes as well as all *Rākshasas*. And, O monarch, though a little child he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in all weapons. The *Rākshasa* women bring forth the very day they conceive, and capable of assuming any form at will, they always change their forms (for the purpose at hand). And the bald-headed child, that mighty bowman, soon after his birth, bowing down to his mother, touched her feet and touched the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a *Ghata* (water-pot), both his parents thereupon called him *Ghatotkacha* (the pot-headed). And Ghatotkacha was exceedingly devoted to the Pāndavas. And he became a great favorite with them, indeed, almost one of them.

"Then Hidimvā, knowing that the period of her stay (with her husband) had come to an end, saluted the Pāndavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also—that foremost of *Rākshasas*—promising unto his fathers that he would come when wanted for business, saluted them and went away northwards. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty car-warrior Ghatotkacha as a fit antagonist for Karna of unrivalled energy, in consequence of the dart he had given unto Karna (and which was sure to kill the person against whom it would be hurled)."

Thus ends the hundred and fiftyseventh Section in the Hidimva-badha of the Ādi Parva.

SECTION CLVIII.

(*Hidimva-badha Parva continued.*)

Vaiçampāyana said,—"Those mighty car-warriors, the heroic Pāndavas, then went, O king, from forest to forest killing deer and many animals (for their food). And in course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Pānchālas, and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their company, those illustrious heroes were attired in the garb of ascetics. And those mighty car-warriors sometimes proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the *Rich* and the other *Vedas* and also all the *Vedāngas* as well as the science of morals and politics. And the Pāndavas, conversant with the science of morals, met, in course of their wanderings, their grand-father (Vyāsa). And saluting the illustrious Krishna-Dwaipāyana, those chastisers of enemies, with their mother, stood before him with joined hands.

"Vyāsa then said,—'Ye bulls of Bharata's race, I knew beforehand of this affliction of yours consisting in your deceitful exile by the son of Dhritarāshtra! Knowing this, I have come to you, desirous of doing you some great good. Do not grieve for what hath befallen you. Know that all this is for your happiness! Undoubtedly, the sons of Dhritarāshtra and you all are equal in my sight. But men are always partial to those who are in misfortune or of tender years. It is, therefore, that my affection for you is greater now. And in consequence of that affection, I desire to do you good. Listen to me! Not far off before you is a delightful town where no danger can overtake you. Live ye there in disguise waiting for my return!' "

Vaiçampāyana continued,—"Vāysa the son of Sātyavati, thus comforting the Pāndavas, led them into the town of

Ekachakrā. And the master also comforted Kunti, saying,—'Live, O daughter! This son of thine, Yudhishthira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, will rule over all the other monarchs of the Earth! There is little doubt that having by means of Bhima's and Arjuna's prowess conquered the whole Earth with her belt of seas, he will enjoy the sovereignty thereof. Thy sons as well as these of Mādri—mighty car-warriors all—will cheerfully sport as pleaseth them in their dominions. These tigers among men will also perform various sacrifices, such as the *Rājasuya* and the Horse-sacrifice, in which the presents unto the Brāhmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining their friends and relatives in luxury and affluence and happiness.' "

Vaiçampāyana continued,—"With these words Vyāsa introduced them into the dwelling of a Brāhmana. And the island-born *Rishi*, addressing the eldest of the Pāndavas, said,—'Wait here for me! I will come back to you! By adapting yourselves to the country and the occasion you will succeed in becoming very happy!'

"Then, O king, the Pāndavas with joined hands said unto the *Rishi*,—'So be it.' And the illustrious master, the *Rishi* Vyāsa, then went away to the region whence he had come."

Thus ends the hundred and fiftyeighth Section in the Hidimva-badha of the Ādi Parva.

SECTION CLIX.

(*Vaka-badha Parva*.)

Janamejaya asked,—"O first of Brāhmanas, what did the Pāndavas, those mighty car-warriors, the sons of Kunti, do after arriving at Ekachakrā?"

Vaiçampāyana said,—"Those mighty car-warriors, the sons of Kunti, arriving at Ekachakrā lived for a short time in the abode of a Brāhmana. Leading an eleemosynary life, they beheld (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes. And they became great favourites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they gathered in their mendicant tours. And Kunti used to divide the whole amongst them, each taking what was alloted to him. And those heroic chastisers of foes, with their mother, together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O bull of Bharata's race, the illustrious Pāndavas lived there for sometime.

One day while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Prithā. That day, O Bhārata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brāhmana. Hearing the inmates of the Brāhmana's house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Prithā, addressing Bhima, said these words full of compassion:—'Our woes assuaged, we are, O son, living happily in the house of this Brāhmana, respected by him and unknown to Dhritarāshtra's sons! O son, I always think of the good I should do to this Brāhmana, like what they do that live happily in others' abodes! O child, he is a true man upon whom favors are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt some affliction hath overtaken this Brāhmana. If we could be of any help to him, we should then be requiting his services.'

"Hearing these words of his mother, Bhima said,—'Ascertain, O mother, the nature of the Brāhmana's distress and whence also hath it arisen. Learning all about it, relieve it I will, however difficult may the task prove!'"

Vaiçampāyana continued,—"While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brāhmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brāhmana, like unto a cow running towards her tethered calf. She beheld the Brāhmana, with his wife, son, and daughter, sitting with a woeful face. And Kunti heard the Brāhmana say,—'Oh, fie on this earthly life which is hollow as the reed and so fruitless after all, which is based on sorrow and hath no freedom, and which hath misery for its lot! Life is sorrow and disease, life is truly a record of misery! The soul is one; but it hath to pursue virtue, wealth, and pleasure. And because these are pursued at one and the same time, there frequently occurs a disagreement that is the source of much misery. Some say that salvation is the highest object of our wishes. But I believe it can never be attained. The acquisition of wealth is hell: the pursuit of wealth is attended with misery; there is more misery after one has acquired it. For one loves one's possessions, and if any mishap befalls them, the possessor becomes afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence with my wife to some region free from danger. Remember, O wife, that I endeavoured to migrate to some other place where we could be happy. But thou didst not then listen to me! Though frequently solicited by me, thou, O simple woman, told me,—I have been born here, and here have I grown old. This is my ancestral homestead!—Thy venerable father, O wife, and thy mother also, had, a long time ago, ascended to heaven. Thy relations also had all been dead. Oh, why then didst thou yet like to live here! Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. Oh, how sad is that spectacle for me! Or, perhaps, the time is come for my own death, for I shall never be able to abandon cruely one of my own as long as I myself am alive. Thou art my helpmate in all good deeds, self-denying, and always affectionate unto me as a mother. The gods have given thee to me as a true friend and thou art ever my chief stay. Thou hast, by my parents, been made the participator in my domestic concerns. Of pure lineage and good disposition, the mother of children, devoted to me, and so innocent, having chosen and wed thee with due rites, I cannot abandon thee, my wife, so constant in thy vows, to save my own life! How shall I myself be able to sacrifice my son, a child of tender years and yet without the hirsute appendages (of manhood)? How shall I sacrifice my daughter whom I have begotten myself, who hath been placed, as a pledge, in my hands by the illustrious Creator himself for bestowal on a husband, and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughters' sons? Some people think that the father's affection for a son is greater. Others, that his affection for a daughter is greater; mine, however, is equal. How can I be prepared to abandon the innocent daughter upon whom rest the regions of bliss (obtainable by me in after life) and my own lineage and perpetual happiness? If, again, I sacrifice myself and go to the other world, I should scarcely know any peace, for, indeed, it is evident that left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish! The distress into which I have fallen is great; nor do I know the means of escape. Alas, what course shall I take today with my near ones! It is well that I should die with all these, for I can no longer live!'"

Thus ends the hundred and fiftyninth Section in the Vakabadha of the Ādi Parva

SECTION CLX.

(*Vaka-badha Parva continued.*)

Vaiçampāyana said,—"Hearing these words of the Brāhmana, his wife said,—'Thou shouldst not, O Brāhmana, grieve like an ordinary man. Nor is this the time for mourning. Thou hast learning. Thou knowest that all men are sure to die. None should grieve for that which is inevitable. Wife, son, and daughter, these all are sought for one's own self. Possessed as thou art of a good understanding, kill thou thy sorrows. I will myself go there.

This, indeed, is the highest and the eternal duty of women, *viz*, that sacrificing their lives they should seek the good of their husbands. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss hereafter. This, indeed, is the highest virtue that I tell thee. And thou mayst, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I had owed thee. Thou art well able to support and cherish the children. I, however, can never support and cherish them like thee. Thou art my life, wealth, and lord. Bereft of thee, how shall these children of tender years, how also shall I myself, exist? Widowed and masterless, with two children depending on me, how shall I, without thee, keep alive the pair, myself leading an honest life? If this daughter of thine is solicited (in marriage) by persons dishonorable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl? Indeed, as birds seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. O best of Brāhmanas, solicited by wicked men, I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house—this innocent girl—in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of every want when I shall become masterless? Overcoming myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Cudras desiring to hear the *Vedas*. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force, like crows taking away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy person, I shall be despised in the world by even persons that are dishonourable, and scarcely knowing myself I will certainly die. These children also, bereft of me and thee their father, will, I doubt not, perish like fish when the water drieth. There is no doubt that bereft of thee, the three will perish. Therefore, it behoveth thee to sacrifice me. O Brāhmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself, for thee. For woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard his wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by means of his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing for accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, reverend sir, protect thy own self by abandoning me. O, give me leave to sacrifice myself. Cherish thou my children! Those that are conversant with morals have, in their treatises, said, that women should never be slaughtered and that *Rākshasas* are not ignorant of the rules of morality. Therefore, while it is certain that the *Rākshasa* will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, conversant as thou art with the rules of morality, to place me before the *Rākshasa*. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from thee children that are so dear to me. Therefore, it grieveth me not to die. I have borne thee children and have also grown old. I am ever desirous of doing good to thee. Remembering all this I have come to this resolution. O reverend sir, abandoning me thou mayst abtain another wife. By her thou mayst again acquire religious merit. There is no sin in this. Polygamy in men is an act of merit. In woman it is very sinful to betake to a second husband after the first. Considering all this, and remembering too that sacrifice of thy own self is censurable, O, liberate today without loss of time, thy own self, thy race, and these thy childern, (by adandoning me)!'"

Vaiçampāyana continued,—"Thus addressed by her, O Bhārata, the Brāhmana embraced her, and they both began to weep in silence, afflicted with grief."

Thus ends the hundred and sixtieth Section in the Vakabadha of the Ādi Parva.

SECTION CLXI.

(Vaka-badha Parva continued.)

Vaiçampāyana said,—"Hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them saying,—'Why are you so afflicted and why do you so weep, as if you had none to look after you? O, listen to me and then do what may be proper! There is little doubt that you are bound in duty to abandon me at one time. Sure to be abandoned once, O, abandon me now and save everything at the expense of myself alone! Men desire to have children, thinking that children would save them (in this as well as the region hereafter). O, cross the stream of your difficulties by means of my poor self, as if I were a raft! A child rescueth his parents in this and the other region; therefore is the child called by the learned *Putra* (*rescuer*). The ancestors desire daughter's sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father. This my brother is of tender years. There is little doubt that he will perish if thou diest now. If thou my father diest and my brother followeth thee, the funeral cake of the *Pitris* will be suspended and they will be greatly wronged. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son), I shall, plunged deeper and deeper in woe, ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, then thy race and the (ancestral) cake will be perpetuated. The son is one's own self; the wife is one's friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by sacrificing that source of trouble, and do thou thereby set me in the path of virtue. A girl as I am, O father, destitute of thee I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and share the merit of that act by accomplishing this difficult task. If thou, O best of Brāhmanas, goest thither (unto the *Rākshasha*) leaving me here, then I shall be very much pained. Therefore, O father, be kind to me! O thou best of men, for our sake, for that of virtue, and also of thy race, save thyself, abandoning me, whom at one time thou shalt be constrained to abandon! There need be no delay, O father, in doing that which is inevitable. What can be more painful than that when thou hast ascended to heaven, we shall have to go about begging our food, like dogs, from strangers? But if thou art rescued with thy relations, from these difficulties, I shall then live happily in the region of the celestials! It hath been heard by us that if after bestowing thy daughter in this way thou offerest oblations to the gods and the celestials, they will certainly be propitious to thee.'"

Vaiçampāyana continued,—"The Brāhmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together. Their son then, of tender years, beholding them and their daughter thus weeping together, lisped these words in sweet tones, his eyes expanding with delight,—'Weep not, O father, nor thou, O mother, nor thou, O sister.' And smilingly the child approached each of them, and at last taking up a blade of grass said in glee,—'With this I will slay that *Rāk-*

shasa, who eateth human beings !' Although all of them had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti, thinking that to be the proper opportunity, approached the group and said these words. Indeed, her words revived them as nectar reviveth a person that is dead."

Thus ends the hundred and sixtyfirst Section in the Vakabadha of the Ādi Parva.

SECTION CLXII.

(*Vaka-badha Parva continued.*)

"Kunti said,—'I desire to learn from you what is the cause of this grief ; for I will remove it if it is capable of being removed.'

"The Brāhmana replied,—'O thou of ascetic wealth, thy speech is, indeed, worthy of thee ! But this grief is incapable of being removed by any human being. There liveth a *Rākshasa* of name Vaka not far off from this town. That cannibal is the lord of this country and town. Thriving on human flesh, that wretched *Rākshasa* endued with great strength ruleth this country. He is the chief of the *Asuras*. This town and the country in which it is situate are protected by his might. We have no fear from the machinations of any enemy, or, indeed, from any living soul. The fee, however, fixed for that cannibal, is his food, which consists of a cart-load of rice, two buffalos, and a human being who conveyeth them unto him. One after another, the house-holders have to send him this food. Difficult of being kept, the turn, however, cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the *Rākshasa* slayeth them with their children and wives and devoureth them all. There is, in this country, a city called Vetrakiya, where liveth the king of these territories. He is ignorant of the science of government. Possessed o little intelligence he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all, inasmuch as we live within the dominion of that wretched and weak monarch in perpetual anxiety. Brāhmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody. They live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three, the course of my actions hath been the reverse. Hence, plunged in a sea of danger, I am suffering sorely. That turn, destructive of one's family, hath now come for me. I shall have to give unto the *Rākshasa* as his fee the food of the description I have already said and one human being besides. I have no wealth to buy a man. I cannot by any means consent to part with any one of my family. Nor do I see any way of escape from (the clutches of)that *Rākshasa*. I am now sunk in an ocean of grief from which there is no escape. I shall go to that *Rākshasa* today attended by all my family in order that that wretch might dovour us all at once.'"

Thus ends the hundred and sixty-second Section in the Vaka-badha of the Ādi Parva.

SECTION CLXIII.

(*Vaka-badha Parva continued.*)

"Kunti said,—"Grieve not at all, O Brāhmana, on account of this danger! I see a way by which to rescue thee from that *Rākshasa*. Thou hast only one son, who, besides, is of very tender years. Thou hast also one only daughter, young and helpless. I do not like that any of these, or thy wife, or even thyself, should go unto the *Rākshasa*. I have five sons, O Brāhmana! Let one of them go, carrying in thy behalf the tribute of that *Rākshasa !*'

"Hearing this the Brāhmana replied,—'For saving my own life I shall never suffer this to be done! I shall never sacrifice for saving myself, the life of a Brāhmana or of a guest! Indeed, even those that are of low origin and sinful practices refuse to do (what thou askest me to do). It is said that one should sacrifice himself and his offspring for the benefit of a Brāhmana. I regard this advice excellent and I like to follow it too. When I have to choose between the death of a Brāhmana and that of my own, I would prefer the latter. The killing of a Brāhmana is the highest sin. There is no expiation for it. I think a reluctant sacrifice of one's own self is better than the reluctant sacrifice of a Brāhmana. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a Brāhmana, it would be a cruel and sinful act, from the consequences of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with the practices allowable in seasons of distress, have before now said that one should never perform an act that is cruel and censurable. It it well for me that I should today perish myself with my wife. I would never sanction the death of a Brāhmana.'

"Kunti said,—'I too am firmly of opinion, O Brāhmana, that Brāhmanas should ever be protected. As regards myself, no son of mine would be less dear to me even if I had a hundred instead of the five I have. But this *Rākshasa* will not be able to kill my son. For that son of mine is endued with great prowess and energy and skilled in *mantras*. He will faithfully deliver to the *Rākshasa* his food, but will, I know to a certainty, rescue himself. I have seen before many mighty *Rākshasas* of huge bodies engaged in combat with my heroic son and killed too by him. But, O Brāhmana, do not diclose this fact to anybody, for if it is known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Prithā, the Brāhmana with his wife became exceedingly glad and assented to Kunti's speech, which was unto them as nectar. Then Kunti, accompanied by the Brāhmana, went unto the son of Vāyu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them, saying,—'So be it.'"

Thus ends the hundred and sixtythird Section in the Vaka-badha of the Ādi parva.

SECTION CLXIV.

(Vaka-badha Parva continued.)

Vaiçampāyana said,—"After Bhima had pledged himself to accomplish the task, saying,—'I will do it,' the Pāndavas, O Bhārata, returned home with the alms they had obtained during the day. Then Yudhishthira the son of Pāndu, from Bhima's countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhishthira asked her in private,—'What is this task, O mother, that Bhima of terrible prowess seeketh to accomplish? Doth he do so at thy command or of his own will?' Kunti replied,—'Bhima, that chastiser of foes, will, at my command, do this great deed for the good of the Brāhmana and the liberation of this town.'

"Yudhishthira said,—'What rash act hast thou done, O mother! It is difficult of being performed and almost amounteth to suicide! The learned never applaud one's abandonment of one's own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another's? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human pratices but also against the teachings of the *Vedas*! That Bhima, relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetous son of Dhritarāshtra, that hero of immeasurable energy, remembering whose prowess Duryodhana and Cakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purochana, and relying on whose might we regard ourselves as having already slain the sons of

Dhritarāshtra and acquired the whole Earth with all her wealth, upon what considerations, O mother, hast thou resolved upon his abandonment? Hast thou been deprived of thy reason? Hath thy understanding been clouded by the calamities thou hast undergone?'

"Hearing these words of her son, Kunti said,—'O Yudhishthira, thou needst not be at all anxious on account of Vrikodara. Nor have I come to this resolve owing to any weakness of understanding. Respected by him and our sorrows assuaged, we have, O son, been living in the house of this Brāhmana, unknown to the sons of Dhritarāshtra! For requiting, O son, that Brāhmana, I have resolved to do this! He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the occasion of (our escape from) the house of lac, and from the destruction also of Hidimva, my confidence in Vrikodara is great. The might of Bhim's arms is equal unto that of ten thousand elephants. It was, therefore, that he succeeded in carrying you all, each heavy as an elephant, from Vārnāvata. There is no one on Earth equal unto Bhima in might. He may even overcome that foremost of warriors, the holder of the thunder-bolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell broke into pieces. From this also, O son of Pāndu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brāhmana's foe. I have not in this acted from foolishness or ignorance or motive of gain. I have deliberately resolved to do this deed of virtue. By this act, O Yudhishthira, two objects will be accomplished; one is a requital of the services rendered by the Brāhmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brāhmana in anything, acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of Kshatriya, achieveth great fame in this as well as the other world. A Kshatriya rendering help unto a Vaiçya also on this Earth, certainly becometh popular in the world. One of the kingly tribe should protect even the Cudra who cometh to him for protection. If he doth so, in his next life he receiveth his birth in a royal line, commanding prosperity and the respect of other kings. O scion of Puru's race the illustrious Vyāsa of wisdom acquired by hard ascetic toil told me so in days gone by. It is, therefore, that I have resolved upon accomplishing this !' "

Thus ends the hundred and sixtyfourth Section in the Vaka-badha of the Ādi Parva.

SECTION CLXV.

(*Vaka-badha Parva continued.*)

"Hearing these words of his mother, Yudhishthira said,—'That which thou, O mother, hast deliberately done, moved by compassion for the afflicted Brāhmana, is, indeed, excellent! Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brāhmanas ! But tell the Brāhmana, O mother, that he doth not do anything whereby the dwellers of this town may know all about it, and, O, make him promise to obey thy request !' "

Vaiçampāyana continued,—"Then when the night passed away, Bhimasena the son of Pāndu, taking with him the *Rākshasa's* food, set out for the place where the cannibal lived. The mighty son of Pāndu, approaching the forest where the *Rākshasa* dwelt, began to eat himself the food he carried, calling loudly upon the *Rākshasa* by name. The *Rākshasa*, inflamed with anger at Bhima's words, came out and approached the place where Bhima was. Of huge body and great strength, red eyes, red beard, and read hair, he was terrible to behold. And he came, pressing deep the Earth with his tread. The opening of his mouth was from ear to ear, and his ears themselves were straight as arrows. Of grim visage, his forehead was furrowed into three lines. Beholding Bhima eating his food, the *Rākshasa* advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said,—'Who is this fool, who desiring to go to the abode of

Yama, eateth in my very sight the food intended for me?' Hearing these words, Bhima, O Bhārata, smiled in derision, and disregarding the *Rākshasa*, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhima, desiring to kill him there and then. Even then disregarding the *Rākhsasa* and casting only a single glance at him, Vrikodara, that slayer of hostile heroes, continued to eat the *Rākshasa's* food. Filled with wrath at this, the *Rākshasa* struck, from behind, with both his arms, a heavy blow on the back of Vrikodara the son of Kunti. But Bhima, though struck heavily by the mighty *Rākshasa* with both his hands, did not even look up at the *Rākshasa* but continued to eat as before. Then the mighty *Rākshasa*, inflamed with wrath, tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima, that bull among men, had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bhārata, possessed of great energy, Bhima, smiling in derision, caught with his left hand the tree hurled at him by the *Rākshasa* in wrath. Then that mighty *Rākshasa*, tearing up many more trees, hurled them at Bhima, and the Pāndava also hurled as many at the *Rākshasa*. Then, O king, the combat with trees, between that human being and the *Rākshasa*, became so terrible that the region around soon became destitute of trees. Then the *Rākshasa*, saying that he was none else than Vaka, sprang upon the Pāndava and seized the mighty Bhima with his arms. That mighty hero also, clasping with his own strong arms the strong-armed *Rākshasa*, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The Earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke into pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the Earth with his knees and began to strike him with great force. Then placing one knee on the middle of the *Rākshasa's* back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent

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him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhima's knee."

Thus ends the hundred and sixtyfifth Section in the Vakabadha of the Ādi Parva'

SECTION CLXVI.

(*Vakabadha Parva continued.*)

Vaiçampāyana said,—"Then Vaka, huge as a mountain, thus broken (on Bhima's knee), died, uttering frightful yells. Terrified by those sounds, the relatives of that *Rākshasa* came out, O king, with their attendants. Bhima, that foremost of smiters, seeing them so terrified and deprived of reason, comforted them, and made them promise (to give up cannibalism), saying,—'Do not ever again kill human beings! If ye kill men, ye will have to die even as Vaka!' Those *Rākshasas,* hearing this speech of Bhima, said,—'So be it, and gave, O king, the desired promise. From that day, O Bhārata, the *Rākshasas* (of that region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal, placed him at one of the gates of the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

"Meanwhile Bhima, having slain the *Rākshasa,* returned to the Brāhmana's abode and recited to Yudhishthira all that had happened in detail. The next morning the inhabitants of the town in coming out saw the *Rākshasa* lying dead on the ground, his body covered with blood. Beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hair of the spectators stood erect. Returning to Ekachakrā they soon gave the intelligence. Then, O king, the citizens by thousands, accompanied by their wives, young, and old, all began to come to the spot for beholding Vaka. And they were all amazed at seeing that superhuman feat. Instantly, O monarch, they began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the *Rākshasa.* And ascertaining this, they all came to that Brāhmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull among Brāhmanas, desirous of concealing the Pāndavas, said these words unto all the citizens:—'A certain high-souled Brāhmana, skilled in *mantras,* beheld me weeping with my relatives after I had been ordered to supply the *Rākshasa's* food. Asking me the cause and ascertaining the distress of the town, that first of Brāhmanas gave me every assurance and with smiles said,—I shall carry the food for that wretched *Rākshasa* today. Do not fear for me!—Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.'

"Then those Brāhmanas and Kshatryas (of the city), hearing this, wondered much. And the Vaiçyas and the Cudras also became exceedingly glad. And they all established a festival in which the worshp of Brāhmanas was the principal ceremony (in rememberance of the Brāhmana who had relieved them from their fears of Vaka)."

Thus ends the hundred and sixtysixth Section in the Vakabadha of the Ādi Parva.

SECTION CLXVII.

(Chaitra-ratha Parva.)

"After this the citizens returned to their respective homes. And the Pāndavas continued to dwell at Ekachakrā as before."

Janamejaya said,—"O Brāhmana, what did those tigers among men, the Pāndavas, do after they had slain the *Rākshasa* Vaka?"

Vaiçampāyana said,—"The Pāndavas, O king, after slaying the *Rākshasa* Vaka, continued to dwell in the abode of that Brāhmana, employed in the study of the *Vedas.* Within a few days there came a Brāhmana of rigid vows into the abode of their host, for taking up his quarters there. Their host, that bull among Brāhmanas, ever hospitable unto all guests, worshipping the newly-arrived Brāhmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men, the Pāndavas, with their mother Kunti, solicited the new lodger to narrate to them his interesting experiences. The Brāhmana spake to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after his narrations were over, that Brāhmana, O Janamejaya, also spoke of the wonderful self-choice of Yajnasena's daughter, the princess of Pānchāla, and of the births of Dhrishtadyumna and Cikhandi, and of the birth, without the intervention of a woman, of Krishnā (Draupadi) in the great sacrifice of Drupada.

"Then those bulls, among men, the Pāndavas—hearing of these extraordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brāhmana, after his narration was concluded, to satisfy their curiosity. And the Pāndavas said,—'How, O Brāhmana, did the birth of Dhrishtadyumna, the son of Drupada, take place from the (sacrificial) fire? How also did the extraordinary birth of Krishnā take place from the centre of the sacrificial platform? How also did Drupada's son learn all weapons from the great bowman Drona? And, O Brāhmana. how and for whom and what reason was the friendship between Drona and Drupada broken?' "

Vaiçampāyana continued,—"Thus questioned, O monarch, by those bulls among men, the Brāhmana narrated all particulars about the birth of Draupadi."

Thus ends the hundred and sixtyseventh Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXVIII.

(*Chaitra-ratha Parva continued.*)

"The Brāhmana said,—'At that region where the Ganges enters the plains there lived a great *Rishi* devoted to the austerest of penances. Of rigid vows and great wisdom, his name was Bharadwaja. One day coming to the Ganges for performing his ablutions, the *Rishi* saw the *Apsarā* Ghritāchi, who had come before, standing on the shore after her ablutions were over. And it so happened that a wind arose and disrobed the *Apsarā* standing there. And the *Rishi*, beholding her thus disrobed, felt the influence of desire. Practising the vow of chastity from his very youth, as soon as he felt the influence of desire, the *Rishi's* vital fluid came out. And as it came out, he held it in a pot (*drona*). And from that fluid thus preserved in a pot was born a son who came to be called *Drona* (the pot-born). And Drona studied all the *Vedas* and their several branches. And Bharadwāja had a friend named Prishata who was the king of the Pānchālas. And about the time that Drona was born, Prishata also obtained a son named Drupada. And that bull amongst Kshatriyas, Prishata's son, going every day to that asylum of Bharadwāja, played and studied with Drona. And after Prishata's death, Drupada succeeded him on the throne. Drona about this time heard that (the great Brāhmana hero) Rāma (on the eve of his retiring into the woods) was resolved to give away all his wealth. Hearing this, the son of Bharadwāja repaired unto Rāma who was about to retire into the woods, and addressing him, said,—O best of Brāhmanas, know me to be Drona who hath come to thee for obtaining thy wealth!—Rāma replied, saying,—I have given away everything. All that I now have is this body of mine (and my weapons)! O Brāhmana, thou mayst ask of me one of these two, either my body or my wepons!—Then Drona said,—'It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.—'

"The Brāhmana continued,—"Then Rāma of Bhrigu's race, saying,—*So be it*,—gave all his weapons unto Drona. And Drona obtaining them regarded himself as crowned with success. And Drona, obtaining from Rāma that most exalted of all weapons called the *Brahma* weapon, became exceedingly glad and acquired a decided superiority over all men. Then the son of Bharadwāja, endued with great prowess, went to king Drupada, and approaching that monarch, that tiger among men, said,—Know me for thy friend!—Hearing this, Drupada said,—One of low birth can never be the friend of one whose lineage is pure. Nor can one who is not a car-warrior own a car-warrior for his friend. So also one who is not a king cannot have a king for his friend. Why dost thou, therefore, desire (to revive our) former friendship ?—'

"The Brāhmana continued,—'Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the Panchālas, the Brāhmana went to the capital of the Kurus, called after the name of the elephant. Then Bhishma, taking with him his grandsons, presented them unto the wise son of Bharadwāja as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada, called together his disciples and addressing them, said,—Ye sinless ones, it behoveth you, after you have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart!—Then Arjuna and the others said unto their preceptor,—So be it!—After a time when the Pāndavas became accomplished in arms and sure of aim, Drona, demanding of them his fee, again told them these words:—*Drupada the son of Prishata is the king of Cchatravati. Taking away from him his kingdom, give it unto me!*—Then the Pāndavas, defeating Drupada in battle and taking him prisoner along with his ministers, offered him unto Drona. Drona, beholding the vanquished monarch, said,—O king, I again solicit thy friendship! And because none who is not a king deserveth to be the friend of a king, therefore, O Yajnasena, I have resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of the Bhāgirathi (Ganges), I will rule the country to the north!—'

"The Brāhmana continued,—'The king of the Pānchālas, thus addressed by the wise son of Bharadwāja, told that best of Brāhmanas and foremost of all persons conversant with weapons, these words:—O high-souled son of Bharadwāja, blest be thou, let it be so! Let there be eternal friendship between us as thou desirest!—Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of Pānchāla, both of them chastisers of foes, went away to the places they came from. But the thought of that humiliation did not leave the king's mind for a single moment. Sad at heart, the king began to waste away.'"

Thus ends the hundred and sixtyeighth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXIX.

(*Chaitra-ratha Parva continued.*)

"The Brāhmana continued,—'King Drupada (after this), distressed at heart, wandered among many asylums of Brāhmanas in search of superior Brāhmanas well-skilled in sacrificial rites. Overwhelmed with grief and eagerly coveting children, the king always said,—Oh, I have no offspring surpassing all in accomplishments!—And the monarch, from great despondency, always said,—Oh, fie on those children that I have and on my relatives!—And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of kings, O Bhārata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and descipline and training and accomplishments of Drona. Wandering along the banks of the Yamunā and the Ganges, the monarch once came upon a sacred asylum of Brāhmanas. There was in that asylum no Brāhmana who was not a *Snātaka*, no one who was not of rigid vows, and none who was not virtuous to a high degree. And the king saw there two Brāhmana sages named Yāja and Upayāja, both of rigid vows and souls under complete control and belonging to the most superior order. They were both devoted to the study of the ancient institutes and sprung from the race of Kaçyapa. And those best of Brāhmanas were well able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose, began to court this pair of excellent Brāhmanas. Ascertaining the superior accomplishments of the younger of the two, the king courted in private Upayāja of rigid vows, by the offer of every desirable acquisition. Employed in paying homage to the feet of Upayāja, always addressing in sweet words and offering him every object of human desire, Drupada, after worshipping that Brāhmana, addressed him (one day), saying,—O Upayāja, O Brāhmana, if thou performest those sacrificial rites by (virtue of)which I may obtain a son who may slay Drona, I promise thee ten thousand kine! Or, whatever else may be agreeable to the, O first of Brāhmanas, truly am I ready to bestow on thee!—Thus addressed by the king, the *Rishi* replied, saying,—I cannot (perform any such rites). But Drupada, without accepting this reply as final, once more began to serve and pay homage unto that Brāhmana. Then, after the expiration of a year, Upayāja, that first of Brāhmanas, O monarch, addressing Drupada in sweet tones, said,—My elder brother (Yāja) one day in wandering through the deep woods took up a fruit that had fallen upon a spot the purity of which he cared not to enquire. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of a sinful nature. Indeed, he who observeth not purity (in one instance) is not very likely to observe it in other instances. When he lived in the house of his preceptor, employed in studying the institutes, he always used to eat the (impure) remains of other people's feasts. He always speaks approvingly of food and entertains no abomination for anything. Arguing from these, I believe that my brother covets earthly acquisitions. Therefore, O king, go unto him; he will perform spiritual offices for thee!—Hearing these words of Upayāja, king Drupada, though entertaining a low opinion of Yāja, nevertheless went to his abode. Worshipping Yāja who was (still) worthy of homage, Drupada said unto him,—O master, perform thou spiritual offices for me! I give thee eighty thousand kine! Enmity for Drona burneth my heart. It behoveth thee to cool that heart of mine. Foremost of those conversant with the *Vedas*, Drona is also skilled in the *Brāhma* weapon. For this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwāja is (now) the chief preceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks formidable. His shafts are capable of slaying every living being. That great bowman, the high-souled son of Bharadwāja, habited as a Brāhmana, is destroying the Kshatriya power all over the Earth. Indeed, he is like a second Jāmadagnya intended for the extermination of the Kshatriya race. There is no man on Earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona, possessed with Brāhma might and uniting it with Kshatriya might, consumeth every antagonist in battle. But (thy)Brāhma force is greater in itself than (Drona's) Brāhma force united with Kshatriya might. Therefore, inferior as I am (to Drona) in consequence of my possesssion of Kshatriya might alone, I solicit the aid of thy Brahmā force, having obtained thee so superior to Drona in knowledge of Brahma. O Yāja, perform that sacrifice by means of which I may obtain a son invincible in battle and capable of slaying Drona! Ready am I to give thee ten thousand kine!—Hearing these words of Drupada, Yāja said,—So be it!—Yāja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upyāja who coveted nothing. Then Yāja promised to perform the sacrifice for the destruction of Drona. Then that great ascetic Upayāja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said,—O king, a child shall be born unto thee, endued, as thou desirest, with great prowess, great energy, and great strength!—'

"The Brāhmana continued,—'Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yāja, after having poured libations of clarified butter on the sacrificial fire, commanded Drupada's queen, saying,—Come hither, O queen, O daughter-in-law of Prishta! A son and daughter have arrived for thee!—Hearing this, the queen said,—

O Brāhmana, my mouth is yet filled with saffron and other perfumed things. My body also beareth many sweet scents. I am not fit for accepting the (sanctified butter which is to give me) offspring. Wait for me a little, O Yāja! Wait for that happy consummation!—Yāja, however, replied,—O lady, whether thou comest or waitest, why should not the object of this sacrifice be accomplished when the oblation hath already been prepared by me and sanctified by Upayāja's invocations!—'

"The Brāhmana continued,—'Having said this, Yāja poured the sanctified libation on the fire, whereupon arose from those flames a child resembling a celestial. Possessing the effulgence of fire, he was terrible to behold. With a crown on his head and his body encased in excellent armour, sword in hand, and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth, he ascended an excellent chariot and went about on it for sometime. Then the Pānchālas in great joy shouted *Excellent, Excellent.* The very Earth seemed at the time unable to bear the weight of the Pānchālas mad with joy. Then, marvellous to say, the voice of some invisible spirit in the skies said,—*This prince hath been born for the destruction of Drona. He will dispell all the fears of the Pānchālas and spread their fame. He will also dispell the sorrow of the king.*—And there arose, after this, from the centre of the sacrificial platform, a daughter also, called Pānchāli. Blest with great good fortune she was exceedingly handsome. Her eyes were black and large as lotus leaves, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex and bright as burnished copper, her eye-brows were fair, and her bosom was deep. Indeed, she resembled a veritable daughter of the celestials born among men. Her body emitted a fragrance as that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on Earth. Like a celestial herself, she could be desired [in marriage] by a celestial, a *Dānava,* or a *Yaksha.* When this girl of fair hips was born, an incorporeal voice said,—This dark-complexioned girl will be the first of all women, and she will be the cause of the destruction of many Kshatriyas. And this slender-waisted one will, in time, accomplish the purpose of the gods. And from her many dangers will overtake the Kauravas!—Hearing these words, the Pānchālas uttered a loud leonine roar. The Earth was unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yāja and said,—Let not these know any one else except myself as their mother!—Yāja, desiring to do good unto the king said,—So be it!—Then the Brāhmanas (pesent there), their expectations fully gratified, bestowed names upon the new-born pair.—Let this son of king Drupada, they said, be called D*hrishtadyumna* because of his excessive audacity and because he hath been born like *Dyumna* with a natural mail and weapons.—And they also said,—Because this daughter is so dark in complexion she should be called *Krishnā* (the dark)!—'

"The Brāhmana continued,—Thus were born those twins in the great sacrifice of Drupada. And the great Drona, bringing the Pānchāla prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwāja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.'"

Thus ends the hundred and sixtyninth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXX.

(*Chaitra-ratha Parva continued.*)

Vaiçampāyana said,—"Hearing these words of the Brāhmana, the sons of Kunti seemed to be, as it were, pierced with darts. Indeed, all those mighty heroes lost their peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive, addressed Yndhishthira and said,—'We have now lived for many nights in the abode of this Brāhmana. We have passed our time pleasantly in this town, living on the alms obtained from many honest and illustrious persons. O oppressor of foes, we have now seen often and often all the agreeable woods and gardens that are in this part of the country. To see them again would no longer give any pleasure. O heroic scion of Kuru's race, alms also are not now obtainable here as easily as before. If thou wishest, it would be well for us now to go to Pānchāla. We have not seen the country. It will, no doubt, O hero, prove delightful to us. O crusher of foes, it hath been heard by us that alms are obtainable in the country of the Pānchālas, and that Yajnasena, the king thereof, is devoted to Brahma. I am of opinion that it is not well to live long in one place. Therefore, O son, if thou likest, it is well for us to go there!'

"Hearing these words, Yudhishthira said,—'It is our duty to obey thy command, which, besides, must be for our good. I do not, however, know whether my younger brothers are wiling to go.'"

Thus ends the hundred aud seventieth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXI.

(Chaitra-ratha Parva continued.)

Vaiçampāyana continued,—"Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Pānchāla. They all said,—'So be it.' Then, O king, Kunti with her sons saluted the Brāhmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada."

Vaiçampāyana said,—"While the illustrious Pāndavas were living disguised in the abode of the Brāhmana, Vyāsa the son of Satyavati once went to see them. Those chastisers of foes, beholding him coming, rose up and stepped forward to receive him. Saluting him reverentially and worshipping him also, the Pāndavas stood in silence with joined hands. Thus worshipped by them the sage became gratified. He asked them to be seated, and cheerfully addressing them said,—'Ye slayers of foes, are ye living in the path of virtue and according to the scriptures? Do ye worship the Brāhmanas? Ye are not, I hope, deficient in paying homage unto those that deserve your homage?' The illustrious *Rishi*, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, he addressed them and said,—'An illustrious *Rishi*, living in a certain hermitage, had a daughter of slender waist, fair lips, fine eyebrows, and possessing every accomplishment. As a consequence of her own acts (of a past life) the fair maid became very unfortunate. And though chaste and beautiful, the damsel obtained not a husband. With a sorrowful heart she thereupon began to practise ascetic penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Cankara (Mahādeva). The god became propitious unto her and said unto that illustrious damsel,—Ask thou the boon thou desirest! Blest be thou! I am Cankara prepared to give thee what thou wilt ask!—Desirous of benefiting herself, the maid repeatedly said unto the supreme lord,—O give me a husband endued with every accomplishment.—Then Içāna (Mahādeva), that foremost of all speakers, replied unto her, saying,—O blessed one, thou shalt have five husbands from among the Bharata princes.—Thus told, the maiden said unto the god who had given her that boon,—O lord, I desire to have only one husband, through thy grace!—The god then addressed her again and said these excellent words:—Thou hast, O girl, said full five times,—*Give me (a) husband.* Thou shalt, therefore, in another life have five husbands!—Ye princes of Bharata's line, that damsel of celestial beauty hath been born in the race of Drupada. The faultless Krishnā of Prishata's line hath been appointed to be the wife of you all! Ye mighty ones, go, therefore, to the capital of the Pānchālas and dwell ye there! There is no doubt that having obtained her as wife ye will be very happy!'"

Vaiçampāyana continued,—"Having said so unto the Pādavas, the illustrious and blessed grandsire then bade them farewell. The great ascetic then left them, going to the place whence he came."

Thus ends the hundred and seventyfirst Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXII.

(*Chitra-ratha Parva continued.*)

Vaiçampāyana said,—"After Vyāsa had gone away, those bulls among men, the Pāndavas, saluting the Brāhmana and bidding him farewell, proceeded (towards Pānchāla) with joyous hearts and with their mother walking before them. Those slayers of all foes, in order to reach their destination, proceeded in a due northerly direction, walking day and night, till they reached a sacred shrine of Civa with the crescent mark on his brow. Then those tigers among men, the sons of Pāndu, arrived at the banks of the Ganges. Dhananjaya, that mighty car-warrior, walking before them, torch in hand, for showing the way and protecting them (against wild animals). And it so happened that at that time the proud king of the *Gandharvas*, with his wives, was sporting in that solitary region in the delightful waters of Ganges. The king of the *Gandharvas* heard the tread of the Pāndavas as they approached the river. Hearing the sounds of their footsteps, the mighty *Gandharva* was inflamed with wrath. Beholding those chastisers of foes, the Pāndavas, approaching towards him with their mother, the *Gandharva* drawing his frightful bow to a circle, said,—'It is known that excepting the first forty seconds the grey twilight preceding nightfall hath been appointed for the wandering of the *Yakshas*, the *Gandharvas*, and the *Rākshasas*, all of whom are capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If, therefore, men, wandering during those moments from greed of gain, come near us, both we and the *Rākshasas* slay those fools. Therefore, persons acquainted with the *Vedas* never applaud those men—not even kings at the head of their troops—that approach any piece of water at such a time. Stay ye at a distance. Approach me not. Know ye not that I am bathing in the waters of the Bhāgirathi? Know that I am Angāraparna the *Gan-*

dharva, ever depending on my own strength! I am proud and haughty and am the friend of Kuvera. This my forest on the banks of the Ganges, where I sport to gratify all my senses, is called Angāraparna after my own name. Here neither gods, nor Kāpālikas, nor *Gandharvas*, nor *Yakshas*, can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera?'

"Hearing these words of the *Gandharva*, Arjuna said,—'Block-head, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himālayas, and this river? O ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for any body to come to Gangā—that foremost of all rivers! As regards ourselves, endued with might, we care not when we disturb thee! Wicked being, those men that are weak in battle worship you! This Gangā, issuing out of the golden peaks of Himvat, falleth into the waters of the ocean, being distributed into seven streams. They who drink the waters of these seven streams, *viz.*, Gangā, Yamunā, Saraswati, Vitasthā, Sarayu, Gomati, and Gandaki, are cleansed of all their sins. O *Gandharva*, this sacred Gangā again, flowing through the celestial regions, is called there the Alakānandā. It hath, again, in the region of the *Pitris* become the *Vaitarani*, difficult of being crossed by sinners. Krishna-Dwaipāyana himself hath said so. This auspicious and celestial river, capable of leading to heaven (them that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it? This act of thine is not consonant with eternal virtue! Disregarding thy words, why shall we not touch the sacred waters of the Bhāgirathi free from all dangers and from which none can bar us?'"

Vaiçampāyana continued,—"Hearing these words of Arjuna, Angāraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pāndavas. Then Dhananjaya the son of Pāndu, wielding a good shield and the torch he held in his hand, warded off all those arrows. Addressing the *Gandharva*, Arjuna again said,—'O *Gandharva*, seek not to terrify those that are skilled in weapons, for weapons hurled at them vanish like froth. I think, O *Gandharva*, that ye are superior (in prowess) to men. Therefore I shall fight with thee, using celestial weapons and not with any crooked means. This fiery weapon (that I shall hurl at thee), Vrihaspati, the reverend preceptor of Indra, gave unto Bharadwāja. From Bharadwāja it was obtained by Agnivecya, and from Agniveçya by my preceptor. That foremost of Brāhmanas, Drona, gave it to me!' "

Vaiçampāyana continued,—"Saying these words, the Pāndava wrathfully hurled at the *Gandharva* that blazing weapon made of fire. It burnt the *Gandharva's* chariot in a trice. Deprived of consciousness by the force of the weapon, the mighty *Gandharva* was falling, head downwards, from his chariot. Dhananjaya seized him by the hair of his head adorned with garlands of flowers. Seizing him, the Pāndava dragged the unconscious *Gandharva* towards his brothers. Beholding this, that *Gaddharva's* wife, Kumbhinasi, desirous of saving her husband, ran towards Yudhishthira and sought his protection. And the *Gandharvi* said,—'O exalted one, extend to me thy protection! O, set my husband free! O lord, I am Kumbhinasi by name, the wife of this *Gandharva*, who seeketh thy protection!' Beholding her (so afflicted), the mighty Yudhishthira addressed Arjuna and said, —'O slayer of foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?' Arjuna replied, saying,—'Take thou thy life, O *Gandharva!* Go hence, and grieve not! Yudhishthira the king of the Kurus commandeth me to show thee mercy!'

"The *Gandharva* replied,—'I have been vanquished by thee. I shall, therefore, abandon my former name *Angāraparna* (the blazing-vehicled). I have been vanquished by thee. I shall, therefore, abandon my former name. In name alone, O friend, I should not be boastful when my pride of strength hath been overcome! I have been fortunate in that I have obtained thee, O Arjuna, that wieldest celestial weapons! I like to impart to thee the power of (producing) illusions which *Gandharva*-

alone have. My excellent and variegated chariot hath been burnt by means of thy fiery weapon. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science (of producing illusions) that I have spoken of was formerly obtained by me by ascetic penances. That science I will today impart to the giver of my life—thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called *Chākshushi.* It was communicated by Manu, unto Soma, and by Soma unto Viçwāvasu, and lastly by Viçwāvasu unto me. Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and transmission. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and in whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall, however, communicate to thee this science without thyself being obliged to observe any rigid vow. O king, it is for this knowledge that we are superior to men. And capable as we are of seeing everything by spiritual insight, it is for this that we are equal to the gods. O best of men, I intend to give thee and to each of thy brothers a hundred steeds born in the country of the *Gandharvas.* Of celestial color and endued with the speed of the mind, those horses are employed in bearing the celestials and the *Gandharvas.* They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunder-bolt was created for the chief of the celestials in order that he might slay (the *Asura*) Vitra with it. But hurled at Vitra's head it broke into a thousand pieces. The celestials worship with reverence those fragments of the thunder-bolt. That which is known in the three worlds as glory is a portion of the thunder-bolt. The hand of the Brāhmana with which he poureth libations on the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaiçya, and the service the Cudra rendereth unto the three other classes, are all fragments of the thunder-bolt. It hath been said that horses, forming as they do a portion of the Kshatriya's chariot, are, on that account, unslayable. Again, horses which form a portion of the Kshatriya's chariot, are the offspring of Vadavā. Those amongst them that are born in the region of the *Gandharvas* can go everywhere and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes!'

"Hearing these words of the *Gandharva*, Arjuna said,—'O *Gandharva*, if from satisfaction at having obtained thy life at my hands in a situation of danger, thou givest me thy science and these horses, I would not accept thy gift.' The *Gandharva* replied, saying,—'A meeting with an illustrious person is ever a source of gratification. Besides, thou hast given me my life. Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vibhatsu, O bull of Bharata's race, thy excellent and eternal weapon of fire!'

"Arjuna said,—'I would accept thy horses in exchange for my weapon! And let our friendship last for ever! O friend, tell us for what we human beings have to stand in fear of the *Gandharvas*! Chastisers of foes that we are, virtuous and conversant with the *Vedas*, tell us, O *Gandharva*, why in travelling at night time we have been censured by thee!'

"The *Gandharva* said,—'Ye are without wives (though ye have completed the period of study)! Ye are without a particular *Āçrama* (mode of life)! And, lastly, ye are out without a Brāhmana walking before! Therefore, ye sons of Pāndu, ye have been censured by me! The *Yakshas*, *Rākshasas*, *Gandharvas*, *Piçāchas*, *Uragas*, and *Dānavas*, are possessed of wisdom and intelligence, and are acquainted with the history of the Kuru race. O hero, I too have heard from Nārada and other celestial *Rishis* the good deeds of your wise ancestors! I myself too, while roaming over the whole Earth bounded by her belt of seas, have witnessed the prowess of thy great race! O Arjuna, I have personal knowledge of thy preceptor, the illustrious son of Bharadwāja, celebrated through the three worlds for his knowledge of the *Vedas* and the science of arms! O tiger of Kuru's race, O son of Prithā, I also know Dharma, Vāyu, Cakra, the twin Açwins, and Pāndu,—these six perpetuaters of Kuru race,—these excellent celestials and human progenitors of you all! I also know that you five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows! Knowing that your understanding and hearts are excellent and your behaviour faultless, I have yet censured you! For, O thou of Kuru's race, it behoveth no man endued with might of arms to bear with patience any ill usage in the sight of his wife! Especially as, O son of Kunti, our might increaseth during the hours of darkness, accompanied as I was by my wife I was filled with wrath! O best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture! The *Brahmacharya* is a very superior mode of life. Thou art in that mode now. It is for this, O Pārtha, that I have been defeated by thee in battle! O chastiser of foes, if any married Kshatriya fight with us at night, he can never escape with life! But, O Pārtha, a married Kshatriya, who is sanctified with *Brahma*, and who hath assigned the cares of his state to a priest, might vanquish all wanderers of the night. O child of Tapati, men should, therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brāhmana is worthy of being the king's priest who is accomplished in the *Vedas* and the six branches thereof, who is pure and truthful, who is of virtuous soul and possessed of self-command. The monarch becometh ever victorious and finally earneth heaven who hath for his priest a Brāhmana conversant with the rules of morality, who is a master of words, and who is pure and of good-behaviour. The king should always select an accomplished priest in order to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guided by his priest, for he may then obtain even the whole Earth surrounded by her belt of seas. O son of Tapati, a king who is without a Brāhmana, can never acquire any land by his bravery or prestige of birth alone! Know, therefore, O perpetuater of Kuru's race, that the kingdom lasteth for ever in which Brāhmanas have power.'"

Thus ends the hundred and seventy-second Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXIII.

(*Chaitra-ratha Parva continued.*)

"Arjuna said,—'Thou hast addressed me (more than once) as *Tāpatya*. I wish to know what the precise signification of this word is. O virtuous *Gandharva*, being sons of Kunti we are, indeed, *Kaunteyas*. But who is *Tapati* that we should be called *Tāpatyas*?'"

Vaiçampāyana continued,—"Thus addressed the *Gandharva* recited to Dhananjaya the son of Kunti the (following) story celebrated in the three worlds.

"The *Gandharva* said,—'O son of Pirthā, O foremost of all intelligent men, I will duly recite to you in full this charming narration. O, listen with attention to what I say in explanation of why I have addressed thee as *Tāpatya*! That one in heaven who pervadeth by his light the whole firmament had a daughter named *Tapati* equal unto himself. And Tapati, the daughter of the god Vivaswat, was the younger sister of Sāvitri. And she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the *Asuras*, the *Yakshas*, the *Rākshasas*, the *Apsarās*, and the *Gandharvas*, who was equal to her in beauty. Of perfectly symmetrical and faultless fetures, of black and large eyes, and beautiful attire, the girl was chaste and exceedingly well conducted. And, O Bhārata, seeing her, Savitri (the Sun) thought that there was none in the three worlds who for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, Riksha's son, that bull amongst the Kurus, the mighty king Samvarana, was duly worshipping Surya with offers of the *Arghya* and flowery garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, Samvarana was worshipping Surya confest in all his glory, with devotion and humility and piety. And beholding Samvarana conversant with all rules of virtue and unequalled on Earth for beauty, Surya regarded him as a fit husband for his daughter Tapati. And, O thou of Kuru's race, Vivaswat then resolved to bestow his daughter on that best of kings, *viz.*, Samvarana, the offspring of a race of world-wide fame. As Surya himself in the heavens filleth the firmament with his splendour, so did king Samvarana on the Earth fill every region with the splendour of his good achievements. And as utterers of *Brahma* worship Surya confest in all his glory, so did all men, O Pārtha, except Brāhmanas, worship Samvarana! Blest with good luck, king Samvarana excelled Soma in soothing the hearts of friends and Surya in scorching the hearts of foes. And, O Kaurava, Tapana (Surya)himself resolved upon bestowing his daughter Tapati upon king Samvarana who was possessed of such virtues and accomplishments.

"'Once on a time, O Pārtha, king Samvarana, endued with beauty of person and immeasurable prowess, went on a hunting expedition to the under-woods on the mountain-breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Pārtha, with hunger, thirst, and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna, began to wander upon the mountain-breast on foot. And in course of his wanderings the monarch saw a maiden of large eyes and unrivalled for beauty. And that grinder of hostile hosts—that tiger among kings—himself without a companion, beholding there that maiden without a companion, stood motionless, gazing at her steadfastly. For her beauty, the monarch for some moments believed her to be (the goddess) Cree herself. Next he regarded her to be the embodiment of the rays emanating from Surya. In splendour of body she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing on the mountain-breast, the black-eyed maiden appeared like a bright statue of gold. The mountain itself with its creepers and plants, in consequence of the beauty and attire of that damsel, seemed to be converted into gold. The sight of that maiden inspired the monarch with a contempt for all women that he had seen before. Beholding her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. The king's heart and eyes were captivated by that damsel, as if they were bound in ropes and he remained rooted to that spot, deprived of his senses. The monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods, *Asuras* and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden unrivalled in the three worlds for wealth of beauty.

"And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kāma's shafts and lost his peace of mind. And burnt by the strong flame of desire the king asked that charming maiden, still innocent though in her full youth, saying,—O thou of tapering thighs, who art thou and whose? Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked in every ornament, thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or *Asura* or *Yaksha* or *Rākshasa* or *Nāga* or *Gandharva* or human origin. O excellent lady, the best of women that I have seen or heard of, would not come up to thee in beauty! O thou of handsome face, at sight of that face of thine, lovelier than the moon and graced with eyes like lotus-petals, the god of desire is grinding me!—

"King Samvarana thus addressed that damsel in the forest. She, however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the wishful monarch. The king then wandered through the whole forest, like one out of his senses, in search of that girl of eyes like lotus-petlas. Failing to find her, that best of monarchs indulged in copious lamentations, and for a time stood motionless in grief.'"

Thus ends the hundred and seventythird Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXIV.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* continued,—'When that maiden disappeared, that feller of hostile ranks, deprived of his senses by Kāma, himself fell on the Earth. And as the monarch fell down, that maiden of sweet smiles and swelling and round hips appeared again unto him. And smiling sweetly, Tapati said unto that perpetuater of Kuru's race these honeyed words: —Rise, Rise, O chastiser of foes! Blest be thou, it behoveth thee not, O tiger among kings, to lose thy reason, celebrated as thou art in the world!—Addressed in these honeyed words, the king opened his eyes and saw before him that same girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents weak with emotion, and said,—Blest be thou, O excellent woman of black eyes! Burning as I am with desire and paying thee court, O, accept me! My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the splendour the filaments of the lotus, that Kāma incessantly pierceth me with his keen shafts without stopping for a moment! O amiable and cheerful girl, I have been bitten by Kāma who is even like a venomous snake! O thou of swelling and large hips, have mercy on me! O thou of handsome and faultless features, O thou of face like unto the lotus or the moon, O thou of voice sweet as that of singing *Kinnaras*, my life now depends on thee! Without thee, O timid one, I am unable to live! O thou of eyes like lotus-leaves, Kāma is piercing me incessantly! O large-eyed girl, be merciful unto me! It behoveth thee not, O black-eyed maid, to cast me off. O handsome girl, it behoveth thee to relieve me from such affliction, by giving me thy love! At the first sight thou hast attracted my heart. My mind wandereth! Beholding thee I like not to cast my eyes on any other woman! Be merciful, I am thy obedient slave, thy adorer! O accept me! O beautiful lady, O large-eyed girl, at sight of thee, the god of desire hath entered my heart and is piercing me with his shafts! O thou of lotus eyes, the flame of desire burneth within me! O extinguish that flame by throwing on it the water of thy love! O beautiful lady, by becoming mine pacify thou the irrepressible god of desire that hath appeared here armed with his deadly bow and arrows and that pierceth me incessantly with those keen shafts of his! O thou of the fairest complexion, wed me according to the *Gandharva* form, for, O thou of tapering hips, of all forms of marriage the *Gandharva* hath been said to be the best!—'

"The *Gandharva* continued,—'Hearing these words of the monarch, Tapati, answered,—O king, I am not the mistress of my own self! Know that I am a maiden ruled by my father! If thou really entertaineth an affection for me, demand me of my father! Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart! I am not the mistress of my body. Therefore, O best of kings, I do not approach thee. Women are never independent. What girl is there in the three worlds that would not desire thee for husband, kind as thou art unto all thy dependents and born as thou art in a pure race? Therefore, when the opportunity comes, ask my father Āditya for my hand, with worship, ascetic penances, and vows! If my father bestoweth me upon thee, then, O king, I shall ever be thy obedient wife! My name is Tapati, and I am the younger sister of Sāvitri, and the daughter, O bull amongst Kihatriyas of Savitri the illuminater of the universe!—' "

Thus ends the hundred and seventyfourth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXV.

(Vaka-badha Parva continued.)

"The *Gandharva* continued,—'Saying this, Tapati of faultless features ascended the skies. The monarch, upon this, again fell down on the earth. His ministers and followers, searching for him throughout the forest, at last came upon him lying in that solitary spot. And beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flame of fire. Advancing hastily with affection and respect, the minister raised that best of monarchs lying prostrate on the ground and deprived of his senses by desire, like a father raising the fallen form of his son. Old in wisdom as in age, in achievements as in policy, the minister, after having raised the prostrate monarch, became easy. Addressing the king in sweet words that were also for his good, he said,—Blest be thou, O sinless one! Fear not, O tiger among kings!—The minister thought that the monarch, that great feller of hostile ranks in battle, had been lying on the ground overcome with hunger, thirst, and fatigue. The old man then sprinkled the crownless head of the monarch with water that was cold and rendered fragrant with lotus leaves. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister alone. After those attendants had retired at his command, the king sat upon the mountain-breast. Purifying himself duly, the king sat upon that chief of mountains, and began, with joined hands and upturned face, to worship Surya. King Samvarana, that smiter of all foes, thought also of his chief priest Vaçishtha—that best of *Rishi*. The king continued to sit there day and night without intermisson. The Brāhmana sage Vaçishtha came there on the twelfth day. That great *Rishi*, of soul under perfect command, knew at once by his ascetic power that the monarch had lost his senses in consequence of Tapati. And that virtuous and best of *Munis*, as soon as he knew this, desirous of benefiting the monarch who was ever observant of vows, addressed him and gave him every assurance. The illustrious *Rishi*, in the very sight of that monarch, ascended upwards to interview Surya, himself possessed of the splendour of that luminary. The Brāhmana then approached with joined hands the god of a thousand rays and introduced himself cheerfully unto him, saying,—I am Vaçishtha.—Then Vivaswat of great energy said unto that best of *Rishis*,—Welcome art thou, O great *Rishi*! Tell me what is in thy mind. O thou of great good fortune, whataver thou demandest from me, O foremost of eloquent men, I will confer on thee, however difficult it may be for me!—Thus addressed by Surya, the *Rishi* of great ascetic merit, bowing unto the god of light, replied, saying,—O Vibhāvasu, this thy daughter Tapati, the younger sister of Sāvitri, I ask of thee for Samvarana! That monarch is of mighty achievements, conversant with virtue, and of high soul. O wanderer of the firmament, Samvarana will make a worthy husband for thy daughter!—Thus addressed by the *Rishi*, Vibhākara, resolved upon bestowing his daughter upon Samvarana, saluted the *Rishi* and replied unto him, saying,—O *Muni*, Samvarana is the best of monarchs, thou art the best of *Rishis*, Tapati is the best of women. What should we do, therefore, but bestow her on Samvarana?—Saying this, the god Tapana gave his daughter Tapati of every feature perfectly faultless unto the illustrious Vaçishtha for bestowal upon Samvarana. And the great *Rishi* then accepted the girl Tapati, and taking leave of Surya, came back to the spot where that bull amongst the Kurus, of celestial achievements, was. King Samvarana, possessed by Kāma and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vaçishtha, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds, dazzling the ten points of heaven. And the illustrious *Rishi* Vaçishtha of pure soul approached the monarch after the latter's twelve nights' vow was over. It was thus that king Samvarana obtained a wife, after having worshipped with ascetic penances the propitious lord Vivaswat, by the help of Vaçishtha's (ascetic) power. And Samvarana—that bull among men—with due rites took Tapati's hand on that mountain-breast which was resorted to by the celestials and the *Gandharvas*. And the royal sage, with the permission of Vaçishtha, desired to sport with his wife on that mountain. And the king caused Vaçishtha to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vaçishtha left him and went away. And Samvarana sported on that mountain like a celestial. And the monarch sported with his wife in the woods and the under-woods on that mountain for full twelve years. And, O best of the Bhāratas, the god of a thousand eyes poured no rain for twelve years on the capital and kingdom of that monarch. Then, O chastiser of enemies, when that season of drought commenced, the people of that kingdom, as also the trees and lower animals began to die fast. And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn was grown. And the inhabitants in despair, afflicted with the fear of hunger, left their homes and fled away in all directions. And the famished people of the capital and the country began to abandon their wives and children and grew reckless of one another. And the people being afflicted with hunger, without a morsel of food, and reduced to skeletons, the capital looked very much like the city of the king of the dead, filled only with ghostly beings. And beholding the capital reduced to such a state, the illustrious and virtuous and best of *Rishis*—Vaçishtha—resolved upon applying a remedy. The *Rishi* brought back into the city that tiger among kings—Samvarana—along with his wife, after he had passed so long a period in solitude and seclusion. After the king had entered his capital, things became as before. For when that tiger among kings came back to his own, the god of a thousand eyes, the slayer of *Asuras*, poured rain in abundance and caused corn to grow. Revivified by that foremost of monarchs of virtuous soul, the capital and the country became glad with exceeding joy. The monarch, with his wife Tapati, once more performed sacrifices for twelve years, like the lord Indra performing sacrifices with his wife Cachi.'

"The *Gandharva* continued,—'This, O Pārtha, is the history of Tapati of old, the daughter of Vivaswat. It is for her that thou art (called) *Tāpatya*! King Samvaraṇa begot upon Tapati a son named Kuru who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called *Tāpatya*!'"

Thus ends the hundred and seventy-fifth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXVI.

(*Chaitra-ratha Parva continued.*)

Vaiçampāyana said,—"That bull among the Bhāratas,—Arjuna, hearing these words of the *Gandharva*, was inspired with feelings of devotion and stood confest like the full moon. And that mighty bowman—that foremost one of Kuru's race—having his curiosity greatly excited by what he heard of Vaçishtha's ascetic power, asked the *Gandharva*, saying,—'I desire to hear of the *Rishi* whom thou hast mentioned as Vaçishtha. O, tell me in full about him! O chief of the *Gandharvas*, tell me who this illustrious *Rishi* was that was the priest of our forefathers!' The *Gandharva* replied,—'Vaçishtha is Brahmana's spiritual son and Arundhati's husband. Ever difficult of being conquered by the very immortals, Desire and Wrath, conquered by Vaçishtha's ascetic penances, used to shampoo his feet. Though his wrath was excited by Viçwāmitra's offence, that high-souled *Rishi* did not yet exterminate the Kuçikas (the tribe whose king Viçwāmitra was). Afflicted at the loss of his sons, he did not, as if powerless, though really capable, do any dreadful deed for the destruction of Viçwāmitra. Like the ocean transgressing not its continents, Vaçishtha transgressed not (the laws of) Yama for bringing back his lost children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Ikshāku and other great monarchs acquired the whole Earth. And, O prince of Kuru's race, it was by obtaining Vaçishtha—that best of *Rishis*—as their priest that those monarchs performed many grand sacrifices. And, O best of the Pāndavas, that regenerate *Rishi* assisted those monarchs in the performance of their sacrifices like Vrihaspati assisting the immortals. Therefore, look ye for some accomplished and desirable Brāhmana conversant with the *Vedas* and in whose heart virtue prevails, to appoint as your priest! A Kshatriya of good lineage, desirous of extending his dominions by conquering the Earth, should, O Pārtha, first appoint a priest! He who is desirous of conquering the Earth should have a Brāhmana before him. Therefore, O Arjuna, let some accomplished and learned Brāhmana, having his senses under complete control and who is conversant with religion, profit and pleasure, be your priest!' "

Thus ends the hundred and seventysixth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXVII.

(Chaitra-ratha Parva continued.)

Vaiçampāyana continued,—"Hearing this, Arjuna said,—'O *Gandharva* whence arose the hostility between Viçwāmitra and Vaçishtha both of whom dwelt in a celestial hermitage? O, tell us all about it!'

"The *Gandharva* replied,—'O Pārtha, the story of Vaçishtha is regarded as a *Purāna* in all the three worlds. Listen to me as I recite it fully! There was, in Kānyakuvja, O bull of Bharata's race, a great king, celebrated throughout the world, named Gādhi the son of Kuçika. The virtuous Gādhi had a son named Viçwāmitra, that grinder of foes,—possessing a large army and many animals and vehicles. And Viçwāmitra, accompanied by his ministers, used to roam in quest of deer through the deep woods and over picturesque marshes, killing deer and wild boars. Once on a time, while out in quest of deer, the king was weak with exertion and thirst. The monarch arrived in that state at the asylum of Vaçishtha. And the blessed and illustrious *Rishi*, beholding him arrive, reverenced with his homage that best of men, king Viçwāmitra. And, O Bharata, the *Rishi* saluted the monarch by offering him water to wash his feet, and *Arghya*, and water to wash his face, and wild fruits, and clarified butter. For the illustrious *Rishi* had a cow yielding everything that was desired of her. When she was addressed, saying,—O *give*,—she always yielded the article that was sought. And she yield various fruits and corn born wild or grown in gardens and fields, and milk, and many excellent nutritive viands filled with the six different kinds of juice and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial taste, for drinking and eating, and for lapping and sucking, and also many precious gems and robes of various kinds. And with those desirable objects in profusion the monarch was worshipped. And with his ministers and troops the king became highly pleased. And the monarch wondered much, beholding that cow with six elevated limbs, and beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog and beautiful in size, and high udders, and faultless make, and straight and uplifted ears, and handsome horns, and well-developed head and neck.

"'And, O prince, the son of Gādni, gratified with everything and applauding the cow named Nandini, addressed the *Rishi*, saying—O Brāhmana, O great *Muni*, give me thy Nandini in exchange for ten thousand kine or my kingdom! Enjoy thou my kingdom (giving me thy cow)!—

"'Hearing these words of Viçwāmitra, Vaçishtha said,—O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the *Pitris*, as also for my sacrifices! I cannot give thee Nandini in exchange for even thy kingdom!—Viçwāmitra replied,—I am a Kshatriya, but thou art a Brāhmana devoted to asceticism and study. Is there any energy in Brāhmanas who are peaceful and who have their souls under perfect command? When thou givest me not what I desire, in exchange even for tenthousand kine, I will not abandon the practices of my order. I will take thy cow even by force!—Vaçishtha said,—Thou art a Kshatriya endued with might of arms! Thou art a powerful monarch! O, do in haste what thou desirest, and stop not to consider its propriety!—

"The *Gandharva* continued,—'Thus addressed by Vaçishtha, Viçwāmitra, O Pārtha, then forcibly seized Nandini, that cow (white) as the swan or the moon, and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then began, O Pārtha, to low piteously, and approaching the illustrious Vaçishtha stood before him with uplifted face. Though persecuted very cruelly, she refused to leave the *Rishi's* asylum.

"'Beholding her in that plight, Vaçishtha said,—O amiable one, thou art lowing repeatedly and I hear thy cries! But, O Nandini, even Viçwāmitra is taking thee away by force! What can I do in this matter! I am a forgiving Brāhmana!—'

"The *Gandharva* continued,—'Then, O bull of Bharata's race, Nandini, alarmed at sight of Viçwāmitra's troops and terrified by Viçwāmitra himself, approached the *Rishi* still closer. And she said,—O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viçwāmitra and crying so piteously as if I were masterless?—Hearing these words of the crying and persecuted Nandini, the great *Rishi* lost not his patience nor departed from his vow of forgiveness. He replied,—The Kshatriya's might lies in physical strength, the Brāhmana's in forgiveness. Because I cannot cast off forgiveness, go thou, O Nandini, if thou choosest!—Nandini answered,—Castest me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brāhmana, be taken away by force!—Vaçishtha said,—O blessed one, I do not cast thee off! Stay, if thou canst! O, yonder is thy calf, tied with a stout cord, and even now being weakened by it!—'

"The *Gandharva* continued,—'Then that cow of Vaçishtha, hearing the word *Stay*, raised her head and neck upwards, and became terrible to behold. With eyes red in anger and lowing repeatedly, she then attacked Viçwāmitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with anger, she soon became terrible to behold like unto the Sun in his mid-day glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of Palhavas; and from her udders, an army of Drāvidas and Çakas; and from her womb, an army of Yavanas; and from her dung, an army of Cavaras; and from her urine, of Kanchis, and from her sides, of Cavaras. And from the froth of her mouth came out hosts of Paundras and Kirātas, Yavanas and Singhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chins and Huns with Keralas, and numerous other *Mlecchas*. And that vast army of *Mlecchas*, in various uniforms, and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viçwāmitra, attacked that monarch's soldiers. And so numerous was that *Mleccha* host that each paticular soldier of Viçwāmitra was attacked by bands of five or seven of their enemies. Assailed with a mighty shower of weapons, Viçwāmitra's troops broke and fled, panic-stricken, in all directions, in his very sight. But, O bull of Bharata's race, the troops of Vaçishtha, though excited with wrath, took not the life of any of Viçwāmitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) full twenty-seven miles, panic-stricken, they shrieked aloud and beheld not any one that could protect them. Viçwāmitra, beholding this wonderful feat that resulted from Brāhmana prowess, became disgusted with Kshatriya prowess and said,—O, fie on Kshatriya prowess! Brāhma prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength!—Saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. Crowned with success in asceticism and filling the three words with the heat of his ascetic penances, he afflicted all creatures and finally became a Brāhmana. The son of Kuçika at last drank *Soma* with Indra himself (in the heavens).'"

Thus ends the hundred and seventy-seventh Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXVIII.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* continued,—'There was, O Pārtha, a king in this world, of name Kalmāshapāda. He was of the race of Ikshāku and was unequalled on Earth for prowess. One day the king went from his capital into the woods for purposes of hunting. That grinder of foes pierced (with his arrows) many deer and wild boars. And in those deep woods the king also slew many rhinoceroses. Engaged in sport for some length of time, the monarch became very much fatigued. At last he gave up the chase, desiring to rest awhile.

"The great Viçwāmitra, endued with energy, had, a little while before, desired to make that monarch his disciple. As the monarch, afflicted with hunger and thirst, was proceeding through the woods, he met that best of *Rishis*—the illustrious son of Vaçishtha—coming along the same path. The king, ever victorious in battle, saw that *Muni* bearing the name of Caktri, that illustrious perpetuater of Vaçishtha's race, the eldest of the high-souled Vaçishtha's hundred sons, coming along an opposite direction. The king, beholding him, said,—*Stand out of our way.*—The *Rishi*, addressing the monarch in a conciliatory manner, said unto him sweetly,—O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion, *viz.*, that a king should ever yield the way to Brāhmanas.—Thus did they address each other respecting their right of way. *Stand aside, Stand aside,* were the words they said unto each other. The *Rishi*, who was in the right, did not yield. Nor did the king yield to him, from pride and anger. That best of monarchs, enraged at seeing the *Rishi* refuse to yield him the way, acting like a *Rākshasa* struck him with his whip. Thus whipped by the monarch, that best of *Rishis*, the son of Vaçishtha, was deprived by anger of his senses and speedily cursed that first of monarchs. And he said,—O worst of kings, since thou persecutest like a *Rākshasa* an ascetic, therefore thou shalt from this day, be a *Rākshasa* subsisting on human flesh! Go hence, thou worst of kings! Thou shalt wander over the Earth, affecting human flesh!' Thus did the *Rishi* Caktri, endued with great prowess, speak unto king Kalmāshapāda. At this time Viçwāmitra, between whom and Vaçishtha there was a dispute about the discipleship of king Kalmāshapāda, approached the place where that monarch and Vaçishtha's son were. And, O Pārtha, that *Rishi* of severe ascetic penances, *viz.*, Viçwāmitra of great energy, approached the pair (knowing by his spiritual insight that they had been thus quarreling with each other). After the curse had been pronounced, that best of monarchs knew that R*ishi* to be Vaçishtha's son and equal unto Vaçishtha himself in energy. And, O Bhārata, Viçwāmitra, desirous of benefiting himself, remained in that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Caktri, desiring to propitiate the *Rishi*, began to humbly beseech him. And, O chief of the Kurus, Viçwāmitra, ascertaining the disposition of the king (and fearing that the difference might be made up), ordered a *Rākshasa* to enter the body of the king. And a *Rakshasa* of name Kinkara, then entered the monarch's body, obedient to Caktri's curse and Viçwāmitra's command. And knowing, O chastiser of foes, that the *Rākshasa* had possessed the monarch, that best of *Rishi*, Viçwāmitra, then left the spot and went away.

'Shortly after, O Pārtha, the monarch, possessed by the *Rākshasa* and terribly afflicted by him, lost all his senses. At this time a Brāhmana beheld the king in those woods. Afflicted with hunger, that Brāhmana begged of the king some food with meat. The royal sage, Kalmāshapāda, that cherisher of friends, answered the Brāhmana, saying,—Stay thou here, O Brāhmana, for a moment! Returning, I will give thee whatever food thou desirest!—Having said this, the monarch went away, but the Brahmana continued to stay there. The high-minded king, having roved for sometime at pleasure and according to his will, at last entered his inner apartments. Then waking at midnight and remembering his promise, he summoned his cook and told him of his promise unto the Brāhmana staying in the forest. And he commanded him, saying,—Hie thee to that forest. A Brāhmana waiteth for me in hope of food. Go and entertain him with food mixed with meat!—'

"The *Gandharva* continued,—'Thus commanded, the cook went out in search of meat. Distressed at not having found any, he informed the king of his failure. The monarch, however, possessed as he was by the *Rākshasa*, repeatedly said, without scruple of any kind,—Feed him with human meat!—The cook, saying,—*So be it*,—went to the place where the (king's) executioners were, and thence taking human meat and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brāhmana devoted to ascetic penances. But that best of Brāhmanas, seeing with his spiritual sight that the food was unholy and, therefore, unworthy of being eaten, said these words with eyes red in anger:—Because that worst of kings offereth me food that is unholy and unworthy of being taken, therefore that wretch shall have himself a fondness for such food! And becoming fond of human meat as cursed by Caktri of old, the wretch shall wander over the Earth, alarming and otherwise troubling all creatures!—The curse, therefore, on that king, thus repeated a second time, became very strong, and the king, possessed by a *Rākshasa* disposition, soon lost all his senses.

'A little-while after, O Bhārata, that best of monarchs, deprived of all his senses by the *Rākshasa* within him, beholding Caktri who had cursed him, said,—Because thou hast denounced on me this extraordinary curse, therefore I shall begin my life of cannibalism by devouring thee!—Having said this, the king immediately slew Caktri and ate him up, like a tiger eating any animal it is fond of. Beholding Caktri thus slain and devoured, Viçwāmitra repeatedly urged that *Rākshasa* (who was within the monarch) against the other sons of Vaçishtha. Like a wrathful lion devouring small animals, that *Rākshasa* soon devoured the other sons of the illustrious Vaçishtha that were junior to Caktri in age. But Vaçishtha, learning that all his sons had been caused to be slain by Viçwāmitra, patiently bore his grief like the great mountain that bears the Earth. That best of *Munis*, that foremost of intelligent men, resolved rather to sacrifice his own life than exterminate (in anger) the race of the Kuçikas. The illustrious *Rishi* threw himself down from the summit of Meru, but he descended on the stony ground as if on a heap of cotton. And, O son of Pāndu, when the illustrious one found that death did not result from that fall, he ignited a huge fire in the forest and entered it with alacrity. But that fire, though burning brightly, consumed him not. O slayer of foes, that blazing fire seemed to him cool. Then the great *Muni*, under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brāhmana of rigid vows succeeded not killing himself by any means, he returned, in distress of heart, to his asylum.' "

Thus ends the hundred and seventy-eighth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXIX.

(Chaitra-ratha Parva continued.)

"The *Gandharva* continued,—'Beholding his asylum be reft of his children, the *Muni*, afflicted with great grief, left it again. And in course of his wanderings he saw, O Pārtha, a river swollen with the waters of the rainy season, sweeping away numerous trees and plants that grew on its margin. Beholding this, O thou of Kuru's race, the distressed *Muni* fell athinking, and thought he would certainly be drowned if he fell into the waters of that river. Then the great *Muni* tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty stream. But, O slayer of foes, that stream soon cut those cords and cast the *Rishi* ashore. And the *Rishi* rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken by the violence of the current, the *Rishi* called the stream by the name of *Vipāçā* (the cord-breaker). For his grief the *Muni* could not, from that time, stay in one place. He began to wander over mountains and along rivers and lakes. And beholding once again a river named Haimāvati (flowing from Himavata) of terrible mien and full of fierce crocodiles and other monsters, the *Rishi* threw himself into it. But the river mistaking the Brāhmana for a heap of (unquenchable) fire, immediately fled in a hundred different directions and hath been known ever since by the name of the *Çatadru* (the river of a hundred courses). Seeing himself on dry land even there, he exclaimed,—O, I cannot die by my own hands!—Saying this, the *Rishi* once more bent his steps towards his asylum. Crossing numberless mountains and countries, as he was about to re-enter his asylum, he was followed by his daughter-in-law named *Adhriçyanti*. As she neared him, he heard the sound, from behind, of a very intelligent recitation of the *Vedas* with the six graces of elocution. Hearing that sound, the *Rishi* asked,—Who is it that followeth me?—His daughter-in-law then answered,—I am Adhriçyanti, the wife of Caktri. I am helpless though devoted to asceticism.—Hearing her, Vaçishtha said,—O daughter, whose is this voice that I hear, repeating the *Vedas* along with the *Angas* like unto the voice of Caktri reciting the *Vedas* with the *Angas*?—Adriçyanti answered, snying,—I bear in my womb a child by thy son Caktri. He hath been here full twelve years. The voice thou hearest is that *Muni's* who is reciting the *Vedas*!—'

"The *Gandharva* continued,—'Thus addressed by her, the illustrious Vaçishtha became exceedingly glad. And saying,—*O, there is a child (of my race)!*—He refrained, O Pārtha, from self-destruction. The sinless one, accompanied by his daughter-in-law, then returned to his asylum. And the *Rishi* saw one day in the solitary woods the (*Rākshasa*) Kalmāshapāda. The king, O Bhārata, possessed by a fierce *Rākshasa*, as he saw the *Rishi*, became filled with wrath and rose up, desiring to devour him. And Adriçyanti, beholding before her that *Rākshasa* of cruel deeds, addressed Vaçishtha in these words, full of anxiety and fear:—O illustrious one, the cruel *Rākshasa*, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is none else on Earth, except thee, O illustrious one and, O foremost of all that are conversant with the *Vedas*, to restrain him today! Protect me, O illustrious one, from this cruel wretch of terrible mien! Surely, the *Rākshasa* cometh hither to devour us!—Vaçishtha, hearing this, said,—Fear not, O daughter, there needst be no fear from any *Rākshasa*! This one is no *Rākshasa* from whom thou apprehendest such imminent danger. This is king Kalmāshapāda endued with great energy and celebrated on Earth. That terrible man dwelleth in these woods!—'

"The *Gandharva* continued,—'Beholding him advancing, the illustrious *Rishi* Vaçishtha, endued with great energy, restrained him, O Bhārata, by uttering the sound *Hum*. Sprinkling him again with water sanctified with incantations, the *Rishi* freed the monarch from that terrible curse. For twelve years the monarch had been overwhelmed by the energy of Vaçishtha's son like Surya seized by the planet (Rāhu) during the season of an eclipse. Freed from the *Rākshasa* the monarch illumined that large forest by his splendour like the Sun illumining the evening clouds. Recovering his reason, the king saluted that best of *Rishi* with joined hands and said,—O illustrious one, I am the son of Sudāsa and thy diciple, O best of *Munis*! O, tell me what is thy pleasure and what I am to do!—Vaçishtha replied, saying,—My desire hath already been accomplished. Return now to thy kingdom and rule thy subjects. And, O chief of men, never insult Brāhmanas any more!—The monarch replied,—O illustrious one, I shall never more insult superior Brāhmanas. In obedience to thy command I shall always worship Brāhmanas. But, O best of Brāhmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the *Vedas*, I may be freed from the debt I owe to the race of Ikshāku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshāku's race, a desirable son possessing beauty and accomplishments and good behaviour!—'

"The *Gandharva* continued,—'Thus addressed, Vaçishtha—that best of Brāhmanas devoted to truth, replied unto that mighty bowman of a monarch, saying,—*I will give.*—After sometime, O prince of men, Vaçishtha, accompanied by the monarch, went to the latter's capital known all over the Earth by the name of Ayodhyā. The citizens in great joy came out to receive the sinless and illustrious one, like the dwellers of heaven coming out to receive their chief. The monarch, accompanied by Vaçishtha, re-entered his auspicious capital after a long time. The dwellers of Ayodhyā beheld their king accompanied by his priest, as if he were the rising Sun. The monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodhyā, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch's heart. And, O prince of Kuru's race, the city filled as it was with joyous and healthy souls, in consequence of his presence, looked gay like Amarāvati with the presence of the chief of the celestials. After the royal sage had entered his capital, the queen, at the king's command, approached Vaçishtha. The great *Rishi*, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of *Rishis*, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya.'"

Thus ends the hundred and seventy-ninth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXX.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* continued,—'Then O Pārtha, Adriçyanti, who had been residing in Vaçishtha's asylum, brought forth (when the time came) a son who was the perpetuater of Caktri's race and who was a second Caktri in everything. O foremost of the Bharatas, that best of *Munis*, the illustrious Vaçishtha, himself performed the usual after-birth ceremonies of his grandson. And because the *Rishi* Vaçishtha had resolved on self-destruction but had abstained therefrom as soon as he knew of the existence of that child, therefore that child, when born, was called *Parāçara* (the vivifier of the dead). The virtuous Parashara, from the day of his birth, knew Vaçishtha for his father and behaved towards the *Muni* as such. One day, O son of Kunti, the child addressed Vaçishtha, that first of Brāhmana sages, as *father*, in the presence of his mother Adriçyanti. Adriçyanti, hearing the very intelligible sound—*father*—sweetly uttered by her son, addressed him with tearful eyes and said,—O child, do not address this thy grand-father as *father*! Thy father, O son, has been devoured by a *Rākshasa* in a different forest! O innocent one, he is not thy father whom thou regardest so! The reverend one is the father of that celebrated father of thine!—Thus addressed by his mother, that best of *Rishis* of truthful speech, gave away to sorrow, and soon firing up resolved to destroy the whole creation. Then that illustrious and great ascetic Vaçishtha, that foremost of all persons conversant with *Brahma*, that son of Mitrāvaruna, that *Rishi* acquainted with positive truth, addressed his grandson who had set his heart upon the destruction of the world. Hear, O Arjuna, the arguments by which Vaçishtha succeeded in driving that resolution from his grandson's mind!'

"The *Gandharva* continued,—'Then Vaçishtha said,—There was a celebrated king of the name of Kritavirya. That bull among the kings of the Earth was the disciple of the *Veda*-knowing Bhrigus. That king, O child, after performing the Soma sacrifice, gratified the Brāhmanas with large presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrigus were rich, those princes went unto those best of Brāhmanas, in the guise of beggars. Some amongst the Bhrigus, to protect their wealth, buried it under the Earth; and some, from fear of the Kshatriyas, began to give away their wealth unto (other) Brāhmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas, in digging as they pleased at the house of particular Bhārgava, came upon a large treasure. And that treasure was seen by all those bulls among Kshatriyas who had gone there. Enlarged at what they regarded the deceitful behaviour of the Bhrigus, the Kshatriyas insulted the Brāhmanas though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrigus with their sharp arrows. And the Kshatriyas wandered over the Earth, slaughtering even the embryos that were in the wombs of the women of the Bhrigu race. And while the Bhrigu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavata. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endued with great energy. A certain Brāhmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported it unto them. And the Kshatriyas then went to destroy that embryo. And arrived at the place, they beheld the would-be mother blazing with inborn energy. And the child that in her thigh came out tearing open the thigh and dazzling the eyes of those Kshatriyas like the mid-day Sun. Then deprived of their eyes the Kshatriyas began to wander over those inaccessible mountains. And distressed at this loss of sight the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow and from loss of sight like unto a fire that has gone out, addressing with anxious hearts that illustrious lady, said,—By thy grace, O lady, we wish to be restored to sight! We shall then return to our homes all together and abstain forever from our sinful pratice! O handsome one, it behoveth thee with thy child to show us mercy! It behoveth thee to favor these kings by granting them their eye-sight!—'"

Thus ends the hundred and eightieth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXXI.

(*Chaitra-ratha Parva continued.*)

"Vaçishtha continued,—The Brāhmana lady, thus addressed by them, said,—

Ye children, I have not robbed ye of your eye-sight, nor am I angry with ye! This child, however, of the Bhrigu race hath certainly been angry with ye. There is little doubt, ye children, that ye have been robbed of your sights by that illustrious child whose wrath hath been kindled at the remembrance of the slaughter of his race! Ye children, while ye were destroying even the embryos of the Bhrigu race, this child was held by me in my thigh for a hundred years! And inorder that the prosperity of Bhrigu's race might be restored, the entire *Veda* with its branches came unto this one even while he was in the womb. It is plain that that scion of the Bhrigu race, enraged at the slaughter of his fathers, desireth to slay ye! It is by his celestial energy that your eyes have been scorched! Therefore, ye children, pray ye unto this my excellent child born of my thigh! Propitiated by your homage he may restore your eye-sights!

'Vaçishtha continued,—Hearing these words of the Brāhmana lady, all these princes addressed the thigh-born child, saying, *Be propitious!* And the child became propitious unto them. And that best of Brāhmana *Rishi*, in consequence of his having been born after tearing open his mother's thigh, came to be known throughout the three worlds by the name of Aurva (thigh-born). And those princes regaining their eye-sights went away. But the *Muni* Aurva of the Bhrigu race resolved upon overcoming the whole world. And the high-souled *Rishi* set his heart, O child, upon the destruction of every creature in the world! And that scion of the Bhrigu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austerest of penances with the object of destroying the whole world! And desirous of grtifying his ancestors, the *Rishi* afflicted, by his severe asceticism, the three worlds with the celestials, the *Asuras*, and human beings. The *Pitris* then, learning what the child of their race was about, all came from their own region unto the *Rishi* and addressing him said.—

Aurva, O son, fierce thou hast been in thy asceticism! Thy power hath been witnessed by us! Be propitious unto the three worlds! O control thy wrath! O child, it was not from incapacity that the Bhrigus of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous Kshatriyas! O child, when we grew weary with the long periods of life allotted to us, it was then that we desired our own destruction through the instrumentality of the Kshatriyas! The wealth that the Bhrigus had placed in their house under-ground had been placed only with the object of enraging the Kshatriyas and raising a quarrel with them. O thou best of Brāhmanas, desirous as we were of heaven, of what use could wealth be to us? The treasurer of heaven (Kuvera) had kept a large treasure for us! When we found that death could not, by any means, over-take us all, it was then, O child, that we regarded this as the best means (for compassing our desire)! They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from self-destruction. That which, therefore, thou desirest to do is not agreeable to us! Restrain thy mind, therefore, from the sinful act of destroying the whole world! O child, destroy not the Kshatriyas, nor the seven worlds! O kill this wrath of thine that staineth thy ascetic energy!—' "

Thus ends the hundred and eighty-first Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXXII.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* said,—'Vaçishtha after this continued the narration, saying,—Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect :—

Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not be in vain! I cannot consent to be one whose anger and vows are futile! Like fire consuming dry wood, this rage of mine will certainly consume me if I do not accomplish my vow! The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (*viz.*, religion, profit, and pleasure). The wrath that kings desirous of subjugating the whole Earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother's thigh, I heard the doleful cries of my mother and the other women of the Bhrigu race that was then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrigus together with the unborn children of their race, it was then that wrath filled my soul! My mother and the other women of our race, each in a state of advanced pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector! Then when the Bhrigu women found not a single protector, my mother held me in one of her thighs! If there be a punisher of crimes in the worlds, no one in all the worlds would dare commit a crime. If sin findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been committed, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protected them not, postponing that duty to the pleasures of life, I have just cause to be enraged with them! I am the lord of the creation (capable of punishing its iniquity)! I am incapable of obeying your command! Capable as I am of punishing this crime, if I abastain from doing so, men will once more have to undergo a similar persecution! The fire of my wrath too that is ready to consume the worlds, if repressed will certainly consume, by its own energy, my own self! Ye masters, I know that ye ever seek the good of the worlds. Direct me therefore as to what may benefit both myself and the worlds!—

'Vaçishtha continued,—The Pitris replied, saying,—

O throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water: indeed, the whole universe is made of water. Therefore, O thou best of Brāhmanas, cast this fire of thy wrath into the waters. If, therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed!—

'Vaçishtha continued,—Then, O child, Aurva cast the fire of his wrath into the abode of Varuna. And that fire consumeth the waters of the great ocean. And that fire became like unto a large horse's head which persons conversant with the *Vedas* call by the name of *Vadavāmukha*. And emitting itself from that mouth it consumeth the waters of the mighty ocean! Blest be thou! It behoveth not thee, therefore, to destroy the worlds, O Parāçara, thou who art acquainted with the higher regions, thou foremost of wise men!—'"

Thus ends the hundred and eighty-second Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXXIII.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* continued,—'The Brāhmana sage (Parāçara) thus addressed by the illustrious Vaçishtha controlled his wrath from destroying the worlds. But the *Rishi* Paraçara endued with great energy—the son of Caktri—the foremost of all persons acquainted with the *Vedas*—performed a grand *Rākshasa* sacrifice. And remembering the slaughter of (his father) Caktri, the great *Muni* began to consume the *Rākshasa*, young and old, in the sacrifice he performed. And Vaçishtha did not restrain him from this slaughter of the *Rākshasa*, from the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great *Muni* Parāçara sat before three blazing fires, himself like unto a fourth fire. And the son of Caktri, like the Sun just emerged from the clouds, illuminated the whole firmament by that stainless sacrifice of his in which large were the libations poured of clarified butter. Then Vaçishtha and the other *Rishi* regarded that *Muni* blazing with his own energy as if he were a second Sun. Then the great *Rishi* Atri of liberal soul, desirous of ending that sacrifice,—an achievement highly difficult for others,—came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha and Kratu the former of many great sacrifices, all influenced by the desire of saving the *Rākshasas*. And, O thou bull of the Bharata race, Pulastya then, seeing that many *Rākshasas* had already been slain, told these words unto Parāçara that oppressor of all enemies.

'There is no obstruction, I hope, to this sacrifice of thine, O child? Takest thou any pleasure, O child, in this slaughter of even all those innocent *Rākshasas* that know nothing of thy father's death? It behoveth thee not to destroy my creatures thus! This, O child, is not the occupation of Brāhmanas devoted to asceticism. Peace is the highest virtue. Therefore, O Parāçara, practise thou peace! How hast thou, O Parāçara, being so superior, engaged thyself in such a sinful practice? It behoveth not thee to transgress against Caktri himself who was well acquainted with all rules of morality! It behoveth not thee to exterminate my creatures! O descendant of Vaçishtha's race, that which befell thy father was brought about by his own curse! It was for his own fault that Caktri was taken hence unto heaven! O *Muni*, no *Rākshasa* was capable of devouring Caktri; he himself pro-vided for his own death! And, O Parāçara, Viçwāmitra was only a blind instrument in that matter. Both Caktr and Kalmāshapāda, having ascended to heaven, are enjoying great happiness. And the other sons also of the great *Rishi* Vaçishtha who were younger Caktri, are even now enjoying themselves with the celestials. And, O child, O offspring of Vaçishtha's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent *Rākshasas*! O blest be thou! Abandon this sacrifice of thine. Let it come to an end!—'

"The *Gandharva* continued,—'Thus addressed by Pulastya as also by the intelligent Vaçishtha, that mighty *Muni*—the son of Caktri—then brought that sacrifice to an end. And the *Rishi* cast the fire that he had ignited for the purpose of the *Rākshasa* sacrifice into the deep woods on the north of the Himavata. And that fire may be seen to this day consuming *Rākshasas* and trees and stones in all seasons.' "

Thus ends the hundred and eighty-third Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXXIV.

(*Chaitra-ratha Parva continued.*)

"Arjuna asked,—'For what cause, O *Gandharva*, did king Kalmāshapāda command his queen to go unto that foremost of all persons conversant with the *Vedas*,—the master Vaçishtha? Why also did that illustrious and great *Rishi* Vaçishtha himself who was acquainted with every rule of morality know a woman he should not have known? O friend, was this an act of sin on the part of Vaçishtha? It behoveth thee to remove the doubts I entertain and refer to thee for solution!'

"The *Gandharva* replied, saying,—'O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vaçishtha and king Kalmāshapāda that cherisher of friends! O thou best of the Bharatas, I have told thee all about how king Kalmāshapāda was cursed by Caktri the illustrious son of Vaçishtha. Brought under the influence of the curse, that smiter of all foes—king Kalmāshapāda—with eyes whirling in anger went out of his capital accompanied by his wife. And entering with his wife the solitary woods the king began to wander around. And one day while the king under the influence of the curse was wandering through that forest abounding in several kinds of deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Knawed with hunger, the king at last saw, in a very solitary part of the woods, a Brāhmana and his wife cupling with each other. Alarmed at beholding the monarch, the couple ran away, their desires unfulfilled. Pursuing the retreating pair, the king forcibly seized the Brāhmana. Then the Brāhmani, beholding her lord seized, addressed the monarch, saying,—Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the Solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors! It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the *Rishi's*) curse! My season hath come, and wishful of my husband's company I was united with him. I have not been gratified yet. Be propitious unto us, O thou best of kings! Liberate my husband!—The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possessed with wrath at this sight, the tears that woman shed blazed up like fire and consumed everything in that place. Afflicted with grief at the calamity that overtook her lord, the Brāhmani in anger cursed the royal sage, Kalmāshapāda, saying,—Vile wretch, since thou hast today cruelly devoured in my very sight my illustrious husband dear unto me, even before my desires have been gratified, therefore shalt thou, O wicked one, afflicted by my curse, meet with instant death when thou unitest thyself with thy wife in season! And thy wife, O wretch, shall bring forth a son, uniting herself with that *Rishi* Vaçishtha whose children have been devoured by thee! And that child, O worst of king, shall be the perpetuator of thy race!—

And cursing the monarch thus, that lady of Angira's house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vaçishtha, by his ascetic power and spritual insight, immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanti when her season came. But Madayanti softly sent him away. Under the influence of desire the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. And it was for this reason, O thou best of men, that the monarch, stained with the Brāhmani's curse, appointed Vaçishtha to beget a son upon his queen.' "

Thus ends the hundred and eighty-fourth Section in the Chaitra-ratha of thə Ādi Parva.

SECTION CLXXXV.

(*Chaitra-ratha Parva continued.*)

"Arjuna asked,—'O *Gandharva*, thou art acquainted with everything! Tell us, therefore, what Veda-knowing Brāhmana is worthy to be appointed as our priest!'

"The *Gandharva* replied,—'There is in these woods a shrine of the name of Utkochaka. Dhaumya the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest!' "

Vaiçampāyana said,—"Then Arjuna, highly pleased with everything that had happened, gave unto that *Gandharva* his weapon of fire with befitting ceremonies. And addressing him, the Pāndava also said,—'O thou best of *Gandharvas*, let the horses thou givest us remain with thee for sometime. When occasion cometh, we will take them from thee! Blest be thou!' Then the *Gandharva* and the Pāndavas, respectfully saluting each other, left the delightful banks of the Bhāgirathee and went whithersoever they desired. Then, O Bharata, the Pāndavas wending to Utkochaka the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhaumya the foremost of all conversant with the *Vedas*, receiving them with presents of wild fruits and roots, consented to become their priest. And the Pāndavas with their mother forming the sixth of the company, having obtained that Brāhmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of the Pānchāla king as already obtained in the *Swayamvara*. And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the *Vedas* and every rule of morality, becoming the spiritual preceptor of the virtuous Pāndavas, made them his *Yajamānas* (spiritual disciples). And that Brāhmana, beholding those heroes endued with intelligence and strength and perseverance like unto the celestials, regarded them as already restored, by virtue of these their own accomplishments, to their sovereignty and kingdom. Then those kings of men, having had benedictions uttered upon them by that Brāhmana, resolved to go, accompanied by him, to the *Swayamvara* of the princes of Pānchāla."

Thus ends the hundred and eighty-fifth Section in the Chaitra-ratha of the Ādi Parva.

SECTION CLXXXVI.

(*Swayamvara Parva.*)

Vaiçampāyana said,—"Then those tigers among men—those brothers—the five Pāndavas, set out for Pānchāla to behold that country and Draupadi and the festivities (in view of her marriage). And those tigers among men—those oppressors of all enemies—in going along, with their mother, saw on the way numerous Brāhmanas proceeding together. And those Brāhmanas who were all *Brāhmacharins* beholding the Pāndavas, O king, asked them, 'Where do ye go? Whence also are ye come?' And Yudhishthira replied unto them, saying, 'Ye bulls among Brāhmanas, know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakrā.' The Brāhmanas then said, 'Go ye this very day to the abode of Drupada in the country of the Pānchālas! A great *Swayamvara* takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us go together. Extraordinary festivities will take place (in Drupada's abode). The illstrious Yajna-sena, otherwise called Drupada, hath a daughter risen from the centre of the sacrificial alter. Of eyes like lotus leaves and features that are faultless, endued with youth and intelligence, she is extremely beautiful. And the slender-waisted Draupadi of every feature perfectly faultless, and whose body emitteth a fragrance like unto that of the blue lotus for full two miles around, is the sister of the strong-armed Dhrishtadyumna gifted with great prowess—the (would-be) slayer of Drona—who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto a second fire. And that daughter of Yajnasena will elect a husband from among the invited princes. And we are repairing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that *Swayamvara* will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brāhmanas are large; who are devoted to study, are holy, illustrious, and of rigid vows; who are young and handsome; and who are mighty charioteers and accomplished in arms. And desirous of winning the maiden, those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all that they will give away and beholding the *Swayamvara*, and enjoying the festivities, we shall go whithersoever we like. And there will also come unto that *Swayamvara*, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athlets. And beholding all these sights and taking what will be given away, ye illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials! Beholding ye, Krishnā may, by chance, choose some one amongst ye superior to the rest. This thy brother of mighty arms, and handsome and endued with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth!'

"Hearing these words of the Brāhmanas, Yudhishthira replied,—'Ye Brāhmanas, we all will go with ye to behold that maiden's *Swayamvara*—that excellent jubilee.' "

Thus ends the hundred and eightysixth Section in the Swayamvara of the Ādi Parva.

SECTION CLXXXVII.

(*Swayamvara Parva continued.*)

Vaiçampāyana said,—"Thus addressed by the Brāhmanas, the Pāndavas, O Janamejaya, proceeded towards the country of the southern Pānchālas ruled over by king Drupada. And on their way those heroes beheld the illustrious Dwaipāyana—that *Muni* of pure soul and perfectly sinless. And duly saluting the *Rishi* and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighty charioteers proceeded by slow stages staying for sometime within those beautiful woods and fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speeched, the Pāndavas at last entered the country of the Pānchālas. And beholding the capital as also the fort, they took up their quarters in the house of a potter. And adopting the Brāhmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

"Yajnasena always cherished the wish of bestowing his daughter on Kiriti (Arjuna) the son of Pāndu. But he never spoke of this wish to any body. And, O Janamejaya, the king of Pānchāla thinking of Arjuna, caused a very stiff bow to be made that was incapable of being bent by anybody except Arjuna. And causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said,—'He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.' "

Vaiçampāyana continued,—'With these words king Drupada proclaimed the *Swayamvara*. And hearing them, O Bharata, the kings of other lands came to his capital. And there came also many illustrious *Rishi* desirous of beholding the *Swayamvarā*. And there came also, O king, Duryodhana and the Kurus accompanied by Karna. And there also came many superior Brāhmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. And desirous of beholding the *Swayamvara*, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. And the monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre itself had been erected on an auspicious and level plain to the north-east of Drupada's capital. And it was surrounded on all sides by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched door-ways here and there. And the vast amphitheatre was also shaded by a canopy of various colors. And resounding with the notes of thousands of trumpets, it was scented with the black aloe and sprinkled all over with water mixed with sandal paste and adorned with garlands of flowers. And it was surrounded on all sides by high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. And the windows of those mansions were covered with net-works of gold, and the walls were set with diamonds and precions stones. And the staircases were easy of ascent and the floors were covered with costly carpets and cloths. And all those mansions were adorned with wreathes and garlands of flowers and rendered fragrant with excellent aloes. And they were all white and spotless, like unto the necks of swans. And their fragrance could be perceived from the distance of a *Yojana*. And they were each furnished with a hundred doors wide enough to admit a crowd of persons. And they were adorned with costly beds and carpets; and beautified with various metals, they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs that were invited by Drupada—their persons adorned with every ornament and possessed with the desire of excelling one another. And the denizens of the city and the country who had come to behold Krishnā and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were the loved of the whole world.

"The Pāndavas too, entering that amphitheatre, sat with the Brāhmanas and beheld the unrivalled affluence of the king of the Pānchālas. And that concourse of princes, Brāhmanas, and others, looking gay with the performances of actors and dancers and in which large presents of every kind of wealth were constantly made, began to increase day by day. And it lasted, O king, for several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean, entered that amphitheatre, richly attired and adorned with every ornament and bearing in her hand a golden dish (whereon were the usual offerings of the *Arghya*) and a garland of flowers. Then the priest of the lunar race—a holy Brāhmana conversant with all *mantras*—igniting the sacrificial fire poured with due rites libations of clarified butter into it. And gratifying Agni by those libations and making the Brāhmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, became perfectly still, Dhrishtadyumna possessing a voice deep as that of the kettle-drum or the clouds, taking hold of his sister's arm stood in the midst of that concourse, and said, with a voice loud and deep as that of the clouds, these charming words of excellent import: 'Hear ye assembled kings, this is the bow, that is the mark, and these are the arrows! Shoot the mark through the orifice of the machine by means of these five sharpened arrows! Truly do I say, that possessed of lineage, beauty of persons, and strength, he that achieveth this great feat shall obtain today this my sister Krishnā as his wife!' Having spoken unto the assembled monarchs thus, Drupada's son then addressed his sister, reciting unto her the names and linage and achievements of those assembled lords of the Earth."

Thus ends the hundred and Eighty-seventh Section in the Swyamvara of the Ādi Parva.

SECTION CLXXXVIII.

(*Swayamvara Parva continued.*)

"Dhrishtadyumna said,—'Duryodhana, Durvishaha, Durmukha and Dushpradharshana; Vivingçati, Vikarna, Saha, and Dusçāsana; Yuyutsu and Vayuvega and Bhimavegarava; Ugrāyudha, Valāki, Kanakāyu, and Virochana, Sukundala, Chitrasena, Suvarcha, and Kanakadhwaja; Nandaka, and Vāhuçāli, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhritarāshtra—heroes all—accompanied with Karna, have come for thy hand! Innumerable other illustrious monarchs—all bulls among Kshatriyas—have also come for thee! Cakuni, Sauvala, Vrishaka, and Vrihadvala,—these sons of the king of Gāndhāra—have also come. Foremost of all wielders of weapons—the illustrious Açwathaman and Bhoja —adorned with every ornament have also come for thee! Vrihanta, Manimāna, Dandadhāra, Sahadeva, Jayatsena, Meghasandhi, Virāta with his two sons Cankha and Uttara, Vārdhakshemi, Suçarmā, Senāvindu, Suketu with his two sons Sunāmā and Suvarcha, Suchitra, Sukumāra, Vrika, Satyadhriti, Suryadhwaja, Rochamāna, Nila, Chitrāyudha, Angçumāna, Chekitāna, the mighty Crenimāna, Chandra-sena the mighty son of Samudra-sena, Jalasandha, Vidanda and Danda —the father and son, Paundraka, Vāsudeva, Bhagadatta endued with great energy, Kalinga, Tāmralipta, the king of Pattana, the mighty charioteer Calya the king of Madra with his son, the heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons, all mighty charioteers and heroes, *viz.*, Bhuri, Bhuriçrava, and Cala, Sudakshina, Kāmvoja, Dridawdhanwā of the Puru race, Vrihadvala Sushena, Civi the son of Usinara, Patachcharanihantā, the king of Kārusha, Sankarshana (Valadeva), Vāsudeva (Krishna), the mighty son of Rukminy, Camva Charudeshna, the son of Pradyumna with Gada, Akrura, Sātyaki, the high-souled Uddhava, Kritavarmā the son of Hridikā, Prithu, Viprithu, Viduratha, Kanka, Canku with Gaveshana, Āçāvaha, Aniruddha, Samika, Sārimejaya, the heroic Vātāpati, Jhilli, Pindāraka, the powerful Usinara,—all these of the Vrishni race, Bhagiratha, Vribatkshatra, Jayadratha the son of Sindhu, Vrihadratha, Vālhika, the mighty charioteer Crutāyu, Uluka, Kaitava, Chitrāngada and Cuvāngada, the highly intelligent Vatsaraja, the king of Koçala, Ciçupāla and the powerful Jarāsandha, these and many other great kings—all Kshatriyas celebrated throughout the world—have come, O blessed one, for thee! Endued with prowess, these will shoot the mark. And thou shalt chose him for thy husband who amongst these will shoot the mark!' "

Thus ends the hundred and eighty-eighth Section in the *Svayamvara* of the Āadi Parva.

SECTION CLXXXIX.

(*Swayamvara Parva continued.*)

Vaiçampāyana said,—"Then those youthful princes adorned with ear-rings, vieing with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with pride of beauty, prowess, lineage, knowledge, wealth, and youth, they were like Himālyan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of desire, they suddenly rose up from their royal seats, exclaiming 'Krishnā shall be mine.' And the Kshatriyas assembled in that amphitheatre, each desirous of wining the daughter of drupada, looked like the celestials (of old) standing round Umā the daughter of the King of monntains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishnā, those princes descended into the amphitheatre for wining the Pāncbāla maiden and began to regard even their best friends with jealousy. And there came also the celestials and their cars, with the Rudras and the Adityas, the Vasus and the twin Açwinas, the Swadhas and all the Marutas, and Kuvera with Yama walking ahead. And there came also the Daityas and the Suparnas, the great Nāgas and the celestial *Rishis*, the Guhyakas and the Charanas, and Viçwavasu and Nārada and Parvata, and the principal *Gandharvas* with the *Apsaras*. And Halāyudha (Valadeva) and Janārdana (Krishna) and the chief of the Vrishni, Andhaka, and Yādava tribes who obeyed the leadership of Krishna, were also there, viewing the scene. And beholding those elephants in rut—the five (Pāndavas)—attracted towards Draupadi like mighty elephants towards a lake overgrown with lotus, or like fire covered with ashes, Krishna the foremost of Yadu heroes began to reflect. And he said unto Rāma (Valadeva),—'That is Yudhishthira; that is Bhima with Jishnu (Arjun); and those are the twin heroes.' And Rāma surveying them slowly cast a glance of satisfaction on Krishna. Biting their nether lips in wrath, the other heroes there—sons and grandsons of kings—with their eyes and hearts and thoughts set on Krishnā, looked with expanded eyes on Draupadi alone without noticing the Pāndavas. And the sons of Prithā also, of mighty arms, and the illustrious twin heroes, beholding Draupadi, were all likewise struck by the shafts of Kāma. And crowded with celestial *Rishi* and *Gandharvas* and Suparnas and Nāgas and Asuras and Sidhas, and filled with celestial perfumes and scattered over with celestial flowers, and resounding with the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials, could scarcely find a passage through the firmament. Then those princes—Karna, Duryodhana, Cālwa, Calya, Açwatthamā, Krātha, Sunitha, Vakra, the ruler of Kalinga and Banga, Pāndya, Paundra, the ruler of Videha, the chief of the Yavanas,—and many other sons and grandsons of kings,—sovereigns of territories with eyes like lotus leaves,—one after another began to exhibit prowess for (wining) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possessed of prowess and vigor and bursting with strength and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness.

"And (some amongst) those kings in exerting with swelling lips—each according to his strength, education, skill, and energy,—to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of wining that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments disordered, they began to utter exclamations of woe. And that assemblage of monarchs, their hope of obtaining Krishnā gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all wielders of the bow went to where the bow was, and quickly raising it stringed it soon and placed the arrows on the string. And beholding the son of Surya—Karna of the Suta tribe—like unto fire, or Soma, or Surya himself, resolved to shoot the mark, those foremost of bowmen—the sons of Pāndu—regarded the mark as already shot, and brought down upon the ground. But seeing Karna, Draupadi loudly said,—'I will not elect a Suta for my lord!' Then Karna, laughing in vexation and casting a glance on the Sun, threw aside the bow already drawn to a circle.

"Then when all those Kshatriyas gave up the task, the heroic king of the Chedis—mighty as Yāma himself—the illustrious and determined Ciçupāla the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarāsandha endued with great strength and powers, approaching the bow stood there for some moments fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground. And rising up, the monarch left the amphitheatre for returning to his kingdom. Then the great hero Calya the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become the subjects of derisive talk that foremost of heroes—Jishnu the son of Kunti— desired to string the bow and placed the arrows on the bowstring.', Thus ends the hundred and eighty-ninth Section in the Swayamvara of the Ādi Parva.

SECTION CLXL.

(*Swayamvara Parva continued.*)

Vaiçampāyana continued,—"When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brāhmanas seated in that assembly. And beholding Pārtha possessing the complexion of Indra's banner, advancing towards the bow, the principal Brāhmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said,—'Ye Brāhmanas, how can a Brāhmana stripling, unpractised in arms and weak in strength, string that bow which such celebrated Kshatriyas as Calya and others, endued with might and accomplished in the science and practice of arms, could not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish restlessness, the entire body of Brāhmanas here will be ridiculous in the eyes of assembled monarchs. Therefore, forbid this Brāhmana that he may not go to string the bow which he even now desirous of doing from vanity, childish daring, or mere restlessness.' Others replied,—'We shall not be ridiculous, nor shall we incur the disrespect of anybody or the displeasure of the sovereigns.' Some remarked,—'This handsome youth who is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, will it is probable, accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brāhmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brāhmanas are ever strong in their own energy. One should never disregard a Brāhmana whether his acts be right or wrong, by supposing him in capable of achieving any task that is great or little, or that is fraught with bliss or woe. Rāma the son of *Jamadagni* defeated in battle all the Kshatriyas. Agastya by his Brāhma energy drank the fathomless ocean. Therefore, say ye—Let this youth bend the bow and string it with ease.—' Many said,—'So be it.' And the Brāhmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons—the lord Içāna,—and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Rādha's son, Duryodhana, Çalya, and many other kings accomplished in the science and practice of arms, could not even with great exertion, string, Arjuna the son of Indra that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, stringed within the twinkling of an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Pārtha that slayer of foes. And thousands of Brāhmanas began to wave their upper garments in joy. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and despair. And flowers were rained from the skies all over the amphitheatre. And the musicians struck up in concert. Bards and hearlds began to chaunt in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada—that slayer of foes—was filled with joy. And the monarch desired to assist with his forces the hero if occasion arose. And when the uproar was at its height, Yudhishthira the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishnā beholding the mark shot and beholding Pārtha also, like unto Indra himself, who had shot the mark, was filled with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having woon Draupadi by his success in the amphitheatre, was saluted with reverence by all the Brāhmanas. And he soon after left the lists followed close by her who thus became his wife."

Thus ends the hundred and ninetieth Section in the Swayamvara of the Ādi Parva.

SECTION CLXLI.

(*Swayamvara Parva continued.*)

Vaiçampāyana said,—"When the king (Drupada) expressed his desire of bestowing his daughter on that Brāhmana (who had shot the mark), all those monarchs who had been invited to the *Swayamvara*, looking at one another, were suddenly filled with wrath. And they said,—'Passing us by and regarding the assembled monarchs as straw this Drupada desireth to bestow his daughter—that first of women—on a Brāhmana! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not: therefore let us slain him! He deserveth not our respect, nor, the veneration due to age. Owing to such qualities of his, we shall therefore, slay this wretch that insulteth all kings, along with his son! Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself? The Vedic declaration is well-known that the *Swayamvara* is for the Kshatriyas. The Brāhmanas have no claim in respect of an election of husband by a Kshatriya damsel. Or, ye king, if this damsel desireth not to elect any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brāhmana, although he hath, from officiousness or avarice, done this injury to the monarchs, he should not yet be slain; for our kingdoms, lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brāhmanas. Some thing must be done here (even unto him) so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other *Swayamvara* may not terminate in this way.'

"Having addressed one another thus, those tigers among monarchs endued with arms like unto spiked iron maces, took up their weapons and rushed at Drupada for slaying him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bow and arrows, sought, from fear, the protection of the Brāhmanas. But those mighty bowmen (Bhima and Arjuna) of the Pāndavas, capable of chastising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with fingers cased in leather and upraised weapons rushed in anger at the Kuru princes Bhima and Arjuna for slaying them. Then the mighty Bhima of extraordinary achievements, endued with the strength of thunder, tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima the son of Prithā,—that grinder of all foes,—stood, like unto the mace-bearing king of the Dead (Yāma) armed with his fierce mace near that bull amongst men Arjuna. And beholding that feat of his brother, Jishnu of extraordinary intelligence and himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, casting off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother, Dāmodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halāyudha (Valadeva) of fierce energy, said,—'That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand full four cubits in length, is Arjuna! There is no doubt, O Sankarshana, in this, if I am Vāsudeva! That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs, is Vrikodara! For no one in the world, except Vrikodara, could today perform such a feat in the field of battle! And, O Achyuta, that other youth of eyes like unto lotus leaves, of full four cubits' height, of gait like that of a mighty lion. And humble withal, of fair complexion and prominent and shining nose, who hath, a little before, left the amphitheatre, is Dharma's son (Yudhishthira). The two other youths; like unto Kārtikeya, are, I suspect, the sons of the twin Açwinas. I heard that the sons of Pāndu along with their mother Prithā had all escaped from the conflagration of the house of lac.' Then Halāyudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna)), said with great satisfaction 'O, I am happy to hear, as I do from sheer good fortune, that our father's sister Prithā with the foremost of the Kaurava princes have all escaped (from death)!' "

Thus ends the hundred and ninety-first Section in the Swayamvara of the Ādi Parva.

SECTION CLXLII.

(*Swayamvara Parva continued.*)

Vaiçampāyana said,—"Then those bulls among Brāhmanas shaking their deer-skins and water-pots made of cocanut-shells exclaimed,—'Fear not, we will fight the foe!' Arjuna smilingly addressing those Brāhmanas exclaiming thus, said,—'Stand ye aside as spectators (of the fray) Showering hundreds of arrows furnished with straight points even I shall check, like snakes with *mantras*, all those angry monarchs.' Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima, stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them lik two elephants rushing against a host of hostile elephants. Then those monarchs eager for the fight fiercely exclaimed,—'The slaughter in battle of a Brāhmana desiring to fight is permitted.' And saying this, the monarchs suddenly rushed against the Brāhmanas. And Karna endued with great energy rushed against Jishnu for fight. And Çalya the mighty king of the Madras rushed against Bhima like one elephant rushing against another for the sake of a she-elephant in season; while Duryodhana and others, engaged with the Brāhmanas, skirmished with them lightly and carelessly. Then the illustrious Arjuna beholding Karna the son of Vikartana (Surya) advancing towards him, drew his tough bow and pierced him with his sharp-arrows. And the impetus of those whetted arrows furnished with fierce energy made Rādheya (Karna) faint. Recovering consciousness Karna attacked Arjuna with great care than before. Then Karna and Arjuna, both foremost of victorious warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). 'Behold the strength of my arms,'—'Mark, how I have counteracted the feat,'—those the words—intelligible to heroes alone—in which they addressed each other. And incensed at finding the strength and energy of Arjuna's arms unequalled on the earth, Karna the son of Surya fought with greater vigor. And parrying all those impetuous arrows shot at him by Arjnna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said, 'O thou foremost of Brāhmanas, I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the embodiment of the science of weapons, or art thou, Rāma that, best of Brāhmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brāhmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Shachi or Kiriti the son of Pāndu is capable of fighting with me when I am angry on the field of battle. Then hearing those words of his, Phālguna replied, saying,—O Karna, I am neither the science of arms (personified), nor Rāma endued with superhuman powers! I am only a Brāhmana who is the foremost of all warriors of all wielders of weapans. By the grace of my preceptor I have become accomplished in the *Brahma* and the *Puurandara* weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little!"

Vaiçampāyana continued‘—“Thus addressed (by Arjuna), Karna the adopted son of Rādhā desisted from the fight, for that mighty charioteer thought that *Brahma* energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Calya and Vrikodara, well-skilled in battle and possessed of great strength and proficiency; challenging each other, engaged in fight like two elephants in the season of rut! And they struck each other with their clenched fists and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down face downwards and sometimes on the sides, they fought on, striking each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Calya on his arms hurled him to a distance. And Bhimasena —that bull amongst men—surprised all (by the dexterity of his feat) for though he threw Calya on the ground he did it without hurting him much. And when Calya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima, and exclaimed, ‘Surely, these bulls amongst Brāhmana's are excellent (warriors)! Ascertain in what race have they been born and where they abide. Who can encounter Karna the son of Rādhā in fight, except Rāma, Drona, or Kiriti the son of Pāndu? Who also can encounter Duryodhana in battle except Krishna the son of Devaki, and Kripa the son of Caradwan? Who also can overthrow in battle Calya—that first of mighty warriors—except the hero Valadeva, or Vrikodara the son of Pāndu, or the heroic Duryodhana? Let us, therefore, desist from this fight with the Brāhmanas. Indeed, Brāhmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.’ ”

Vaiçampāyana continued,—“And Krishna, having beheld that feat of Bhima, believed them both to be the sons of Kunti. And gently addressing the assemebled monarch, saying,—'This maiden hath been justly acquired (by the Brahmana),' he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wondering much. And those who came there went away saying,—'The festive scene hath terminated in the victory of the Brāhmanas. The princess of Panchāla hath become the bride of a Brahmana.' And surrounded by Brāhmanas dressed in skins of deer and other wild animals Bhima and Dhananjaya passed with difficulty out of the throng. And those heroes among men, mangled by the enemy and followed by Krishnā, having at last escaped from that throng, looked like the moon in full and the sun emerged from the clouds.

"Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. And she began to think of various evils having overtaken her sons. At one time she thought that the sons of Dhritarāshtra having recognised her children had slain them. Next she feared that some cruel and strong *Rākshasas* endued with powers of deception had slain them. And she asked herself,—'Could the illustrious Vyasa himself (who had directed my sons to come to Panchāla) have been guided by perverse intelligence?' Thus reflected Prithā in consequence of her affection for her children. Then in the stillness of the late afternoon, Jishnu, accompanied by a body of Brāhmanas, entered the abode of the potter, like the cloud-covered sun appearing in a cloudy day."

Thus ends the hundred and ninety-second Section in the Swayamvara of the Ādi Parva.

SECTION CLXLIII.

(*Swayamvara Parva continued.*)

Vaiçampāyana said,—"Then those illustrious sons of Prithā, returning to the potter's abode, approached their mother. And those first of men represented Yājnaseni unto their mother as the *alms* they had obtained that day. And Kunti who was there whithin the room and saw not her sons, replied, saying,—'Enjoy ye all (what ye have obtained)!' The moment after, she beheld Krishnā and then she said,—'Oh, what have I said!' And anxious with the fear of sin and reflecting, how every one could be extricated from the situation, she took the cheerful Yājnaseni by the hand, and approaching Yudhishthira said,—'This daughter of king Yajnasena upon being represented to me by thy younger brothers as the *alms* they had obtained, from ignorance, O king, I said what was proper, *viz., Enjoy ye all what hath been obtained.* O thou bull of the Kuru race, tell me how my speech may not become untrue, how sin may not touch the daughter of the king of Panchāla, and how also she may not become uneasy!'"

Vaiçampāyana continued,—"Thus addressed by his mother, that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhishthira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said,—'By thee, O Phālguna, hath Yājnaseni been won. It is proper, therefore that thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire take thou her hand with due rites!',

"Arjuna, hearing this, replied,—'O king, do not make me a participator in sin! Thy behest is not conformable to virtue! That is the path followed by the sinful. Thou shouldst wed first, then the strong-armed Bhima of inconceivable feats, then myself, then Nakula, and last of all, Sahadeva endued with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection, which would be proper, conformable virtue, productive of fame, and beneficial unto the king of Panchāla. All of us are obedient to thee. O, command us as thou likest!'"

Vaiçampayana continued,—"Hearing these words of Jishnu, so full of respect and affection, the Pāndavas all cast their eyes upon the princess of Panchāla. And the princess of Panchāla also looked at them all. And casting their glances on the illustrious Krishnā, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy had looked at Draupadi, the god of Desire invaded their hearts and continued to grind all their senses. The ravishing beauty of Pānchāli had been modelled by the Creator himself, and superior to that of all other women on earth it could captivate the heart of every creature. And Yudhishthira the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipāyana. And the king then, from fear of a division amongst the brothers, addressing all of them, said,—'The auspecious Draupadi shall be the common wife of us all!'"

Vaiçampāyana continued,—"The sons of Pāndu then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. Then the hero of the Vrishni race (Krishna suspecting the five persons he had seen in the *Swayamvara* to be none else than the heroes of the Kuru race, came, accompanied by the son of Rohini (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. And arrived there, Krishna and Valadeva beheld seated in that potter's house Ajataçatru (Yudhishthira) of well-developed and long arms, and his younger brothers passing the splendour of fire sitting around him. Then Vāsudeva approaching that foremost of virtuous men—the son of Kunti—and touching the feet of that prince of the Ajamida race, said,—'I am Krishna! And the son of Rohini (Valadeva) also, approaching Yudhishthira, did the same. And the Pāndavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of (Kunti) their father's sister. And Ajataçatru—that foremost of the Kuru race, beholding Krishna enquired after his well-being and asked,—'How, O Vāsudeva, hast thou been able to trace us, living as we are in disguise?' And Vāsudeva, smiling, answered,—'O king, fire, even if covered, can be known. Who else among men, than the Pāndavas could exhibit such might? Ye resisters of all foes, ye sons of Pāndu, by sheer good fortune have ye escaped from that fierce fire! And it is by sheer good fortune alone that the wretched son of Dhritarāshtra and his counsellors have not succeeded in accomplishing their wishes. Blest be ye! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around! And lest any of the monarchs recognise ye, give us leave to return to our tent!' Then, obtaining Yudhishthira's leave Krishna of prosperity knowing no decrease, accompanied by Valadeva, hastily went away from the potter's abode."

Thus ends the hundred and ninety-third Section in the Swayamvara of the Ādi Parva.

SECTION CLXLIV.

(*Swayamvara Parva continued.*)

Vaiçampāyana said,—"When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhrishtadyumna the Pānchāla prince followed them. And sending away all his attendants, he concealed himself in some part of the potter's house, unknown to the Pāndavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhishthira. Then the kind Kunti addressing the daughter of Drupada said,—'O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brāhmanas, and feed those that desire to eat and give unto those who have become our guests. Divlde the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion—equal unto a king of elephants—this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.' Then the princess hearing those excellent words of her mother-in-law, cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishnā. Then Sahadeva the son of Mādri, endued with great activity, spread on the ground a bed of *Kuça* grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the Kuru princes laid themselves down with heads towards the south. And Kuntī laid herself down along the line of their heads, and Krishnā along that of their feet. And Krishnā, though she lay with the sons of Pāndu on that bed of *Kuça* grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with each other. And the conversation of those princes, each worthy to lead an army, was exceedingly interesting, being upon celestial weapons, and cars, and elephants, and swords, and arrows, and battle-axes. And the son of the Panchāla king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishnā in that state.

"When morning came, the prince Dhrishtadyumna set out from his place of concealment with great haste in order to report to Drupada in detail all that had happened at the potter's abode and all that he had heard those heroes to say amongst one another during the night. The king of Panchāla had been sad because he knew not as Pāndavas those who had taken away his daughter. And the illustrious monarch asked Dhrishtadyumna on his return,—'Oh, where hath Krishnā gone? Who hath taken her away? Hath any Cudra or anybody of mean descent, or hath a tribute-paying Vaisya by taking my daughter away, placed his dirty foot on my head? O son, hath that wreathe of flowers been thrown away on a grave-yard? Hath any Kshatriya of high birth, or any one of the superior order (Brāhmana) obtained my daughter? Hath any one of mean descent, by having won Krishnā, placed his left foot on my head? I would not, O son, grieve but feel greatly happy, if my daughter hath been united with Pārtha that foremost of men! O thou exalted one, tell me truly, who hath won my daughter today! O, are the sons of that foremost of Kurus, Vichitravirya's son—alive? Was it Pārtha (Arjuna) that took up the bow and shot the mark?'"

Thus ends the hundred and ninety-fourth Section in the Swayamvara of the Ādi Parva.

SECTION CLXLV.

(*Vaivāhika Parva.*)

Vaiçampāyana said,—"Thus addressed, Dhrishtadyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom had Krishnā been won. And the prince said,—'With large, red, eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who stringed that foremost of bows and brought down on earth the mark set on high, was soon surrounded by the foremost of Brāhmanas who also offered him their homage for the feet he had achieved. Incapable of bearing the sight of a foe and endued with great activity, he began to exert his prowess. And surrounded by the Brāhmanas he resembled the thunder-wielding Indra standing in the midst of the celestial and the *Rishis.* And like a she-elephant following the leader of a head, Krishnā cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight rose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed against that concourse of kings felling them right and left like Yama himself smiting down creatures endued with life. Then, O monarch, the assembled kings stood motionless looking at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishnā with them, left the amphitheatre and wended unto the abode of a potter in the suburbs of the town. And there at the potter's sat a lady like unto a flame of fire who, I ween, is their mothor. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having approached her paid homage unto her feet, and they said unto Krishnā also to do the same. And keeping Krishnā with her, those foremost of men all went out on a tour of eleemosynation. Sometime after when they returned, Krishnā taking from them what they had obtained in alms, devoted a portion thereof to the gods, and gave another portion away in gift to Brāhmanas. And of what remained after this, she gave a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselves down for sleep, Krishnā lying along the line of their feet as their nether pillow. And the bed on which they lay was made of *Kuça* grass upon which was spread their deer skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. And the talk of those heroes was such that neither Vaisyas nor Cudras, nor Brāhmanas, would talk in that way. Without doubt, O monarch, they are bulls amongst Kshatriyas, their talk having been on military subjects. It seems, O father, that our hope hath fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was stringed by him, and the manner in which I have heard them talk with one another, it is certain, O monarch, that they are the sons of Prithā wandering in disguise.

"Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pāndu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's massage duly, saying,—'Ye who are worthy of preference in everything, the boon-giving king of the earth—Drupada—is desirous of ascertaining who ye are! Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchāla and his men and mine also! King Pāndu was the dear friend of king Drupada and regarded by him as his counter self. And Drupada had all along cherished the desire of bestowing this daughter af his upon Pāndu as his daughter-in-law. Ye heroes of features perfectly faultless, king Drupada hath all along cherished this desire in his heart that Arjuna of strong and long arms might wed this daughter of his according to the ordinance. If that hath become possible, nothing could be better, nothing more beneficial, nothing more conducive to fame and virtue, so far as Drupada is concerned.'

"Having said this, the priest became silent and humbly waited for an answer. Beholding him sitting thus, the king (Yudhishthira) commanded Bhima who sat near, saying,—'Let water to wash his feet and the *Arghya* be offered unto this Brāhmana. He is king Drupada's priest and, therefore, worthy of great respect. We should worship him with more than ordinary reverence.' Then, O monarch, Bhima did as directed. Accepting the worship thus offered unto him, the Brāhmana with a glad heart sat at his ease. Then Yudhishthira addressed him and said,—'The king of the Pānchālas hath, by fixing a special kind of dower, given away his daughter according to the practice of his order and not freely. This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family, and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this illustrious hero hath brought away Krishnā from among the assembled monarchs. Under these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy (without mending matters in the least). The desire that king Drupada hath all along cherished will be accomplished, for this handsome princess beareth, I ween, every auspicious mark. None that is weak in strength could string that bow, and none of mean birth and unaccomplished in arms could have shot down the mark. It behoveth not, therefore, the king of the Pānchālas to grieve for his daughter today. Nor can anybody in the world undo that act of shooting down the mark. Therefore, the king should not grieve for what must take its course.'

"While Yudhishthira was saying all this, another messenger from the king of the Pānchālas, coming thither in haste, said,—'The (nuptial) feast is ready.'"

Thus ends the hundred and ninety-fifth Section in the Vaivāhika of the Ādi Parva.

SECTION CXCVI.

(*Vaivāhika Parva continued.*)

Vaiçampāyana continued.—"The messenger said,—'King Drupada hath, in view of his daughter's nuptials, prepared a good feast for the bride-groom's party. Come ye thither after finishing your daily rites. Krishnā's wedding will take place there. Delay ye not. These cars adorned with golden lotuses and drawn by excellent horses are worthy of kings. Riding on them, come ye into the abode of the king of the Pānchālas.'"

Vaiçampāyana continued,—'Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishnā to ride together on one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada's palace. Meanwhile, O Bhārata, hearing from his priest the words that Yudhishthira had said, king Drupada, in order to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required by the ordinance for the wedding of each of the four orders). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparati of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars of fine temper, and beautiful chariots and horses, and first-class bows and well adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various kind. When the party went to Drupada's abode, Kunti taking with her the virtuous Krishnā entered the inner apartments of the king. The ladies of the king's household with joyous hearts worshipped the queen of the Kurus. Beholding O

O monarch, those foremost of men, each possessing the sportive gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad shoulders, and long hanging arms like unto the bodies of mighty snakes, the king, and the king's minister, and the king's son, and the king's friends and attendants, all became exceedingly glad. Those heroes sat on excellent seats furnished with foot-stools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those costly seats one after another according to the order of their ages. And after those heroes were seated, well dressed servants, male and female, and skilful cooks brought excellent and costly viands worthy of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war. Beholding this, Drupada's son and Drupada himself, along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood, became exceedingly glad."

Thus ends the hundred and ninety-sixth Section in the Vaivāhika of the Ādi Parva.

SECTION CXCVII.

(Vaivāhika Parva continued.)

Vaiçampāayana said,—"Then the illustrious king of the Pānchāla, addressing prince Yudhishthira in the form applicable to Brāhmanas, cheerfully enquired of that illustrious son of Kunti, saying,—'Are we to know you as Kshatriyas, or Brāhmanas, or are we to know you as celestials who disguising themselves as Brāhmanas are ranging the Earth and come hither for the hand of Krishnā? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been resolved! O chastiser of enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks. Therefore, tell us not what is untrue! O thou of the beauty of a celestial, O chastiser of foes, hearing thy reply I shall make arrangements for my daughter's wedding according to the order to which ye belong!'

"Hearing these words of Drupada, Yudhishthira answered, saying,—'Be not cheerless, O king! Let joy fill thy heart! The desire cherished by thee hath certainly been accomplished! We are Kshatriyas, O king, and sons of the illustrious Pāndu. Know me to be the eldest of the sons of Kunti, and these to be Bhima and Arjuna! By these, O king, was thy daughter won amid the concourse of monarchs! The twins (Nakula and Sahadeva) and Kunti wait where Krishnā is. O bull amongst men, let grief be dispelled from thy heart, for we are Kshatriyas! Thy daughter, O monarch, hath like a lotus been transferred only from one lake into another. O king, thou art our reverend superior and chief refuge! I have told thee the whole truth!'"

Vaiçampayana continued,—"Hearing those words, king Drupada's eyes rolled in ecstasy. And filled with delight the king could not, for some moments, answer Yudhishthira. Suppressing his emotion with great effort, that chastiser of foes at last replied unto Yudhishthira in proper words. The virtuous monarch enquired how the Pāndavas had escaped from the town of Vāranāvata. The son of Pāndu told the monarch, every particular, in detail of their escape from the burning palace of lac. Hearing everything that the son of Kunti said, king Drupada censured Dhritarāshtra, that ruler of men. And the monarch gave every assurance unto Yudhishthira the son of Kunti. And that foremost of eloquent men there and then vowed to restore Yudhisthira on his paternal throne.

"Then Kunti and Krishnā and Bhima and Arjuna and the twins, commanded by the king, all took up their qauarters in a palace. They continued, O king, to reside there, treated by Yajnasena with every respect. Then king Drupada with his sons, assured by all that had happened, approaching Yudhishthira, said,—'O thou of mighty arms, let the Kuru prince Arjuna take, with due rites, the hand of my daughter this auspicious day, anp let him, therefore, perform the usual initiatory rites of marriage !' "

Vaiçampāyana continued,—"Hearing these words of Drupada, the virtuous king Yudhishthira replied, saying,—'O great king, I also shall have to marry!' Hearing him, Drupada said,—'If it pleasest thee, take thou the hand of my daughter thyself with due rites! Or, give Krishnā in marriage unto whomsoever of thy brothers thou likest!' Yudhishthira said,—'Thy daughter, O king, shall be the common wife of us all! Even thus it hath been ordered, O monarch, by our mother! I am unmarried still, and Bhima also is so amongst the sons of Pāndu. This thy jewel of a daughter hath been won by Arjuna. This, O king, is the rule with us: to ever enjoy equally a jewel that we may obtain! O best of monarchs, that rule of conduct we cannot now abandon! Krishnā, therefore, shall become the wedded wife of us all. Let her take our hands, one after another, before the fire.'

"Drupada answered,—'O scion of Kuru's race, it hath been directed that one man may have many wives. But it hath never been heard that one woman may have many husbands! O son of Kunti, pure as thou art and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the *Vedas!* Why, O prince, hath thy understanding become so?' Yudhishthira said in reply,—'O monarch, morality is subtile. We do not know its course. Let us follow in the way trod by the illustrious ones of former ages. My tongue never uttered an untruth. My heart also never turneth to that is sinful. My mother commandeth so; and my heart also approveth of it. Therefore, O king, that is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, in this matter!'

"Drupada said,—'O son of Kunti, thy mother, and my son Dhrishtadyumna, and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and tomorrow I will do what is proper.' "

Vaiçampāyana continued,—"After this, O Bhārata, Yudhishthira, Kunti, and Dhrishtadyumna discoursed upon this matter.

Just at that time, however, the island-born (Vyasa), O monarch, came there in course of his wanderings."

'Thus ends the hundred and ninety-seventh Section in the Vaivāhika of the Ādi Parva.

Section CXCVIII.

(*Vaivāhika Parva continued.*)

Vaiçampāyana said,—"Then all the Pāndavas and the illustrious king of the Pānchālas and all others there present stood up and saluted with reverence the illustrious *Rishi* Krishna-(Dwaipāyana). The high-souled *Rishi*, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (-Dwaipāyana) of immeasurable energy, those foremost of men all sat down on costly seats. A little after, O monarch, the son of Prishata in stweet accents asked the illustrious *Rishi* about the wedding of his daughter. And he said,—'How, O illustrious one, can one woman become the wife of many men without being defiled by sin? O, tell me truly all about this?' Hearing these words, Vyāsa replied,—'This practice, O king, being opposed to usage and the *Vedas*, hath become obsolete. I desire, however, to hear what the opinion of each of you is upon this matter.'

"Hearing these words of the *Rishi*, Drupada spoke first, saying,—'The practice is sinful in my opinion, being opposed to both usage and the *Vedas*. O best of Brāhmanas, nowhere have I seen many men having one wife. The illustrious ones also of former ages never had such an usage amongst them. The wise should never commit a sin. I, therefore, can never make up my mind to act in this way. This practice always appeareth to me to be of doubtful morality.'

"After Drupada had ceased, Dhrishtadyumna spoke, saying,—'O bull amongst Brāhmanas, O thou of ascetic wealth, how can, O Brāhmana, the elder brother, if he is of a good disposition, approach the wife of his younger brother? The ways of morality are ever subtlie, and, therefore, we know them not. We cannot, therefore, say what is conformable to morality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brāhmana, I cannot say —*Let Draupadi become the common wife of five brothers.*—'

"Yudhishthira then spoke, saying,—'My tongue never uttereth an untruth, and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the *Purāna* that a lady of name Jatilā,—the foremost of all virtuous women,—belonging to the race of Gotama had married seven *Rishis.* So also an ascetic's daughter, born of a tree, had in former times united herself in marriage with ten brothers all bearing the same name of Prachetas and who were all of souls exalted by asceticism. O foremost of all that are acquainted with the rules of morality, it is said that obedience to superiors is never meritorious. Amongst all superiors, it is well known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as *alms.* It is for this, O best of Brāhmanas, that I regard the (proposed) act as virtuous.'

"Kunti then said,—'The act is even so as the virtuous Yudhishthira hath said. I greatly fear, O Brāhmana, lest my speech become untrue ! How shall I be saved from untruth !'

When they had all finished speaking, Vyāsa said,—'O amiable one, thou shalt be saved from the consequences of untruth ! Even this is eternal virtue ! I will not, O king of the Pānchālas, discourse on this before you all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhishthira hath said is quite conformable to virtue.' "

Vaiçampāyana continued,—"Then the illustrious Vyāsa—the master Dwaipāyana—rose, and taking hold of Drupada's hand led him to a private apartment. The Pāndavas and Kunti and Dhrishtadyumna of Prishata's race sat there, waiting for the return of Vyāsa and Drupada. Meantime Dwaipāyana began his discourse with that illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful, " Thus ends the hundred and ninetyeighth Section in the Vaivāhika of the Ādi Parva.

SECTION CXCIX.

(Vaivahika Parva continued.)

Vaiçampāyana said,—"Vyāsa continued,—'In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. In that sacrifice, O king, Yama the son of Vivaswan became the slayer of the devoted animals. Yama, thus employed in that sacrifice, did not, (during that period) O king, slay a single human being. Death being suspended in the world, the number of human beings increased very greatly. Then Soma and Cakra and Varuna and Kuvera, the Sādhyas, the Rudras, the Vasus, the twin Acwins,—these and other celestials went unto Prajāpati the Creator of the universe. Struck with fear at the increase of the human population of the world, they addressed the Master of creation and said,—Alarmed, O lord, at the increase of human beings on Earth, we come to thee for relief! Indeed, we crave thy protection !—Hearing those words, the Grandsire said,—Ye have little cause to be frightened at this increase of human beings. Ye all are immortal! It behoveth ye not to take fright at human beings !—The celestials replied,—The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee in order that thou mayest distinguish us from them !—The Creator then said,—The son of Vivaswat is even now engaged in the grand sacrifice. It is for this that men are not dying. But when Yama's work in connection with the sacrifice terminates, men will once more begin to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants of Earth who will scarcely have then any energy left in them.'

"Vyāsa continued,—'Hearing these words of the first-born deity, the celestials returned to the spot where the grand sacrifice was being performed. And the mighty ones sitting by the side of the Bhāgirathee saw a (golden) lotus carried along the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials, *viz.*, Indra, desirous of ascertaining whence it came, proceeded along the course of the Bhāgirathee. And reaching that spot whence the goddess Gangā issues perennially, Indra beheld a woman possessing the splendour of fire. That woman who had come there for fetching water was washing herself in the stream, weeping all the while. The tear-drops she shed, falling on the stream, were being transformed into golden lotuses. The wielder of the thunder-bolt, beholding that wonderful sight, approached the woman and asked her, saying,—Who art thou, amiable lady? Why dost thou weep? I desire to know the truth. O tell me everything!—'

"Vyāsa continued,—'The woman hearing this, answered,—O Cakra, thou mayst know who I am, and why, unfortunate that I am, do I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shalt then see what it is I weep for!—Hearing these words of the lady, Indra followed her as she led the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of Himavat, and playing with dice. Beholding that youth, the chief of the celestials said,—Know, intelligent youth, that this universe is under my sway!—Seeing, however, that the person addressed was so abstracted at dice that he took no notice of what he said, Indra was possessed with anger and repeated,—I am the lord of the universe!—The youth who was none else than the god Mahādeva, seeing Indra filled with wrath, only smiled, having cast a glance upon him. At that glance, however, the chief of the celestials was at once paralysed and stood there like a stake. When the game at dice was over, Içāna addressing the weeping woman, said,—Bring Cakra hither, for I shall soon so deal with him that pride may not again enter his heart!—As soon as Cakra was touched by that woman, the chief of the celestials with limbs paralysed by that touch, fell down upon the Earth. The illustrious Içāna of fierce energy then said unto him,—Act not, O Cakra, ever again in this way! Remove this huge stone, for thy strength and energy are immeasurable, and enter the hole (it will diclose); where await some others possessing the splendour of the Sun and who are all like unto thee'!—Indra then,on removing that stone, beheld a cave on the breast of that king of mountains, within which were four others resembling himself. Beholding their plight, Çakra became possessed with grief and exclaimed,—Shall I be even like these?—Then the god Giriça (Içāna), looking full at Indra with expanded eyes, said in anger,—O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast, from folly, insulted me before my eyes!—Thus addressed by the lord Içāna, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear, trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joined hands and shaking from head to foot, addressed that fierce god of multiform manifestations, saying,—Thou art, O Bhava, the over-looker of the infinite universe!—Hearing these words, the god of fiery energy smiled and said,—Those that are of disposition like thine never obtain my grace. These others (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for some time. The fate of you all shall certainly be the same. All of you shall have to take your births in the world of men, where, having achieved many difficult feats and slaying a large number of men, ye shall again, by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more, besides, of other kinds of work!—Then those Indras, divested of their glory, said,—We shall go from our celestial regions even unto the rigion of man where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vāyu, Maghavat, and the twin Açwins beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the rigion of Indra!—"

"Vyāsa continued,—'Hearing these words of the former Indras, the wielder of the thunder-bolt once more addressed that foremost of gods, saying,—Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest), to form the fifth among these!—Viçwabhuk, Bhutadhāman, Civi of great energy, Cānti the fourth, and Tejaswin, these, it is said, were the five Indras of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, and who was none else than the celestial Cree herself, to be their common wife in the world of men. Accompanied by all those Indras, the god Içāna then went unto Nārāyana of immeasurable energy, the Infinite, the Immaterial, the Increate, the Old, the Eternal, and the Spirit of this universe without limits. Nārāyana approved of everything. Those Indras then took their birth in the world of men. And Hari (Nārāyana) took up two hairs from his body. And one of these hairs was black and the other white. And those two hairs entered the wombs of two of the dames of the Yadu race, of name Devaki and Rohini. And one of these hairs, *viz.*, that which was white, became Valadeva. And the hair that was black became born as Keçava's self, Krishna. And those Indras of old who had been confined in the cave on the Himavat are none else than the sons of Pāndu, endued with great energy. And Arjuna amongst the Pāndavas, called also Savyasāchin (using both hands with equal dexterity) is a portion of Cakra.'

"Vyāsa continued,—'Thus, O king, they who have been born as the Pāndavas are none else than those Indras of old. And the celestial Cree herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads for two miles around, take her birth in any other than an extraordinary way, *viz.*, from within the Earth, by virtue of thy sacrificial rites? Unto thee, O king, I cheerfully grant this other boon in the form of spiritual sight. Behold now the sons of Kunti endued with their sacred and celestial bodies of old!'"

Vaiçampāyana continued,—"Saying this, that sacred Brāhmana, Vyāsa, of generous deeds, by means of his ascetic power, granted celestial sight unto the king. Thereupon the king beheld all the Pāndavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions radiant as fire or the sun, and decked with every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. And endued with every accomplishment, and decked with celestial robes of great beauty and fragant garlands of excellent make, the king beheld them as so many three-eyed gods (Mahādeva), or Vāsus, or Rudras, or Ādityas themselves. And observing the Pāndavas in the forms of those Indras of old, and Arjuna also in the form of Indra sprung from Cakra himself, king Drupada was highly pleased. And the monarch wondered much on beholding that manifestation of celestial power under deep disguise. And the king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour, and fame. And beholding that wonderful sight, the monarch touched the feet of Satyavati's son, exclaiming,—'O great *Rishi*, nothing is wonderful in thee!' The *Rishi* then cheerfully continued,—'In a certain hermitage there was an illustrious *Rishi's* daughter, who, though handsome and chaste, obtained not a husband. The maiden gratified, by severe ascetic penances, the god Cankara (Mahādeva). The lord Cankara, gratified with her penances, told her himself,—Ask thou the boon thou desirest!—Thus addressed, the maiden repeatedly said unto the boon-giving supreme lord,—I desire to obtain a husband possessed of every accomglishment!—Cankara, the chief of the gods, gratified with her, gave her the boon she asked, saying.—Thou shalt have, amiable maiden, five husbands!—The maiden, who had succeeded in gratifying the god, said again,—O Cankara, I desire to have from thee only *one* husband possessed of every virtue!—The god of gods, well pleased with her, spake again, saying,—Thou hast, O maiden, addressed me full five times, repeating,—*Give me a husband!*—Therefore, O amiable one, it shall even be as thou hast asked. Blessed be thou. All this, however, will happen in a future life of thine!—'

"Vyāsa continued,—'O Drupada, this thy daughter of celestial beauty is that maiden. Indeed, the faultless Krishnā sprung in Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Cree, having undergone severe ascetic penances, hath, for the sake of the Pāndavas, taken her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess, waited upon by all the celestials, as a consequence of her own acts, becomes the (common) wife of five husbands. It is for this that the Self-create had created her. Having listened to all this, O king Drupada, do what thou desirest!' "

Thus ends the hundred and ninety-ninth Section in the Vaivahika of the Ādi Parva.

SECTION CC.

(Vaivahika Parva continued.)

Vaiçampāyana said,—"Drupada, on hearing this, observed,—O great *Rishi*, it was only when I had not heard this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of destiny cannot be untied. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bride-groom hath now terminated in favor of many. As Krishnā (in a former life) had repeatedly said,—*O, give me a husband!*—the great god himself even gave her the boon she had asked. The god himself knows the right or the wrong of this. As regards myself, when Cankara hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of Krishnā with due rites.' "

Vaiçampāyana continued,—"Then the illustrious Vyāsa, addressing Yudhishthira the just, said,—'Today is an auspicious day, O son of Pāndu! This day the moon has entered the constellation called *Pushyā*. Take thou the hand of Krishnā today, thyself first before thy brothers!' When Vyāsa had said so, king Yajnasena and his son made preparations for the wedding. And the monarch kept ready various costly articles as marriage presents. And then he brought out his daughter Krishnā, decked, after a bath, with many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brāhmanas and citizens. And they all took their seats according to their respective ranks. Adorned with that concourse of principal men, with its yard decked with lotuses and lilies scattered thereupon, and beautified with lines of troops, king Drupada's palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandal-paste, bathed and performed the usual rites of religion, and accompanied by their priest Dhaumya who was possessed of the splendour of fire, entered the wedding hall, one after another in due order, and with glad hearts, like mighty bulls entering a cowpen. Then Dhaumya, well conversant with the *Vedas*, igniting the sacred fire, poured with due *mantras* libations of clarified butter into that blazing element. And calling Yudhishthira there, Dhaumya, acquainted with *mantras*, united him with Krishnā. Walking round the fire the bride-groom and the bride took each other's hand. After their union was complete, the priest Dhaumya, taking leave of Yudhishthira, that ornament of battle, went out of the palace. Then those mighty carwarriors,—those perpetuators of the Kuru line,—those princes attired in gorgeous dresses, took the hand of that best of women, day by day in succession, aided by that pirest. O king, the celestial *Rishi* told me of a very wonderful and extraordinary thing (in connection with these marriages), *viz.*, that the illustrious princess of slender waist regained her virginity every day after a previous marriage. After the weddings were complete, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephants all possessing auspicious marks on their temples and faces, and like unto a hundred mountains with golden peaks. And he also gave them a hundred female servants all in the prime of youth and decked with costly robes and ornaments and floral wreaths. And the illustrious monarch of the lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, a much wealth and many costly robes and ornaments of great splendour. And the sons of Pāndu endued with great strength, after their weddings were over, and after they had obtained Krishnā like unto a second Cree along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Pānchālas."

Thus ends the two hundredth Section in the Vaivāhika of the Ādi Parva.

SECTION CCI.

(*Vaivahika Parva continued.*)

Vaiçampāyana said,—"King Drupada, after his alliance with the Pāndavas, had all his fears dispelled. Indeed, the monarch no longer stood in fear of even the gods. The ladies of the illustrious Drupada's household, approaching Kunti, introduced themselves unto her, mentioning their respective names and worshipped her feet with heads touching the ground. Krishnā also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms. Prithā, from affection, pronounced a blessing upon her daughter-in-law endued with great beauty and every auspicious mark and possessed of a sweet disposition and good character, saying,—'But thou unto thy husbands as Cachi unto Indra, Swāhā unto Vibhāvasu, Rohini unto Soma, Damayanti unto Nala, Bhadrā unto Vaiçravana, Arundhati unto Vaçishtha, Lakshmi unto Nārāyana! O amiable one, be thou the mother of long-lived and heroic children and possessed of everything that can make thee happy! Let luck and prosperity ever wait on thee! Wait thou ever on husbands engaged in the performance of grând sacrifices. Be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old and children and superiors. Be thou installed as the Queen of the kingdom and the capital of Kurujāngala, with thy husband Yudhishthira the just! O daughter, let the whole Earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brāhmanas in a horse-sacrifice! O accomplished one, whatever gems there are on Earth possessed superior virtues, obtain them, O lucky one, and be thou happy for a full hundred years! And, O daughter-in-law, as I rejoice today beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son!' "

Vaiçampāyana continued,—"After the sons of Pāndu had been married, Hari (Krishna) sent unto them (as presents) various golden ornaments set with pearls and black gems (*lapis lazuli*). And Mādhava (Krishna) also sent unto them costly robes manufactures in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. And he also sent them vessels by hundreds, set with gems and diamonds. And Krishna also gave them female servants by thousands, brought from various countries, and endued with beauty, youth, and accomplishments, and clad in every ornament. And he also gave them many well-trained elephants brought from the country of the Madras, and many excellent horses in costly harness, cars drawn by horses of excellent colors and large teeth. And the slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishthira the just, desirous of gratifying Govinda, accepted all those presents with great joy."

Thus ends the two hundred and first Section in the Vaivāhika of the Ādi Parva.

SECTION CCII.

(*Vidurāgamana Parva continued.*)

Vaiçampāyana said,—"The news was carried unto all the monarchs (who had come to the Self-choice of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pāndu. And they were also informed that the illustrious hero who had bent the bow and shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrows. And it became known that the migty warrior who had dashed Calya, the king of the Madras, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima, that feller of hostile ranks, whose touch alone was sufficient to take the life out of all foes. And the monarchs, upon being informed that the Pāndavas had assumed the guise of peaceful Brāhmanas, wondered much. They had heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pāndavas in the light of persons who had come back from the dead. And recollecting the cruel scheme contrived by Purochana, they began to say,—'O fie on Bhishma, fie on Dhritarāshtra of the Kuru race!'

"After the Self-choice was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pāndavas, set out for their own dominions. And Duryodhana, hearing that Draupadi had elected the owner of white steeds (Arjuna) as her lord, became greatly depressed. Accompanied by his brothers, Açwatthāman, his uncle (Cakuni), Karna, and Kripa, the prince set out with a heavy heart for his capital. Then Dusçāsana, blushing with shame, addressed his brother softly and said,—'If Arjuna had not disguised himself as a Brāhmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya, Destiny, I ween, is supreme. Exertion is fruitless; fie on our exertions, O brother! The Pāndavas are still alive!' Speaking unto one another thus and blaming Purochana (for his carelessness), they then entered the city of Hastināpura, with cheerless and sorrowful hearts. Beholding the mighty sons of Prithā, escaped from the burning house of lac and allied with Drupada, and thinking of Dhrishtadyumna and Cikhandin and the other sons of Drupada all accomplished in fight, they were struck with fear and overcome with despair.

"Then Vidura, having learnt that Draupadi had been won by the Pāndavas and that the sons of Dhritarāshtra had come back (to Hastināpura) in shame, their pride humiliated,—became filled with joy. And, O king, approaching Dhritarāshtra, Kshatri said,—'The Kurus are prospering by good luck!' Hearing those words of Vidura, the son of Vichitravirya, wondering, said in great glee,—'What good luck, O Vidura? What good luck?' From ignorance, the blind monarch understood that his eldest son Duryodhana had been chosen by Drupada's daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryodhana should be brought with pomp to Hastināpura. It was then that Vidura told the monarch that Draupadi had chosen the Pāndavas for her lords, and that those heroes were all alive and in peace, and that they had been received with great respect by king Drupada. And he also informed Dhritarāshtra that the Pāndavas had been united with the many relatives and friends of Drupada, each owning large armies, and with many others who had come to that Self-choice.

"Hearing these words of Vidura, Dhritarāshtra said,—'Those children are to me, O Kshatri, as dear as they were to Pāndu. Nay more. O listen to me why my affection for them now is even greater! The heroic sons of Pāndu are well and in peace. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who, O Kshatri, amongst monarchs in prosperity or adversity would not like to have Drupada with his relatives as ally?'"

Vaiçampāyana continued,—"Hearing these words of the monarch, Vidura said,—'O king, let thy understanding remain so without change for a hundred years!' Having said this, Vidura returned to his own abode. Then, O monarch, there came unto Dhritarāshtra, Duryodhana and the son of Rādhā (Karna). Addressing the monarch, they said,—'We cannot, O king, speak of any transgression in the presence of Vidura! We have now found thee alone, and will, therefore, say all we like! What is this that thou hast, O monarch, desired to do? Dost thou regard the prosperity of thy foes as if it were thy own, that thou has, been applauding the Pāndavas, O foremost of men, in the presence of Vidura? O sinless one, thou actest not, O king, in the way thou shouldst! O father, we should now act every day in such a way as to weaken the strength of the Pāndavas! The time hath come, O father, for us to take counsel together, so that the Pāndavas may not swallow us all with our children and forces and friends and relatives!'"

Thus ends the two hundred and second Section in the Vidurāgamana of the Ādi Parva.

SECTION CCIII.

(*Vidurāgamana Parva continued.*)

Vaiçampāyana said,—"Dhritarāshtra replied, saying,—'I desire to do exactly what you would recommend. But I do not wish to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pāndavas in Vidura's presence, so that he might not know even by a sign what is in my mind. Now that Vidura hath gone away, this is the time, O Suyodhana, for telling me what thou hast hit upon, and what, O Rādheya, thou too hast hit upon!'

"Duryodhana said,—'Let us, O father, by means of trusted and skilful and adroit Brāhmanas, seek to produce dissensions between the sons of Kunti and those of Mādri. Or, let king Drupada and his sons, and all his ministers of state, be tempted by presents of large wealth, so that they may abandon the cause of Yudhishthira, the son of Kunti. Or let our spies induce the Pāndavas to settle in Drupada's dominions, by describing to them, separately, the inconveniences of residing in Hastināpura, so that, separated from us, they may permanently settle in Pānchāla. Or, let some clever spies, full of resources, sowing the seeds of dissension among the Pāndavas, make them jealous of one another. Or, let them incite Krishnā against her husbands. She has many lords and this will not present any difficulty. Or, let some seek to make the Pāndavas themselves dissatisfied with Krishnā, in which case Krishnā also will be dissatisfied with them. Or, let, O king, some clever spies, repairing thither, secretly compass the death of Bhimasena. Bhima is the strongest of them all. Relying upon Bhima alone, the Pāndavas used to disregard us of old. Bhima is fierce and brave and the (sole) refuge of the Pāndavas. If he is slain, the others will be deprived of strength and energy. Deprived of Bhima, who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Rādheya. Indeed, O king, the Pāndavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or, if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or, we may tempt them by means of handsome girls, upon which the princess of Pānchāla will get annoyed with them. Or, O Rādheya, let messengers be despatched for bringing them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive, O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth. Before their confidence in king Drupada—that bull amongst kings—is established we may suceed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we are sure to fail. These, O father, are my views for the discomfiture of the Pāndavas! Judge, whether they be good or bad! What, O Karna, dost thou think?'

Thus ends the two hundred and third Section in the Vidurāgamana of the Ādi Parva.

SECTION CCIV.

(Vidurāgamana Parva continued.)

Vaiçampāyana said,—"Thus addressed by Duryodhana, Karna said,—'It doth not seem to me, O Duryodhana, that thy reasoning is well-founded. O perpetuator of Kuru race, no method will succeed against the Pāndavas! O brave prince, thou hast before, by various subtle means, striven to compass thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unfledged and of tender years! Thou couldst not injure them then. They are now living at a distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. Aided as they are by the very fates, and desirous as they are of regaining their ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishnā from the Pāndavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides, women always like to have many husbands. Krishnā hath obtained her wish. She can never be estranged from the Pāndavas. The king of Pānchāla is honest and virtuous. He is not avaricious. Even if we offer him our whole kingdom, he will not abandon the Pāndavas. Drupada's son also possesseth every accomplishment, and is attached to the Pāndavas. Therefore, I do not think that the Pāndavas can now be injured by any subtle means in thy power. But, O bull amongst men, this is what is good and advisable for us now, *viz.*, to attack and smite them till they are exterminated! Let this course recommend itself to thee! As long as our party is strong and that of the king of the Panchālas is weak, so long strike them without any scruple. O son of Gāndhāri, as long as their innumberable vehicles and animals, friends, and friendly tribes, are not mustered together, continue, O king, to exhibit thy prowess! As long as the king of the Panchālas together with his sons gifted with great prowess, settest not his heart upon fighting with us, so long, O king, exibit thy prowess! And, O king, exert thy prowess before he of the Vrishni race *viz.*, (Krishna) cometh with the Yādava host into the city of Drupada, carrying everything before him, to restore the Pāndavas to their paternal kingdom. Wealth every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pāndavas! The illustrious Bharata had acquired the whole Earth by his prowess alone. Indra hath acquired the sovereignty of the three worlds by prowess alone. O king, prowess is always applauded in the Kshatriya. O bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grind Drupada without loss of time, and bring hither the Pāndavas! Indeed, the Pāndavas are incapable of being discomfited by any policy of conciliation, of gift of wealth and bribery, or of disunion. Vanquish them, therefore, by thy prowess! And vanquishing them by thy prowess, rule thou this wide Earth! O monarch, I see not any other means by which we may accomplish our end!'"

Vaiçampāyana continued,—"Hearing these words of Rādheya, Dhritarāshtra, endued with great strength, applauded him highly. The monarch then addressed him and said,—'Thou, O son of a *Suta*, art gifted with great wisdom and accomplished in arms. This speech, therefore, favoring the exhibition of prowess suiteth thee well! But let Bhishma, and Drona, and Vidura, and you two, take counsel together and adopt that proposal which may lead to our benefit.'"

Vaiçampāyana continued,—"Then king Dhritarāshtra called unto him all those celebrated ministers and took counsel with them."

Thus ends the two hundred and fourth Section in the Vidurāgamana of the Ādi Parva.

Section CCV.

(*Vidurāgamana Parva continued.*)

Vaiçampāyana said,—"Asked by Dhritarāshtra to give his opinion, Bhishma replied,—'O Dhritarāshtra, a quarrel with the Pāndavas is what I can never approve. As thou art to me so was Pāndu without doubt. And the sons of Gāndhāri are to me as those of Kunti. I should protect them as well as I should thy sons, O Dhritarāshtra! And, O king, the Pāndavas are as much near to me as they are to prince Duryodhana or to all the other Kurus. Under these circumstances, a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is, without doubt, the paternal kingdom of those foremost ones of the Kuru race! And, O Duryodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pāndu obtain not the kingdom, how can it be thine, or of any other descendant of the Bharata race? If thou regardest thyself as one that has lawfully come into the possession of the kingdom, I think they also may be regarded to have lawfully come into the possession of this kingdom before thee! Give them half the kingdom, quietly. This, O tiger among men, is beneficial to all. If thou actest otherwise, evil will befall us all. Thou too shalt be covered with dishonor. O Duryodhana, strive to maintain thy good name. A good name is, indeed, the source of one's strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth! One liveth as long as one's fame lasteth, and dieth when one's fame is gone! Follow thou, O son of Gāndhāri, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thy own ancestors! We are fortunate that the Pāndavas have not perished. We are fortunate that Kunti liveth. We are fortunate that the wretch Purochana without being able to accomplish his purpose hath himself perished. From that time when I heard that the sons of Kunti-bhoja's daughter had been burnt to death, I was, O son of Gāndhāri, ill able to meet any living creature, O tiger among men, hearing of the fate that overtook Kunti, the world doth not regard Purochana so guilty as it regardeth thee! O king, the escape, therefore, of the sons of Pāndu with life from that conflagration, and their reappearance, do away with thy evil repute! Know, O thou of Kuru's race, that as long as those heroes live, the wielder of the thunder himself cannot deprive them of their ancestral share in the kingdom! The Pāndavas are virtuous and united. They are being wrongly kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, then give half the kingdom unto them!' "

Thus ends the two hundred and fifth Section in the Vidurāgamana of the Ādi Parva.

SECTION CCVI.

(Vidurāgamana Parva continued.)

Vaiçampāyana said,—"After Bhishma had concluded, Drona spake, saying,—'O king Dhritarāshtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conducive to fame. O sire, I am of the same mind in this matter with the illustrious Bhishma! Let a share of the kingdom be given unto the Pāndavas. This is eternal virtue. Send, O Bhārata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pāndavas. And let the man go unto Drupada carrying costly presents for both the bride-grooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man also say that both thyself and Duryodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrishtadyumna, And let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and of thyself being worthy of it. And let the man repeatedly propitiate the sons of Kunti and those of Mādri (in proper words). And at thy command, O king, let plenty of ornaments, of pure gold, be given unto Draupadi. And let, O bull of Bharata's race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pāndavas to Hastināpura. And after the heroes will have been permitted (by Drupada) to come hither, let Dusçāsana and Vaikarna go out with a handsome train to receive them. And when they will have arrived at Hastināpura, let those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of Bharata's race, is what I regard should be thy behaviour towards the Pāndavas who are to thee even as thy own sons!' "

Vaiçampāyana continued,—"After Drona had ceased, Karna spoke again, saying,—"Both Bhishma and Drona have been pampered with wealth that is thine and favors conferred by thee! They are also always regarded by thee as thy trusted friends! What can, therefore, be more amusing than that they both should give thee advice that is not for thy good? How can the wise approve that advice which is pronounced good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart? Indeed, during a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is a fool, he that is young in years and he that is old, he that has allies and he that is without allies, all become, it is seen everywhere, happy or unhappy at times. It hath been heard by us that there was of old a king of name Amvuvicha. Having his capital at Rājagriha, he was the king of all the Magadha chiefs. He never attended to his affairs. All his exertion consisted in inhaling and exhaling the air. All his affairs were in the hands of his minister. And his minister, of name Mahākarni, became the supreme authority in the state. Regarding himself all powerful, he began to disregard the king. And the wretch himself appropriated everything belonging unto the king, his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame it the more. Having appropriated everything belonging unto the king, he even coveted the throne. But it hath been heard by us that with his best endeavours he succeeded not in acquiring the kingdom of the monarch, his master, even though the latter was inattentive to business and content with only breathing the air. What else can be said, O king, than that that monarch's sovereignty was dependent on destiny? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee, even if the whole world were to become thy enemy! If, however, destiny hath ordained otherwise, howsoever mayst thou strive, it will not last in thee! O learned one, remembering all this, judge of the honesty or otherwise of thy advisers! Ascertain also who amongst them are wicked and who have spoken wisely and well!' "

Vaiçampāyana continued,—"Hearing these words of Karna, Drona replied,—'Wicked as thou art, it is evident thou sayest so in consequence of the wickedness of thy intents! It is for injuring the Pāndavas that thou findest fault with us. But know, O Karna, that what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.' "

Thus ends the two hundred and sixth Section in the Vidurāgamana of the Ādi Parva.

SECTION CCVII.

(*Vidurāgamana Parva continued.*)

Vaiçampāyana said,—"After Drona had ceased, Vidura spoke, saying,—'O monarch, thy friends, without doubt, are saying unto thee what is for thy good. But unwilling as thou art to listen to what they say, their words scarcely find a place in thy ears. What that foremost one of Kuru's race, *viz.*, Bhishma the son of Çāntanu, hath said, is excellent and is for thy good. But thou dost not listen to it. The preceptor Drona also hath said much that is for thy good, which, however, Karna the son of Rādhā doth not regard to be such. But, O king, reflecting hard I do not find any one who is a better friend to thee than either of these two lions among men (*viz.*, Bhishma and Drona), or any one who excells either of them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pāndu with equal eyes. Without doubt, O king of Bharata's race, they are both, in virtue and truthfulness, not inferior to Rāma the son of Daçaratha, and Gaya. Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever truthful, give thee wicked advice, especially when thou hast never injured them? Endued with wisdom, these foremost of men, O king, will never give the counsels that are crooked. O scion of Kuru's race, this is my firm conviction that these two, acquainted as they are with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partizanship. What they have said, O Bhārata, I regard highly beneficial to thee! Without doubt, O monarch, the Pāndavas are thy sons as much as Duryodhana and others are. Those ministers, therefore, that give thee any counsel fraught with evil unto the Pāndavas, do not really look after thy interests. If there is any partiality in thy heart, O king, for thy own children, they who by their counsel seek to bring it out, certainly do thee no good. Therefore, O king, these illustrious persons endued with great splendour, have not, I think, said anything that leadeth to evil. Thou, however, dost not understand it. What these bulls among men have said regarding the invincibility of the Pāndavas is perfectly true. Think not otherwise of it, O tiger among men! Blest be thou! Can the handsome Dhananjaya the son of Pāndu, using the right and the left hand with equal activity, be vanquished in battle even by Maghavat himself? Can the great Bhimasena of strong arms possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves? Who also that desireth to live can overcome in battle the twins (Nakula and Sahadeva) like unto the sons of Yama himself, and well skilled in fight? How too can the eldest one of the Pāndavas in whom patience, mercy, forgiveness, truth, and prowess are always present, be vanquished? They who have Rāma (Valadeva) as their ally, and Janārddana (Krishna) as their counsellor, and Sātyaki as their partisan, whom have they not already defeated in war? They who have Drupada for their father-in-law, and Drupada's sons—the heroic brothers, *viz.*, Dhrishtadyumna and others of Prishata's race—for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of that act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pāndavas. This kindly behaviour of thine, O monarch, towards the Pāndavas will be an act of great benefit to us, protecting the lives of us all that belong to Kuru's race, and leading to the growth of the whole Kshatriya order! We had formerly warred with king Drupada. If we can now secure him as an ally, it will strengthen our party. The *Daçārhas*, O king, are numerous and strong. Know that where Krishna is, all of them must be, and where Krishna is, there victory also must be! O king, who, unless cursed by the gods, would seek to effect that by means of war which can be effected by conciliation? Hearing that the sons of Prithā are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryodhana and Karna and Çakuni the son of Suvala, are sinful, foolish, and young. Listen not to them! Possessed of every virtue as thou art, I have long ago told thee, O monarch, that for Duryodhana's fault, the subjects of this kingdom will be exterminated!' "

Thus ends the two hundred and seventh Section in the Vidurāgamana of the Ādi Parva.

SECTION CCVIII.

(*Vidurāgamana Parva continued.*)

Vaiçampāyana said,—"Hearing these various speeches, Dhritarāshtra spoke, saying,—'The learned Bhishma the son of Cāntanu, and the illustrious *Rishi* Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me! Indeed, as those mighty car-warriors—the heroic sons of Kunti—are the children of Pāndu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pāndu, certainly entitled to it. Therefore, hie thee, O Kshatri, and bring hither the Pāndavas along with their mother, treating them with affectionate consideration. O thou of Bharata's race, bring also Krishnā of celestial beauty along with them. From sheer good fortune the sons of Prithā are alive; and from good fortune alone those mighty car-warriors have obtained the daughter of Drupada! It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. O thou of great splendour, it is from good fortune that my great grief hath been dispelled!'"

Vaiçampāyana continued,—"Then Vidura, at the command of Dhritarāshtra, repaired, O Bhārata, unto Yajnasena and the Pāndavas. And he repaired thither, carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pāndavas and Yajnasena also. Arrived at Drupada's abode, Vidura, conversant with every rule of morality and deep in every science, properly accosted the monarch and waited upon him. Drupada received Vidura in proper form and they then both enquired after each other's welfare. Vidura then saw there the Pāndavas and Vāsudeva. As soon as he saw them he embraced them from affection and enquired after their welfare. The Pāndavas also, with Vāsudeva, in due order, worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhritarāshtra repeatedly enquired with great affection after their welfare. He then gave, O monarch, unto the Pāndavas and Kunti and Draupadi, and unto Drupada and Drupada's sons, the gems and various kinds of wealth that the Kauravas had sent through him. Possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pāndavas and Keçava, addressed the well-behaved Drupada thus!—

'With thy ministers and sons, O monarch, listen to what I say! King Dhritarāshtra, with his ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare! And, O monarch, he hath been highly pleased in consequence of this alliance with thee! So also, O king, Bhishma of great wisdom, the son of Cāntanu, with all the Kurus, enquired after thy welfare in every respect. Drona also of great wisdom, the son of Bharadwāja and thy dear friend, embracing thee mentally, enquired of thy happiness. And, O king of Pānchālas, Dhritarāshtra and all the Kurus, in consequence of this alliance with thee, regard themselves supremely blest. O Yajnasena, the acquisition of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pāndavas to revisit their ancestral kingdom. The Kurus are exceedingly eager to behold the sons of Pāndu! These bulls among men have been long absent (from their kingdom). They, as well as Prithā, must be very eager to behold their city. And all the Kuru ladies and the citizens and our sujects are eagerly waiting to behold Krishnā the Pānchāla princess. This, therefore, is my opinion, O monarch, that thou shouldst, without delay, permit the Pāndavas to go thither with their wife! And after the illustrious Pāndavas, O king, will have received thy permission to go thither, I shall send information unto Dhritarāshtra by quick messengers. Then, O king, will the Pāndavas set out with Kunti and Krishnā.' "

Thus ends the two hundred and eighth Section in the Vidurāgamana of the Ādi Parva.

SECTION CCIX.

(*Vidurāgamna Parva continued.*)

Viçampāyana said,—"Hearing these words of Vidura, Drupada said,—'It is even so as thou, O Vidura, of great wisdom, hast said! Venerable one, I too have been exceedingly happy in consequence of this alliance! It is highly proper that these illustrious princes should return to their ancestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti, *viz*,, Yudhishthira, if Bhima and Arjuna, if these bulls among men, *viz*., the twins, themselves desire to go; and if Rāma (Valadeva) and Krishna, both acquainted with every rule of morality, be of the same mind, then let the Pāndavas go thither. For these tigers among men (Rāma and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pāndu.'

"Hearing this, Yudhishthira said,—'We are now, O monarch, with all our younger brothers, dependent on thee! We shall cheerfully do what thou art pleased to command!'"

Vaiçampāyana continued,—"Then Vāsudeva said,—'I am of opinion that the Pāndavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of merality.'

"Drupada then spoke, saying,—I certainly agree with what this foremost of men, *viz*., the heroic Dāçārha of strong arms, thinketh, having regard to the circumstances. For the illustrious sons of Pāndu now are to me as they are, without doubt, to Vāsudeva. Kunti's son Yudhishthira himself doth not seek the welfare of the Pāndavas so earnestly as Keçava, that tiger among men.'"

Vaiçampāyana continued,—"Commanded by the illustrious Drupada, the Pāndavas then, O king, and Krishna and Vidura, taking with them Krishnā the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purpose of pleasure and enjoyment. King Dhritarāshtra, hearing that those heroes had neared the capital, sent out the

Kauravas to receive them. They who were thus sent out were, O Bhārata, Vikarna of the great bow, and Chitrasena, and Drona that foremost of warriors, and Kripa of Gautama's line. Surrounded by these, those mighty heroes, their splendour enhanced by that throng, slowly entered the city of Hastināpura. The whole city became radiant as it were, with the gay throng of sight-seers impelled by curiosity. Those tigers among men gladdened the hearts of all who beheld them. And the Pāndavas, dear unto the hearts of the people, heard, as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes, loudly uttered. And some exclaimed,—'Here returns that tiger among men, conversant with all the rules of morality and who always protects us as if we were his nearest relatives!' And elsewhere some said,—'It seems that king Pāndu—the beloved of his people—returneth today from the forest, doubtless to do what is agreeable to us!' And there were some that said,—'What good is not done to us today when the heroic sons of Kunti come back to our town? If we have ever given away in charity, if we have ever poured libations of clarified butter on the fire, if we have any ascetic merit, let the Pāndavas, by virtue of all those acts, stay in our town for a hundred years!'

"At last the Pāndavas arriving at the place, worshipped the feet of Dhritarāshtra, as also those of the illustrious Bhishma. And they also worshipped the feet of everybody else that deserved that honour. And they enquired after the welfare of every citizen (there present). At last, at the command of Dhritarāshtra, they entered the chambers that had been assigned to them.

"After they had rested there for some time, they were summoned (to the court) by king Dhritarāshtra and Bhishma the son of Cāntanu. When they came, king Dhritarāshtra addressing Yudhishthira, said,—'Listen, O son of Kunti, with thy brothers, to what I say! Repair ye to Khāndavaprastha so that no difference may arise again (between you and your cousins)! If you take up your quarters there, no one will be able to do you any injury! Protected by Pārtha

(Arjuna), like the celestials by the wielder of the thunderbolt, reside ye at Khāndavaprastha, taking half the kingdom!'"

Vaiçampāyana continued,—"Agreeing to what Dhritarāshtra said, those bulls among men worshipping the king, set out from Hastināpura. And content with half the kingdom, they removed to Khāndavaprastha, which was an unreclaimed desert. Then those heroes of unfading splendour, *viz*, the Pāndavas, with Krishna at their head, arriving there, beautified the place and made it a second heaven. And those mighty car-warriors, selecting with Dwaipāyana's assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. Then surrounded by a trench wide as the sea and by walls reaching high up to the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities looked resplendent like Bhogavati (the capital of the nether kingdom) decked with the Nāgas. And it stood adorned with pālatial mansions and numerous gates each furnished with a couple of pannels resembling the outstretched wings of Garuda. And it was protected with gateways looking like the clouds and high as the Mandara mountains. And well furnished with numerous weapons of attack, the missiles of the foe could not make the slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. And the turrets along the walls were filled with armed men in course of training. And the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and *Cataghnis* (machines slaying a century of warriors) and numerous other machines on the battlements. And there were also large iron wheels planted on them. And with all these was that foremost of cities adorned. And the streets were all wide and laid out excellently. And there was no fear in them of accidents. And decked with innumerable white mansions, the city became like unto Amarāvati and came to be called *Indraprastha* (like unto Indra's city). And in a delightful and auspicious part of the city rose the palace of the Pāndavas filled with every kind of wealth and like unto the mansion of the celestial treasurer (Kuvera) himself. And it looked like mass of clouds charged with lightning.

"And when the city was built, there came, O king, numerous Brāhmanas well acquainted with all the *Vedās* and conversant with every language, wishing to dwell there. And there came also unto that town numerous merchants from every direction, in hopes of earning wealth. And there also came numerous persons well-skilled in all the arts, wishing to take up their abode there. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. And there were *Amras* and *Amratakas*, and *Kadamvas* and *Açokas*, and *Champakas*; and *Punnāgas* and *Nāgas* and *Lakuchas* and *Panaças*; and *Çālas* and *Tālas* and *Tamālas* and *Vakulas*, and *Ketakas* with their fragrant loads; beautiful and blossoming and grand *Amalakas* with branches bent down with the weight of fruits, and *Lodhras* and blossoming *Ankolas*; and *Jamvus* and *Pātalas* and *Kunjakas* and *Atimuktas*; and *Karaviras* and *Pārijaṭas* and numerous other kinds of trees, always adorned with flowers and fruits and thronged with feathery creatures of various tribes. And those verdant groves always resounded with the notes of maddened-peacocks and *Kokilas*. And there were various pleasure-houses, bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes full to the brim with crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and *chakravākas*. And there were many delicious pools overgrown with fine acquatic plants. And there were also divers ponds of great beauty and large dimensions. And, O king, the joy of the Pāndavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

"Thus in consequence of the virtuous behaviour of Bhishma and king Dhritarāshtra towards them, the Pāndavas took up their abode in Khāndavaprastha. And adorned with those five mighty warriors, each equal unto Indra himself, that foremost of cities looked like Bhogavati (the capital of the nether kingdom) adorned with the *Nāgas*. And, O monarch, having settled the Pāndavas there, the heroic Krishna, obtaining their leave, came back with Rāma to Dwārāvati."

Thus ends the two hundred and ninth Section in the Rājyalābha of the Ādi Parva.,

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SECTION CCX·

(*Rājyalābha Parva continued.*)

Janamejaya said,—"O thou possessed of the wealth of asceticism, what did those high-souled ones, my grandsires, the illustrious Pāndavas, do, after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to *one* wife, *viz.*, Krishnā? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishnā!"

Vaiçampāyana said,—"Those scorchers of foes, the Pāndavas, having obtained their kingdom, at the command of Dhritarāshtra, passed their days in joy and happiness at Khāndavaprastha with Krishnā. And Yudhishthira, endued with great energy and ever adhering to truth, having obtained the sovereignty, virtuously ruled the land, assisted by his brothers. And the sons of Pāndu, endued with great wisdom and devoted to truth and virtue, having vanquished all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day, while all those illustrious heroes were so seated, there came unto them the celestial *Rishi* Nārada in course of his wanderings. Beholding the *Rishi*, Yudhishthira gave him his own handsome seat. And after the celestial *Rishi* had been seated, the wise Yudhishthira duly offered him the *Arghya* with his own hands. And the king also informed the *Rishi* of the state of his kingdom. The *Rishi*, accepting the worship, became well pleased. And eulogising him with benedictions, the *Rishi* commanded the king to take his seat. Commanded by the *Rishi*, the king took his seat. And the king sent word unto Krishnā (in the inner apartments) of the arrival of the illustrious one. Hearing of the *Rishi's* arrival, Draupadi, purifying herself properly, came with a respectful attitude to where Nārada was with the Pāndavas. The virtuous princess of Pānchāla, worshipping the celestial *Rishi's* feet, stood with joined hands before him, properly veiled. The illustrious Nārada, pronouncing various benedictions on her, commanded the princess to retire. After Krishnā had retired, the illustrious *Rishi*, addressing in private all the Pāndavas with Yudhishthira at their head, said,—'The renowned princess of Pānchāla is the wedded wife of you all. Establish a rule amongst yourselves so that disunion may not arise amongst you. There were, in former days, celebrated throughout the three worlds, two brothers named Sunda and Upasunda living together and incapable of being slain by anybody unless each slew the other. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate off the same dish. And yet they killed each other for the sake of Tilottamā. Therefore, O Yudhishthira, preserve your friendship for one another and do that which may not produce disunion amongst you!'

"Hearing this, Yudhishthira asked,—'O great *Muni*, whose sons were those *Asuras* called Sunda and Upasunda? Whence arose that dissension amongst them, and why did they slay each other? Whose daughter also was this Tilottamā, for whose love the maddened brothers killed each other? Was she an *Apsarā* or the daughter of any celestial? O thou whose wealth is asceticism, we desire, O Brāhmana, to hear in detail everything as it happened! Indeed, our curiosity hath become great!'"

Thus ends the two hundred and tenth Section in the Rājyalābha of the Ādi Parva.

SECTION CCXI.

(*Rājyalābha Parva continued.*)

Vaiçampāyana said,—"Hearing these words of Yudhishthira, Nārada replied,—'O son of Prithā, listen with thy brothers to me as I recite this old story, O Yudhishthira, exactly as everything happened! In olden days, a mighty *Daitya* of name Nikumbha, endued with great energy and strength, was born in the race of the great *Asura*, Hiranyakaçipu. Unto this Nikumbha were born two sons named Sunda and Upasunda. Both of them were mighty *Asuras* endued with great energy and terrible prowess. The brothers were both fierce, and possessed wicked hearts. And those *Daityas* were both of the same resolution, and ever engaged in achieving the same tasks and ends. And they were ever sharers with each other in happiness as well as in woe. Each speaking and doing what was agreeable to the other, the brothers never ate unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. Endued with great energy and ever of the same resolution in everything they undertook, the brothers gradually grew up. Always entertaining the same purpose, desirous of subjugating the three-worlds, the brothers, after due initiation went to the mountains of Vindhya. And wending there, severe were the ascetic penances they performed. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, long was the time after which they acquired sufficient ascetic merit. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they poured pieces of the flesh of their bodies into the fire. With arms upraised, and eye-lids fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident happened there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapour from every part of their body. And beholding the severity of their austerities, the celestials became alarmed. The gods began to offer numerous obstructions for impeding the progress of their asceticism. The celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. But firmly wedded thereto, the brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with dishevelled hair and ornaments and robes, were running towards them in terror, pursued and struck down by a *Rākshasa* with a lance in hand. And it seemed that the women implored the help of the brothers, crying,—*O save us!* But all this went for nothing, for firmly wedded thereto, the brothers did not still break their vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the *Rākshasa* vanished from sight. At last the Grandsire himself, the Supreme lord ever seeking the welfare of all, came unto those great *Asuras* and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grandsire, rose from their seats and waited with joined hands. And the brothers both said unto the god,—O Grandsire, if thou hast been pleased with these our ascetic austerities, and art, O lord, propitious unto us, then let us have knowledge of all weapons and of all powers of illusion! Let us be endued with great strength, and let us be able to assume every form at will! And last of all, let us also be immortal!—Hearing these words of theirs, Brahman said,—Except the immortality you ask for, you shall even be all that you desire! Solicit you some form of death by which you may still be equal unto the immortals! And since you have undergone these severe ascetic austerities from desire of sovereignty alone, I cannot confer on you the boon of immortality! You have performed your ascetic penances even for the subjugation of the three-worlds. It is for this, O mighty *Daityas*, that I cannot grant you what you desire!—

"Nārada continued,—'Hearing these words of Brahman, Sunda and Upasunda said,—'O Grandsire, let us have no fear then from any created thing, mobile or immobile, in the three worlds, except only from each other!—The Grandsire then said,—I grant you what you have asked and said, even this your desire!—And granting them this boon, the Grandsire made them desist from their asceticism, and returned to his own region. Then the brothers, those mighty *Daityas*, having received those several boons, became incapable of being slain by anybody in the universe. They then returned to their own abode. All their friends and relatives, beholding those *Daityas* of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad. And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. And attired in costly robes and ornaments, they looked exceedingly handsome. And they caused the Moon to rise over their city every night even out of his season. And their friends and relatives gave themselves up to joy and merriment with happy hearts. *Eat, Feed, Give, Make—merry, Sing, Drink,*—were the sounds heard every day in every house. And here and there arose loud uproars of hilarity mixed with clappings of hand, which filled the whole city of the *Daityas*. And the *Daityas*, capable of assuming any form at will, engaged in every kind of amusement and sport and scarcely noticed the flight of time, even regarding a whole year as a single day.' "

Thus ends the two hundred and eleventh Section in the Rājyalābha of the Ādi Parva.

SECTION CCXII.

(*Rājyalābha Parva continued.*)

"Nārada continued,—'As soon as those festivities came to end, the brothers Sunda and Upasunda, desirous of the sovereignty of the three worlds, took counsel and commanded their forces to be arranged. Obtaining the assent of their friends and relatives, of the elders of the *Daitya* race and of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation *Maghā* was on the ascendant. And the brothers set out with a large *Daitya* force cased in mail and armed with maces and axes and lances and clubs. The *Daitya* heroes set out on their expedition with joyous hearts, the *chāranas* chaunting auspicious panegyrics indicative of their future triumphs. Furious in war, the *Daitya* brothers, capable of going everywhere at will, ascended the skies and went to the region of the celestials. The celestials knowing they were coming, and acquainted also with the boons granted unto them by the Supreme Deity, leaving heaven, sought refuge in the region of Brahman Endued with fierce prowess, the *Daitya* heroes soon subjugated the region of Indra, and vanquishing the diverse tribes of *Yakshas* and *Rākshasas*, and every creature ranging the skies, came away. Those mighty car-warriors next subjugated the *Nāgas* of the nether region, and then the inmates of the ocean and then all the tribes of the *Mlechchas*. Desirous next of subjugating the whole Earth, those heroes of irresitible sway, summoning their soldiers, issued these cruel commands: —Brāhmanas and royal sages (on Earth) with their libations and other food offered in grand sacrifices, increase the energy and strength of the gods as also their prosperity. Engaged in such acts, they are the enemies of the *Asuras*. All of us, therefore, mustering together, should completely slaughter them off the face of the Earth!—Ordering their soldiers thus on the eastern shore of the great ocean, and entertaining such a cruel resolution, the *Asura* brothers set out in all directions. And those that were performing sacrifices and the Brāhmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. And their soldiers threw into the water the sacrificial fires that were in the assylums of *Munis* with souls under complete control. The curses uttered by the illustrious *Rishis* in wrath, rendered abortive by the boons granted (by Brahman), affected not the *Asura* brothers. When the Brāhmanas saw that their curses produced not the slightest effect like shafts shot at stones, they fled in all directions, forsaking their rites and vows. Even those *Rishis* on the Earth that were crowned with ascetic success, and had their passion under complete control and were wholly engrossed in meditation of the Deity, from fear of the *Asura* brothers, fled like snakes at the approach of Vinatā's son. The sacred asylums were all trodden down and broken. The sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. The whole universe became empty, as if its creatures had all been stricken down during the season of general dissolution. And, O king, after the *Rishis* had all disappeared and made themselves invisible, both the great *Asuras*, resolved upon their destruction, began to assume various forms. Assuming the forms of maddened elephants with temples rent from excess of juice, the *Asura* pair, searching out the *Rishis* who had sheltered themselves in caves, sent them to the region of Yama. Sometimes becoming as lions and again as tigers and disappearing the next moment, by these and other methods the cruel couple, seeing the *Rishis*, slew them instantly. Sacrifice and study ceased, and kings and Brāhmanas were exterminated. The Earth became utterly destitute of sacrifices and festivals. And the terrified people uttered cries of *Oh* and *Alas*. and all buying and selling were stopped. And all religious rites ceased, and the Earth became destitute of sacred ceremonies and marriages. Agriculture was neglected and [illegible]ttle were no longer tended. And towns and asylums became desolate. And scattered over with bones and skeletons, the Earth assumed a frightful aspect. All ceremonies in honor of the *Pitris* were suspended, and the sacred sound of *Vashat* and the whole circle of auspicious rites ceased. The Earth became frightful to behold. And the Sun and the Moon, the plants, stars, and constellations, and the other dwellers of the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. Subjugating all the points of heaven by means of such cruel acts, the *Asura* brothers took up their abode in Kurukshetra, without a single rival.' "

Thus ends the two hundred and twelfth Section in the Rājya-lābha of the Ādi Parva.

SECTION CCXIII.

(*Rājyalābha Parva continued.*)

"Nārada continued,—'Then the celestial *Rishis*, the *Siddhas*, and the high-souled *Rishis* possessing the attributes of tranquillity and self-restraint, beholding that act of universal slaughter, were affected with great grief. With passions and senses and souls under complete control, they then went to the abode of the Grandsire, moved by compassion for the universe. Arrived there, they beheld the Grandsire seated, with gods, *Siddhas*, and *Brahmarshis* around him. There were present that god of gods, *viz.*, Mahādeva, and Agni accompanied by Vāyu, and Soma and Surya, and Cakra, and *Rishis* devoted to the contemplation of Brahma, and the Vaikhānasas, the Vālikhillyas, the Vānaprasthas, the Marichipas, the Ajas, the Avimudas, and other ascetics of great energy. All those *Rishis* were sitting with the Grandsire, when the celestial and other *Rishis*, approaching Brahman with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they told the Grandsire in detail everything that the *Asura* brothers had done, how they had done it, and in what order. Then all celestials and the great *Rishis* pressed the matter before the Grandsire. The Grandsire, hearing everything they said, reflected for a moment and settled in his mind what he should do. Resolving to compass the destruction of the *Asura* brothers, he summoned Viçwakarman (the celestial artificer). Seeing Viçwakarman before him, the Grandsire possest of supreme ascetic merit commanded him, saying,—Create thou a damsel capable of captivating all hearts!—Bowing down unto the Grandsire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention. Viçwakrit first collected whatever of handsome creatures, mobile or immobile, there were in the three worlds. And he placed gems by crores upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass of gems. And created with great care by Viçwakarman, the damsel, in beauty, became unrivalled among the women of the three worlds. There was not even a minute part of her body which by its wealth of beauty could not rivet the gaze directed towards it of beholders. And like unto the embodied Cree herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken in minute measures, the Grandsire bestowed upon her the name of *Tilottamā*. And as soon as she started into life, the damsel bowed to Brahman and with joined hands said,—O lord of every created thing, what task am I to accomplish and for what have I been created ?—The Grandsire answered, —Go, O Tilottamā, unto the *Asuras*, Sunda and Upasunda ! O amiable one, tempt them with thy captivating beauty ! And, O damsel, conduct thyself there in such a way that the *Asura* brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee !—'

"Nārada continued,—'Bowing unto the Grandsire and saying— *So be it*,—the damsel walked round the celestial conclave. The illustrious Brahman was then sitting with face turned eastwards, and Mahādeva with face also towards the east, and all the celestials with face northwards, and the *Rishis* with face towards all directions. While Tilottamā walked round the conclave of the celestials, Indra and the illustrious Sthānu (Mahādeva) were the only ones that succeeded in preserving their tranquillity of mind. But exceedingly desirous as Mahādeva was (of beholding Tilottamā), when that damsel (in her progress round the celestial conclave) was at his side, another face like a full-blown lotus appeared on the southern side of his body. And when she was behind him, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. Mahādeva (who was eager to behold the damsel) came to also have a thousand eyes, each large and slightly reddish, before, behind, and on his flanks. And it was thus that Sthānu the great god came to have four faces, and the slayer of Vala, a thousand eyes. And as regards the mass of the celestials and the *Rishis*, they turned their faces towards all directions as Tilottamā walked round them. Excepting the divine Grandsire himself, the glances of those illustrious personages, even of all of them, fell upon Tilottamā's body. And when Tilottamā set out (for the city of the *Asuras*), all the celestials and the great *Rishis*, beholding the wealth of her beauty, regarded the task already accomplished. After Tilottamā had gone away, the great god who was the First Cause of the universe, dismissed all the celestials and the *Rishis*.'"

Thus ends the two hundred and thirteenth Section in the Rājya-lābha of the Ādi Parva.

SECTION CCXIV.

(*Rajya-lābha Parva continued.*)

"Nārada continued,—'Meanwhile the *Asura* brothers having subjugated the Earth were without a rival. The fatigue of exertion past, they, having brought the three worlds under equal sway, regarded themselves as person that had nothing more to do. Having brought all the treasures of the gods, the *Gandharvas*, the *Yakshas*, the *Nāgas*, the *Rākshasas*, and the kings of the Earth, the brothers began to pass their days in great happiness. When they saw they had no rivals (in the three worlds), they gave up all exertion and devoted their time to pleasure and merriment, like the celestials. They experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes, and floral wreaths, and viands, and drinks, and many other agreeable objects, all in profusion. In houses and woods and gardens, on hills and in forests, whereever they liked, they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a table-land of the Vindhya range, perfectly level and stony, and overgrown with blossoming trees. After every object of desire, all of the most agreeable kind, had been brought, the brothers sat on an excellent seat, with happy hearts and accompanied by handsome women. And those damsels, desirous of pleasing the brothers, commenced a dance in accompaniment with music, and sweetly chaunted many a song in praise of the mighty pair.

"'Meanwhile Tilottamā attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers on her way. She advanced slowly to where those mighty *Asuras* were, gathering, as she walked, *karnikāras* from the trees that grew along the river-side. The *Asura* brothers, intoxicated with the large potations they had imbibed, were smitten upon beholding that maiden of transcendant beauty. Leaving their seats they went quickly to where the damsel was. Both of them being under the influence of desire, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand, while Upasunda caught hold of Tilottamā by her left hand. Intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, maddened with all these, and influenced by desire, they addressed each other, each contracting his bow in anger.—*She is my wife*, and, *therefore, your superior*,—said Sunda.—*She is my wife and, therefore, your sister-in-law*,—replied Upasunda. And they said unto each other,—*She is mine, not yours.*—And soon they were under the influence of rage. And maddened by the beauty of the damsel, they soon forgot their love and affection for each other. Both of them, deprived of reason by desire, then took up their fierce maces. Each repeating,—*I was the first, I was the first* (in taking her hand),—struck the other. And the fierce *Asuras*, struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns loosened from the firmament. And beholding this, the women that had come there, and the other *Asuras* there present, all fled away, trembling in grief and fear, and took refuge in the nether regions. The Grandsire himself, of pure soul, then came there, accompanied by the celestials and the great *Rishis*. And the illustrious Grandsire applauded Tilottamā and expressed his wish of granting her a boon. The Supreme Deity, before Tilottamā spoke, desirous of granting her a boon, cheerfully said,—O beautiful damsel, thou shalt roam in the region of the Ādityas. Thy splendour shall be so great that nobody will ever be able to look at thee for any length of time!—The Grand-sire of all creatures, granting this boon unto her, and establishing the three worlds on Indra as before, returned to his own region.'

"Nārada continued,—'It was thus that those *Asuras*, ever united and inspired by the same purpose, slew each other in wrath for the sake of Tilottamā. Therefore, from affection I tell you, ye foremost ones of Bharata's line, that if you desire to do anything agreeable to me, make some such arrangement that you may not quarrel with one another for the sake of Draupadi!'"

Vaiçampāyana continued,—'The illustrious Pāndavas, thus addressed by the great *Rishi* Nārada, consulting with one another, established a rule amongst themselves, in the presence of the celestial *Rishi* himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus, must retire to the forest for twelve years, passing his days as a *Brahmachārin*. After the virtuous Pāndavas had established that rule amongst themselves, the great *Muni*, Nārada, gratified with them, went to the place he wished. Thus, O Janamejaya, did the Pāndavas, urged by Nārada, establish a rule amongst themselves in regard to their common wife. And it was for this, O Bhārata, that no dispute ever arose between them."

Thus ends the two hundred and fourteenth Section in the Rājya-lābha of the Ādi Parva.

SECTION CCXV·

(*Arjuna Vanavāsa Parva.*)

Vaiçampāyana said,—"The Pāndavas, having established such a rule, continued to reside there. By the prowess of their arms they brought many kings under their sway. And Krishnā became obedient unto all the five sons of Prithā, those lions among men, of immeasurable energy. Like the river Saraswati decked with elephants, and the elephants taking pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pāndavas being exceedingly virtuous in their practice, the whole race of Kurus, free from sin and happy, grew in prosperity.

"After sometime, O king, it so happened that certain robbers lifted the cattle of a Brāhmana. And while the robbers were carrying away the booty, the Brāhmana, deprived of his senses by anger, repairing to Khāndavaprastha, began to reprove the Pāndavas in accents of woe. And the Brāhmana said,—'Ye Pāndavas, from this your dominion, my kine are even now being taken away by force, by despicable and wicked wretches! Pursue ye the thieves! Alas, the sacrificial butter of a peaceful Brāhmana is being taken away by crows! Alas, the wretched jackal invadeth the empty cave of the lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world! The wealth of a Brāhmana is being taken away by robbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pāndavas, for I am plunged in grief!'"

Vaiçampāyana continued,—"Dhananjaya, the son of Kunti, heard those accents of the Brāhmana weeping in bitter grief. As soon as he heard those accents, he loudly assured the Brāhmana, saying,—'No fear!'—But it so happened that the chamber where the illustrious Pāndavas had their weapons was then occupied by Yudhishthira the just with Krishnā. Arjuna, therefore, was incapable of entering it, or going alone with the Brāhmana, though repeatedly urged (to do either) by the weeping accents of the Brāhmana. Summoned by the Brāhmana, Arjuna reflected with a sorrowful heart,—'Alas, this innocent Brāhmana's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my indifference, our own irreligiousness will be bruited throughout the kingdom, and we shall incur a great sin. If, disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards the monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body, and lasteth after the body hath perished! Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhishthira. Coming out with the bow, he cheerfully told the Brāhmana,—'Proceed, O Brāhmana, with haste, so that those wretched robbers may not distance us much. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves!' Then Dhananjaya, capable of using both his arms with equal skill, armed with the bow and cased in mail and riding on his war-chariot decked with standard, pursued the thieves, and piercing them with his arrows, compelled them to give up the booty. Benefiting the Brāhmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. Bowing unto all the elders, and congratulated by everybody, Pārtha at last approached Yudhishthira, and addressing him, said,—'Give me leave, O lord, to observe the vow I took! In beholding thee sitting with Draupadi, I have violated the rule established by ourselves! I shall, therefore, go into the woods, for even this is our understanding!' Then Yudhishthira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice,—'Why!' A little while after, king Yudhishthira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words:—'O sinless one, if I am an authority worthy of regard, listen to what I say! O hero, full well do I know the reason why thou hadst entered my chamber and didst what thou regardest to be an act disagreeable to me! But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose! Do what I say! Thy virtue hath sustained no diminution. Thou has not disregarded me!'

"Arjuna, hearing this, replied,—'I have heard, even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon.'"

Vaicampāyana continued,—"Obtaining then the king's permission, Arjuna prepared himself for a life in the woods. And he went to the forest to live there for twelve years."

Thus ends the two hundred and fifteenth Section in the Arjuna-vanavāsa of the Ādi Parva.

SECTION CCXVI.

(*Arjuna-vanavāsa Parva continued.*)

Vaiçampāyana said,—"When that spreader of the renown of Kuru's race, *viz.*, the strong-armed Arjuna, set out (for the forest), Brāhmanas conversant with the *Vedas* walked behind that illustrious hero for a certain distance. Followed by Brahmanas conversant with the *Vedas* and their branches and devoted to the contemplation of the Supreme Spirit, by persons skilled in music, by ascetics devoted to the Deity, by reciters of *Purānas*, by narrators of sacred stories, by devotees leading celebate lives, by *Vānaprasthas*, by Brāhmanas sweetly reciting celestial histories, and by various other classes of persons of sweet speeches, Arjuna journeyed like Indra followed by the Maruts. And, O thou of Bharata's race, that bull among the Bharatas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and waters. At last arriving at the source of the Ganges, the mighty hero thought of settling there.

"Listen now, O Janamejaya, to a wonderful feat which that foremost of the sons of Pāndu, of high soul, did while living there. When that son of Kunti, O Bhārata, and the Brāhmanas who had followed him, took up their residence in that region, the latter performed innumerable *Agni-hotras* (sacrifical rites by igniting the sacred fire). And, O king, in consequence of those learned, vow-observing, and illustrious Brāhmanas, who never deviated from the right path, daily establishing and igniting with *mantras* on the banks of that sacred stream, after performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exeedingly beautiful. One day that bull amongst the Pāndavas, while residing in that region in the midst of those Brāhmanas, descended (as usual) into the Ganges for performing his ablutions. After his ablutions had been over, and after he had offered oblations of water unto his deceased ancestors, as he was about to get up from the stream for performing his sacrificial rites before the fire, the mighty-armed hero, O king, was dragged into the bottom of the water by Ulupi, the daughter of the king of the *Nāgas*, urged by the god of desire. And it so happened that the son of Pāndu was carried into the beautiful mansion of Kauravya the king of the *Nāgas*. Arjuna saw there a sacrificial fire ignited for himself. Beholding that fire, Dhananjaya, the son of Kunti, performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the farelessness with which that hero had poured libations into his manifest form. After he had thus performed his rites before the fire, the son of Kunti, beholding the daughter of the king of the *Nāgas*, addressed her smilingly and said,—'O handsome girl, what act of rashness is this that thou hast performed, O timid one! Whose is this beautiful region, who art thou and whose daughter?'

"Hearing these words of Arjuna, Ulupi answered,—'There is a *Nāga* of name Kauravya, born in the line of Airāvata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. O tiger among men, beholding thee descend into the stream for performing thy ablutions, I was deprived of reason by the god of desire! O sinless one, I am still unmarried. Afflicted as I am by the god of desire on account of thee, O thou of Kuru's race, gratify me today by giving thyself up to me!'

"Arjuna replied,—'Commanded by king Yudhishthira, O amiable one, I am undergoing the vow of a *Brahmachārin* for twelve years! I am not free to act in any way I like. But, O ranger of the waters, I am still willing to do thy pleasure (if I can)! I have never spoken an untruth in my life. Tell me, therefore, O *Nāga* maid, how I may act so that, while doing thy pleasure, I may not be guilty of any untruth or breach of duty!'

"Ulupi answered,—'I know, O son of Pāndu, why thou wanderest over the Earth, and why thou hast been commanded to lead the life of a *Brahmachārin* by thy superior! Even this was the understanding to which all of you had been pledged, *viz.*, that amonst you all owning Drupada's daughter as your common wife, he who would from ignorance enter the room where one of you would be sitting with her, should lead the life of a *Brahmachārin* in the woods for twelve years! The exile of any one amongst you, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that vow. Thy virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed! Thy virtue suffereth no diminution by relieving me! Or, if (by this act) O Arjuna, thy virtue doth suffer a small diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Pārtha! Therefore, yield thyself up to me! Even this, O lord, is the opinion of the wise, (*viz.*, that one should accept a woman that wooeth). If thou do not act in this way, know that I will destroy myself. O thou of mighty-arms, earn great merit by saving my life! I seek thy shelter, O best of men! Thou protectest always, O son of Kunti, the afflicted and the masterless! I seek thy protection, weeping in sorrow. I woo thee, being filled with desire! Therefore, do what is agreeable to me! It behoveth thee to gratify my wish by yielding thyself up to me!'"

Vaiçampāyana said,—"Thus addressed by the daughter of the king of the *Nāgas*, the son of Kunti did everything she desired, making virtue his motive. The mighty Arjuna, spending the night in the mansion of the *Nāga*, rose with the Sun in the morning. Accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. The chaste Ulupi, taking his leave there, returned to her own abode. And, O Bhārata, she granted unto Arjuna a boon making him invincible in water, saying,—'Every amphibious creature shall, without doubt, be vanquishable by thee.'"

Thus ends the two hundred and sixteenth Section in the Arjuna-vanavāsa of the Ādi Parva.

SECTION CCXVII.

(Arjuna-vanavāsa Parva continued.)

Vaiçampāyana said,—"Then the son of the wielder of the thunder-bolt, having narrated everything unto those Brāhmanas (residing with him there), set out for the breast of Himavat. Arriving at the spot called *Agastyavata*, he next went to Vaçishtha's peak. Thence the son of Kunti proceeded to the peak of Bhrigu. Purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brāhmanas many thousands of kine and many houses. Thence that best of men proceeded to the sacred asylum called Hirnyavindu. Performing his ablutionsthere, that foremost of the sons of Pāndu saw many holy regions. Descending from those heights, that chief of men, O Bhārata, accompanied by the Brāhmanas, journeyed towards the east, desiring to behold the regions that lay in that direction. That foremost one of Kuru's race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river *Utpalini* (full of lotuses) and the Nandā and the Apara Nandā, the far-famed Kauçiki, and the mighty rivers Gayā and Gangā, and all the regions of sacred waters, he purified himself, O Bhārata, (with the usual rites), and gave away many kine unto Brāhmanas. Whatever regions of sacred waters and whatever other holy places there were in Vanga and Kalinga, Arjuna visited all of them. Seeing them all and performing proper ceremonies, he gave away much wealth. Then, O Bhārata, all those Brāhmanas following the son of Pāndu, bade him farewell at the gate of the kingdom of Kalinga and desisted from proceeding with him further. The brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean, accompanied by only a few attendants. Crossing the country of the Kalingas, the mighty one proceeded, seeing on his way diverse countries and sacred spots and diverse delightful mansions and houses. Beholding the Mahendra mountains adorned with the ascetics (residing there), he went to Manipura, proceeding slowly along the seashore. Beholding all the sacred waters and other holy places in that province, the strong-armed son of Pāndu at last went, O king, to the virtuous Chitravāhana, the ruler of Manipura. The king of Manipura had a daughter of great beauty named Chitrāngadā. And it so happened that Arjuna beheld her in her father's palace roving at pleasure. Beholding the handsome daughter of Chitravāhana, Arjuna desired to possess her. Going unto the king (her father), he represented unto him what he sought. And he said,—'Give unto me thy daughter, O king! I am an illustrious Kshatriya's son.'—Hearing this, the king asked him,—'Whose son art thou?'—Arjuna replied,—'I am Dhananjaya, the son of Pāndu and Kunti.' The king, hearing this, spoke unto him these words in sweet accents:—'There was in our race a king of the name of Prabhanjana. He was childless. To obtain a child, he underwent severe ascetic penances. By his severe asceticism, O Pārtha, he gratified that god of gods, Mahādeva, the husband of Umā, that supreme Lord holding (the mighty bow called) *Pināka*. The illustrious Lord granted him the boon that each successive descendant of his race should have one child only. In consequence of that boon, only one child is born unto every successive descendant of this race. All my ancestors (one after another) had each a male child. I, however, have only a daughter to perpetuate my race. But, O bull amongst men, I ever look upon this daughter of mine as my son. O bull of Bharata's race, I have duly made her a *Putrikā*. Therefore, one amongst the sons that may be begotten upon her by thee, O Bhārata, shall be theperpetuater of my race. That son is the dower for which I may give away my daughter. O son of Pāndu, if thou choosest, thou canst take her upon this understanding.' Hearing these words of the king, Arjuna accepted them all, saying,—'So be it.' Taking Chitravāhana's daughter (as his wife), the son of Kunti resided in that city for three years. When Chitrāngadā at last gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again."

Thus ends the two hundred and seventeenth Section in the Arjuna-vanavāsa of the Ādi Parva.

SECTION CCXVIII.

(*Arjuna-vanavāsa Parva continued.*)

Vaiçampāyana said,—"Then that bull of Bhārata's race went to the sacred waters on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five such regions where also dwelt many ascetics. But those five waters themselves were shunned by all of them. Those sacred waters were called Agastya, and Saubhadra, and Pauloma of great holiness, and Kārandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bhāradwāja, that great washer of sins. That foremost one among the Kurus, beholding those five sacred waters, and finding them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying,—'Why O ascetics, are these five sacred waters shunned by utterers of *Brahma*?' Hearing him, the ascetics replied,—'There dwell in these waters five large crocodiles which take away the ascetics (that may happen to bathe in them.) It is for this, O son of Kuru's race, that these waters are shunned!'"

Vaiçampāyana continued,—"Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them, went to behold those waters. Arrived at the excellent sacred water called Saubhadra after a great *Rishi*, the brave scorcher of all foes suddenly plunged into it for taking a bath. As soon as that tiger among men had plunged into the water, a great crocodile that was in it seized him by the leg. But the strong-armed Dhananjaya the son of Kunti,—that foremost of all men endued with might,—seized that struggling ranger of the water and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed into) a beautiful damsel decked with every ornament. O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. Dhananjaya the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart,—'Who art thou, O beautiful one? What for hadst thou been a ranger of the waters? Why also didst thou commit such a dreadful sin?' The damsel replied, saying,—'I am, O mighty-armed one, an *Apsarā* that sported in the celestial woods. I am, O mighty one, Vargā by name, and ever dear unto the celestial treasurer (Kuvera). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of Kuvera. On the way we beheld a Brahmana, of rigid vows and exceedingly handsome, studying the *Vedas* in solitude. The whole forest (in which he was sitting) seemed to be covered with his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. Beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his meditations. Myself and Sauraveyi and Samichi and Vudvudā and Latā, approached that Brāhmana, O Bhārata, at the same time. We began to sing and smile and otherwise tempt that Brāhmana. But, O hero, that Brāhmana (youth) set not his heart even once upon us. His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver. O bull among Kshatriyas, the glance he cast upon us was one of wrath. And he said, looking at us,—Becoming crocodiles, range ye the waters for a hundred years.—' "

Thus ends the two hundred and eighteenth Section in the Arjuna-vanavāsa of the Ādi Parva.

SECTION CCXIX.

(Arjuna-vanavāsa Parva continued.)

Vaiçampāyana said,—"Vargā continued,—'We were then, O foremost one of Bharata's race, deeply distressed at this curse. We sought to propitiate that Brāhmana of ascetic wealth that departed not from his vows. Addressing him, we said,—Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O Brāhmana, to pardon us! Truly, O Brāhmana, it was death to us that we had at all come hither to tempt thee of rigid vows and ascetic wealth! The virtuous, however, have said that women should never be slain. Therefore, grow thou in virtue! It behoveth thee not to slay us so! O thou that art conversant with virtue, it hath been said that a Brāhmana is ever the friend of every creature! O thou of great prosperity, let this speech of the wise become true! The eminent always protect those that seek protection at their hands. We seek thy protetion. It behoveth thee to grant us pardon!—'"

Vaiçampāyana continued,—"Thus addressed, that Brāhmana of virtuous soul and good deeds and equal in splendour, O hero, unto the Sun or the Moon, became propitious unto them! And the Brāhmana said,—'The words *hundred* and *hundred thousand* are all indicative of eternity. The word *hundred*, however, as employed by me is to be understood as a limited period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles, seize and take away men (for only a hundred years as explained by me). At the end of that period, an exalted individual will drag you all from the water to the land. Then ye will resume your real forms. Never have I spoken an untruth even in jest. Therefore, all that I have said must come to pass. And those sacred waters (within which I assign you your places), will, after you will have been delivered by that individual, become known all over the world by the name of *Nāri-tirthas* (or sacred waters connected with the sufferings and the deliverance of females). And all of them shall become sacred and sin-cleansing in the eyes of the virtuous and the wise.' "

Vaiçampāyana continued,—"Vargā then, addressing Arjuna, finished her discourse, saying,—'Hearing these words of the Brāhmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded,—Where shall we all soon meet with that man who will give us back our own shapes (after our transformations)?—As we were thinking of it, in almost a moment, O Bhārata, we beheld even the eminent celestial *Rishi* Nārada. Beholding that *Rishi* of immeasurable energy, our hearts were filled with joy. Saluting him with reverence, O Pārtha, we stood before him, with blushing faces. He asked us the cause of our sorrow and we told him all. Hearing what had happened, the *Rishi* said,—In the lowlands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya the son of Pāndu, of ure soul, will soon deliver you, without doubt, from this sad plight!—O hero, hearing the *Rishi's* words, all of us came hither. O sinless one, true it is that I have today been delivered by thee! But those four friends of mine are sitll within the other waters here. O hero, do a good deed by delivering them also!' "

Vaiçampāyana continued,—"Then O monarch, that foremost of the Pāndavas, endued with great prowess, cheerfully delivered all of them from that curse. Rising from the waters they all regained their own forms. Those *Apsarās* then, O king, all looked as before. Freeing those sacred waters (from the danger for which they had been noted), and giving the *Apsarās* leave to go where they chose, Arjuna became desirous of once more beholding Chitrāngadā. He, therefore, proceeded towards the city of Manipura. Arrived there he beheld on the throne the son he had begotten upon Chitrāngadā, and who was called by the name of Vabhruvāhana. Seeing Chitrāngadā once more, Arjuna proceeded, O monarch, towards the spot called Gokarna."

Thus ends the two hundred and nineteenth Section in the Arjuna-vanavāsa of the Ādi Parva.

SECTION CCXX.

(*Arjuna-vanavāsa Parva continued.*)

Vaiçampāyana said,—'Then Arjuna of immeasurable prowess saw, one after another, all the sacred waters and other holy places that were on the shores of the Western ocean. Vibhatsu reached the sacred spot called Prabhāsa. When the invincible Arjuna arrived at that sacred and delightful region, the slayer of Madhu, (Krishna), heard of it. Mādhava soon went there to see his friend the son of Kunti. Krishna and Arjuna met together and embracing each other enquired after each other's welfare. Those dear friends, who were none else than the *Rishis* Nara and Nārāyana of old, sat themselves down. Vāsudeva asked Arjuna about his travels saying,—'Why, O Pāndava, art thou wandering over the Earth, beholding all the sacred waters and other holy places?' Then Arjuna told him everything that had happened. Hearing all, tht mighty hero of Vrishni's race said,—'This is as it should be.' And Krishna and Arjuna, having sported as they liked, for sometime at Prabhāsa, went to the Kaivataka mountain for passing some days there. Before they arrived at Raivataka, that mountain had, at the command of Krishna, been well adorned by many artificers. Much food also had, at Krishna's command, been collected there. Enjoying everything that had been collected there for him, Arjuna sat with Vāsudeva to see the performances of the actors and the dancers. Then the high-souled Pāndava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. As the strong-armed one lay on that excellent bed, he described unto Krishna everything about the sacred waters, the lakes and the mountains, the rivers and the forests, that he had seen. While he was speaking of these, stretched upon that celestial bed, sleep, O Janamejaya, stole upon him. He rose in the morning, awaked with sweet songs and melodious notes of the *Vinā* and the panegyrics and benedictions of bards. After he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. Riding upon a golden car, the hero then set out for Dwārakā, the capital of the Yādavas. And, O Janamejaya, for honoring the son of Kunti, the city of Dwārakā was well-adorned, even all the gardens and houses within it. The citizens of Dwārakā, desirous of beholding the son of Kunti, began to pour eagerly into the public throughfares by hundreds of thousands. In the public squares and thoroughfares, hundreds and thousands of women, mixing with the men, swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that had collected there. Arjuna was welcomed with respect by all the sons of the Bhojas, the Vrishnis, and the Andhakas. And he, on his turn worshipped those that deserved his worship, receiving their blessings. The hero was welcomed with affectionate reception by all the young men of theYādava tribe. He repeatedly embraced all that were equal to him in age. Wending then to the delightful mansion of Krishna that was filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days."

Thus ends the two hundred and twentieth Section in the Arjuna-vanavāsa of the Ādi Parva.

SECTION CCXXI.

(Subhadrā-harana Parva.)

Vaiçampāyana said,—"O best of monarchs, within a few days after this, there commenced on the Raivataka mountain, a grand festival of the Vrishnis and the Andhakas. In that mountain-festival of the Bhojas, the Vrishnis, and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. The region around that hill, O king, was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. The musicians struck up in concert and the dancers began to dance and the vocalists to sing. And the youths of he Vrishni race, endued with great energy, adorned with every ornament, and riding on their gold-decked cars, looked extremely handsome. The citizenss, some on foot and some on excellent cars, with their wives and followers went there by hundreds and thousands. And there was the lord Haladhara (Valarāma), roving at will, excited with drink, accompanied by (his wife) Revati, and followed by many musicians and vocalists. There came Ugrasena also, the powerful king of the Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Cāmva also, ever furious in battle, roved there, excited with drink and adorned with floral wreaths of great beauty and costly attire, and disported themselves like a pair of celestials. And Akrura and Sārana and Gada, and Vabhru, and Nishatha, and Chārudeshna, and Prithu, and Viprithu, and Satyaka, and Sātyaki, and Bhangakāra, and Mahārava, and Hārdikya, and Uddhava, and many others whose names are not given, accompanied by their wives and followed by bands of singers, adorned that mountain-festival. When that delightful festival of great grandeur set in, Vāsudeva and Pārtha went about, together beholding everything around. While wandering there, they saw the handsome daughter of Vasudeva, Bhadrā by name, decked with every ornament in the midst of her maids. As soon as Arjuna beheld her, he was possest by the god of desire. Then O Bhārata, that tiger among men, Krishna, observing Pārtha contemplate her with absorbed attention, said with smiles,—'How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Pārtha, and the uterine sister of Sārana. Blest be thou, her name is Bhadrā, and she is the favorite daughter of my father. Tell me if thy heart is fixed upon her, for I shall then speak to my father myself!'

"Arjuna answered,—'She is Vasudeva's daughter and Vāsudeva's sister. Endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity in everything! Tell me, O Janārddana, by what means I may obtain her! I will achieve anything that is achievable by man, to obtain her!'

"Vāsudeva answered,—'O bull amongst men, *self-choice* hath been ordained for the marriage of Kshatriyas. But that is doubtful (in its consequences), O Pārtha, as we do not know this girl's temper and disposition. In the case of Khatriyas that are brave, a forcible abducation for purposes of marriage is applauded, as the learned have said. Therefore, O Arjuna, carry away this my beautiful sister by force, for who knows what she may do in a Self-choice!' Then Krishna and Arjuna, having thus settled about what should be done, sent some speedy messenger unto Yudhishthira at Indraprastha, informing him of everything. The strong-armed Yudhishthira, as soon as he heard it, gave his assent to it."

Thus ends the two hundred and twentyfirst Section in the Subhadrā-harana of the Ādi Parva.

SECTION CCXXII.

(Subhadrā-harana Parva continued.)

"Vaiçampāyana said,—'Then Dhananjaya, informed of the assent of Yudhishthira, and ascertaining, O Janamejaya, that the maiden had gone to the Raivataka hill, obtained the assent of Vāsudeva also, after having settled in consultation with him all that required to be done. Then that bull of Bharata's race, that foremost of men, with Krishna's assent, riding on his well-built car of gold equipt with rows of small bells and with every kind of weapon, and the clatter of whose wheels resembled the roar of the clouds and whose splendour was like unto that of a blazing fire and which struck terror into the hearts of all foes and unto which were yoked the steeds Caivya and Sugriva, himself accoutred in mail and armed with sword and his fingers encased in leathern fences, set out as if on a hunting expedition. Meanwhile Subhadrā, having paid her homage unto that prince of hills, *viz.*, Raivataka, and having worshipped the deities and made the Brāhmanas utter benedictions upon her, and having also walked round the hill, was coming towards Dwārāvati. The son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yādava girl of faultless features and forcibly took her upon his car. Having seized that girl of sweet smiles, that tiger among men proceeded on his car of gold towards his own city (Indraprastha). Meanwhile, the armed attendants of Subhadrā, beholding her thus seized and taken away, all ran crying towards the city Dwārakā. Reaching all together the Yādava court called by the name of Sudharmā, they represented everything about the prowess of Pārtha unto the chief officer of the court. The chief officer of the court, hearing everything from those messengers, blew his gold-decked trumpet of loud blare, calling all to arms. Stirred up by that sound, the Bhojas, the Vrishnis, and the Andhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink. Those tigers among men, those great warriors of the Vrishni and the Andhaka tribes, tooktheir seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. Indeed, they took their seats upon those thrones, like blazing fires taking faggots for increasing their splendour. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court, assisted by those that stood at his back, spoke of the conduct of Jishnu. The proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to brook what Arjuna had done. Some amongst them said,—'Yoke our cars;' and some,—'Bring our weapons;' and some said,—'Bring our costly bows and strong coats of mail; and some loudly called upon their charioteers to yoke their cars, and some, from impatience, themselves yoked their horses decked with gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadeva, white and tall as the peak of Kylāsa, decked with garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words:—

'Ye senseless men, what are ye doing, when Janārdana sitteth silent? Without knowing what is in his heart, vainly do ye roar in wrath! Let the high-souled Krishna give out what he purposeth. Accomplish with activity what he desireth to do!' Then all of them, hearing those words of Halāyudha that deserved to be accepted, exclaimed, Excellent! 'Excellent!' They then all became silent. Silence having been restored by the words of the intelligent Valadeva, they took their seats once more in that assembly. Then Rāma, that oppressor of foes, spoke unto Vāsudeva, saying,—'Why, O Janārddana, sittest thou gazing without speaking? O Achyuta, it was for thy sake that the son of Prithā had been welcomed and honored by us! It seemeth, however, that that vile wretch deserved not our homage! What man is there born of a respectable family that would break the plate after having dined off it? Even if one desireth to contract such an alliance, yet, remembering all the services he hath received, who is there, desirous of happiness, that would act so rashly? That Pāndava, disregarding us and thee too, hath today ravished Subhadrā, desiring to compass his own death! He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it? Shall I not resent it, even like a snake that is trod upon? Alone shall I today make the Earth destitute of Kauravas! Never shall I put up with this transgression of Arjuna!' Then all the Bhojas, Vrishnis, and Andhakas, present there, approved of everything that Valadeva had said, deeply roaring like unto a kettle-drum or the clouds."

Thus ends the two hundred and twenty-second Section in the Subhadrā-harana of the Ādi Parva.

SECTION CCXXIII.

(Haranāharana Parva.)

Vaiçampāyana said,—"When the heroes of the Vrishni race began to speak repeatedly in this strain, Vāsudeva uttered these words of deep import and consistent with true morality. Gudākesha (the conqueror of sleep or he of the curly hair), by what he hath done, hath not insulted our family. He hath, without doubt, rather enhanced our respect. Pārtha knoweth that we of the Sātwata race are never mercenary. The son of Pāndu also regardeth a Self-choice as doubtful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on Earth that would sell his offspring? I think Arjuna, seeing these faults in all the other methods, took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadrā is a renowned girl. Pārtha too possesseth renown. Perhaps, thinking of all this, Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend, born as he is in the race of Bharata and the renowned Cāntanu, and the son also of the daughter of Kuntibhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Pārtha in battle, except the three-eyed god Mahādeva! His car is well-known. Yoked thereunto are those steeds of mine. Pārtha as a warrior is well-known, and his lightness of hand is well-known. Who shall be equal to him? Even this is my opinion: Go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Pārtha goes to his city after having vanquished us by force, our fame will be gone. There is no disgrace, however, in conciliation.' Hearing, O monarch, these words of Vāsudeva, they did as he directed. Stopped by them, Arjuna returned to Dwārakā and was united in marriage with Subhadrā. Worshipped by the sons of Vrishni's race, Arjuna, sporting there as he pleased, passed a whole year in Dwārakā. The last year of his exile the exalted one passed at the sacred region of Pushkara After the twelve years were complete, he came back to Khāndavaprastha. He approached the king first and then worshipped the Brāhmanas with respectful attention. At last the hero went unto Draupadi. Draupadi, from jealousy, spoke unto him, saying,—'Why tarriest thou here, O son of Kunti! Go where the daughter of the Sātwata race is! A second tie always relaxeth the first one upon a faggot!' And Krishnā lamented much in this strain. But Dhananjaya pacified her and repeatedly asked her forgiveness. And returning soon unto where Subhadrā, attired in red silk, was staying Arjuna, sent her into the inner appartments dressed (not as a queen but) in the simple garb of a cowherd woman. But arrived at the palace, the renowned Subhadrā looked handsomer in that dress. The celebrated Bhadrā of large and slightly red eyes first worshipped Prithā. Kunti from excess of affection smelt the head of that girl of perfectly faultless features, and pronounced infinite blessings upon her. Then that girl of face like the full moon hastily went unto Draupadi and worshipped her, saying,—'I am thy maid!' Krishnā rose hastily and embraced the sister of Mādhava from affection, and said,—'Let thy husband be without a foe!' Bhadrā then, with a delighted heart, said unto Draupadi,—'So be it!' From that time, O Janamejaya, those great warriors, the Pāndavas, began to live happily, and Kunti also became very happy."

Vaiçampāyana continued,—"When that scorcher of foes, *viz.*, Keçava of pure soul and eyes like lotus leaves, heard that the foremost of the Pāndavas, *viz.*, Arjuna, had reached his own excellent city of Indraprastha, he came thither accompanied by Rāma and the other heroes and great warriors of the Vrishni and the Andhaka tribes, and by his brothers and sons and many other brave warriors. And Caurin came, accompanied by a large army that protected him. And there came with Caurin, that oppressor of foes, *viz.*, the exceedingly liberal Akrura of great intelligence and renown, the generalissimo of the brave Vrishni host. And there also came Anādhrishti of great prowess, and Uddhava of great renown, of great intelligence, of great soul, and a disciple of Vrihaspati himself (in mortals). And there also came Satyaka and Sātyaki and Kritavarman and Satwata; and Pradyumna and Cāmva and Nishatha and Canku; and Chārudeshna, and Jhilli of great prowess, and Viprithu also; and Sārana, of mighty arms and Gada the foremost of learned men. These and many other Vrishnis and Bhojas and Andhakas came to Indraprastha, bringing with them many nuptial presents. And king Yudhishthira, hearing that Mādhava had arrived, sent the twins out to receive him. Received by them, the Vrishni host of great prosperity entered Khāndavaprastha well-adorned with flags and ensigns. The streets were well-swept and watered, and decked with floral wreaths and bunches. These were, again, sprinkled over with sandal wood water that was fragrant and cooling. And every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. That best of men, *viz.*, Keçava of mighty arms, accompanied by Rāma and many of the Vrishnis, Andhakas, and Bhojas, having entered the town, was worshipped by the citizens and Brāhmanas by thousands. At last Keçava entered the palace of the king which was like unto the mansion of Indra himself. Beholding Rāma, Yudhishthira received him with due ceremonies. The king smelt the head of Keçava and embraced him. Govinda, gratified with the reception, humbly worshipped Yudhishthira. He also paid homage unto Bhima, that tiger among men. Yudhishthira the son of Kunti then received the other principal men of the Vrishni and the Andhaka tribes with due ceremonies. Yudhishthira reverentially worshipped some as his superiors, and welcomed others as equals. And some he received with affection and by some he was worshipped with reverence. Then Hrishikeça of great renown gave unto the party of the bridegroom much wealth. And unto Subhadrā he gave the nuptial presents that had been given to her by her relatives. Krishna gave unto the Pāndavas a thousand cars of gold furnished with rows of bells, and unto each of which were yoked four steeds driven by well-trained charioteers. He also gave unto them ten thousand kine belonging to the country of Mathurā, and yielding much milk and all of excellent complexion. Well-pleased, Jnārddana also gave them a thousand mares with gold-harnesses and of color white as the rays of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white color with black manes. And he of eyes like lotus leaves also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service. Janārddana also gave unto them hundreds of thousands of draught horses from the country of the Vālhikas as Subhadrā's excellent dower. That foremost one of Dāsārha's race also gave unto Subhadrā as her pecculium ten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rāma having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, a thousand elephants with secretious flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus), each large as a mountain summit, irresistible in battle, decked with coverlets and ever-ringing bells, well-adorned with other golden ornaments, and equipt with excellent thrones on their backs. And that large wave of wealth and gems that the Yādavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating weeds, swelling into large proportions, mingled with the Pāndu ocean and filled it to the brim, to the great sorrow of all foes. Yudhishthira accepted all those presents and worshipped all those great warriors of the Vrishni and the Andhaka races. Those illustrious heroes of the Kuru, the Vrishni, and the Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. The Kuru and the Vrishnis with joyous hearts amused themselves there, sending up at times loud shouts mingled with clappings of the hand. Spending many days in sports and merriment there, and worshipped by the Kurus all the while, the Vrishni heroes endued with great energy then returned to the city of Dwārāvati. And the great warriors of the Vrishni and the Andhaka races set out with Rāma in the van, carrying with them those gems of the purest rays that had been given them by those foremost ones of Kuru's race. And, O Bhārata, the high-souled Vāsudeva remained there with Arjuna in the delightful city of Indraprastha. And the illustrious one wandered over the banks of the Yamuna in search of deer. And he sported with Arjuna, piercing with his shafts deer and wild boars. Then

Subhadrā, the favorite sister of Keçava, gave birth to an illustrious son, like Puloma's daughter (the queen of heaven) bringing forth Jayanta. And the son that Subhadrā brought forth was of long arms, broad chest, and eyes as large as those of a bull. And that hero and oppressor of foes came to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Sātwata race by Dhananjaya, like fire produced in a sacrifice from within the *çami* wood by the process of rubbing. Upon the birth of this child, Yudhishthira, the powerful son of Kunti, gave away unto Brāhmanas ten thousand kine and coins of gold. The child from his earliest years became the favorite of Vāsudeva and of his father and uncles, like the Moon of all the people of the earth. Upon his birth, Krishna performed the usual rites of infancy. The child began to grow up like the Moon in the lighted fortnight. That grinder of foes soon became conversant with the *Vedas* and acquired from his father the science of weapons both celestial and human, consisting of four branches and ten divisions.

"Endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and great lightness of hand, and fleetness of motion forward and backward and transverse and wheeling. And Abhimanyu became like unto his father in knowledge of the scriptures and rites of religion. And Dhananjaya, beholding his son, became filled with joy. Like Maghavat beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. And Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. And he was invincible in battle and broad-shouldered as the bull. Possessing a broad face as (the hood) of the snake, his pride was as that of the lion. Wielding a large bow, his prowess was like that of an elephant in rut. Possessed of a face handsome as the full moon, and a voice deep as that of the drum or the clouds, he was equal unto Krishna in bravery and energy, in beauty and in features. The auspicious Pānchāli also, from her five husbands, obtained five sons all of whom were heroes of the foremost rank and immovable in battle like the hills. Partivindhya by Yudhishthira, Sutasoma by Vrikodara, Crutakarman by Arjuna, Catānika, by Nakula, and Crutasena by Sahadeva,—these were the five heroes and great warriors that Pānchāli brought forth, like Aditi bringing forth the Ādityas. And the Brāhmanas, from their fore-knowledge, said unto Yudhishthira, that because that son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, therefore should he be called *Prativindhya.* And because the child that Draupadi bore to Bhimasena was born after Bhima had performed a thousand *Soma* sacrifices, he came to be called *Sutasoma.* And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called *Çrutakarman.* And Nakula named his son *Çatānika* after a royal sage of that name in the illustrious race of Kuru. And because the son that Draupadi bore to Sahadeva was born under the constellation called Vahni-daivata (Kirtikā), therefore was he called after the generalissimo of the celestial host, *Çrutasena* (Kārtikeya). And the sons of Draupadi were born, each at the interval of one year. And all of them became renowned and much attached to one another. And, O monarch, all their rites of infancy and child-hood, such as *Chudākarna* and *Upanyana* (first shave of the head and investiture with the sacred thread) were performed by Dhaumya according to the ordinance. All of them, of excellent behaviour and vows, after having studied the *Vedas*, acquired from Arjuna a knowledge of all the weapons celestial and human. And, O tiger among kings, the Pāndavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy."

Thus ends the two hundred and twenty-third Section in the Haranāharana of the Ādi Parva.

SECTION CCXXIV.

(*Khāndavadāha Parva.*)

Vaiçampāyana said,—"The Pāndavas, after they had taken up their abode at Indraprastha at the command of Dhritarāshtra and Bhishma, began to bring other kings under their sway. All the subjects (of the kingdom) lived most happily, depending upon Yudhishthir the just, like a soul living happily, depending upon a body blest with auspicious marks and pious deeds. And, O bull of Bharata's race, Yudhishthira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him as his own self. It seemed as if the three pursuits—virtue, pleasure, and profit—became personified on Earth and amongst them the king shined as a fourth. The subjects, having obtained Yudhisthira as their king, obtained in their monarch one that was devoted to the study of the *Vedas*, one that was a performer of great sacrifices, and one that was the protector of all good people. In consequence of Yudhishthir's influence, the good fortune of all the monarchs of the Earth became stationary, and their hearts became devoted to the meditation of the supreme Spirit, and virtue itself began to grow every way all around. And in the midst of and assisted by his four brothers, the king looked more resplendent (than he would have done if he were alone), like a great sacrifice depending upon and assisted by the four *Vedas*. Many learned Brāhmanas with Dhananjaya at their head, each like unto Vrihaspati, waited upon the monarch, like the celestials waiting upon the Lord of the creation. From excess of affection, the eyes and hearts of all the people equally took great delight in Yudhishthira who was even as the full Moon without a stain. he people took delight in him not only because he was their king but also from true affection. The king always did what was agreeable to them. The sweet-speeched Yudhishthira of great intelligence never uttered anything that was improper or untrue or unbearable or disagreeable. That best of monarchs of the Bharata race, endued with great energy, passed his days happily in seeking the good of everybody as his own. His brothers also bringing by their energy other kings under their sway, passed their days in happiness, without a foe to disturb their peace.

"After a few days, Vibhatsu, addressing Krishna, said,—'The summer days have set in, O Krishna! Therefore, let us go to the banks of the Yamunā. O slayer of Madhu, sporting there in the company of friends, we will, O Janārddana, return in the evening!' Hearing this, Vāsudeva said,—'O son of Kunti, this also is my wish. Let us, O Pārtha, sport in the waters as we like, in the company of friends!'"

Vaiçampāyana continued,—"Then, O Bhārata, having consulted thus with each other, Pārtha and Govinda, with Yudhishthira's leave, set out, surrounded by friends. Reaching a fine spot (on the banks of the Yamunā) fitted for purposes of pleasure, overgrown with numerous tall trees and covered with several high mansions that made the place look like the celestial city and within which had been collected for Krishna and Pārtha numerous costly and well-flavoured vainds and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments adorned with many precious gems of pure rays. Entering those apartments, every body, O Bhārata, began to sport, according to his pleasure. The women of the party, all of full rotund hips and fine deep bosoms and handsome eyes and gait unsteady with wine, began to sport there at the command of Krishna and Pārtha. Some amongst the women sported as they liked in the woods, some in the waters, and some within the mansions, as directed by Pārtha and Govinda. Draupadi and Subhadrā, exhilarated with wine, began to give away unto the women so sporting there costly robes ornaments. And some amongst those women began to dance in joy, and some began to sing; and some amongst them began to laugh and jest, and some to drink excellent wines. And some began to obstruct one another's progress and some to fight with one another, and some to discourse with one another in private. Those mansions and the woods, filled with the charming music of flutes and guitars and kettle-drums, became the scene of prosperity itself.

"When such was the state of things there, Arjuna and Vāsudeva went to a certain charming spot (in those woods) not remote from the place where the others were. O monarch, the high-souled Krishna, and that subjugator of hostile cities, *viz.*, Arjuna, going thither, sat themselves down upon two very costly seats. Mādhava and Pārtha amused themselves there with discoursing upon many past achievements of prowess and other topics. Unto Vāsudeva and Dhananjaya happily sitting there like the twin Açwins in heaven, a certain Brāhmana came. The Brāhmana that came there looked like a tall *Çāla* tree. His complexion was like unto molten gold. His beard was bright yellow tinged with green. And the height and the thickness of his body were in just proportion. Of matted locks and dressed with rags, in splendour he resembled the morning Sun. Of eyes like lotus leaves and of a tawny hue, he seemed to be blazing with splendour. Beholding that foremost of Brāhmanas blazing with splendour approach towards them, both Arjuna and Vāsudeva, hastily rising from their seats, stood, waiting (for his commands)."

Thus ends the two hundred and twenty-fourth Section in the Khāndavadāha of the Ādi Parva.

SECTION CCXXV.

(*Khāndava-dāha Parva.*)

Vaiçampāyana said,—"Then that Brāhmana addressed Arjuna and Vāsudeva of the Sāttwata race, saying,—'Ye who are now staying so near unto Khāndava are the two foremost of heroes on Earth! I am a voracious Brāhmana that always eateth much. O thou of the Vrishni race, and O Pārtha, I solicit you to gratify me by giving me sufficient food!' Thus addressed by the Brāhmana, Krishna and the son of Pāndu answered him, saying,—'O, tell us what food will gratify thee, so that we may endeavour to give it thee!' The illustrious Brāhmana, thus replied to, said unto those heroes who were enquiring after the kind of food he sought,—'I do not desire to eat ordinary food. Know that I am *Agni!* Give me that food which suiteth me. This forest of Khāndava is always protected by Indra. And protected as it is by the illustrious one, I always fail to consume it. In that forest dwelleth, with his followers and family, a *Nāga*, called Takshaka, who is the friend of Indra It is for him that the wielder of the thunder-bolt protecteth this forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore, I succeed not in consuming the forest of Khāndava, although I very much desire to do so. I have now come to you,—you who are both skilled in weapons! If you help me I will surely consume this forest: for even this is the food that is desired by me! Conversant as ye are with excellent weapons, I pray you to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest!' "

Janamejaya said,—"Why did the illustrious Agni desire to consume the forest of Khāndava that was filled with various living creatures and protected by the chief of the celestials? When Agni consumed in wrath the forest of Khāndava, it is evident there was a grave cause. I desire, O Brāhmana, to hear all this in detail from thee! Tell me, O sage, how the Khāndava forest was consumed in days of yore!"

Vaiçampāyana said,—"O chief of men, I will narrate to thee the story of the destruction of Khāndava as told by *Rishis* in the *Purāna*. It hath been heard, O king, in the *Purāṇa* that there was a celebrated king of the name of Cwetaki who was endued with strength and prowess and who was equal unto Indra himself. No one on Earth has equalled him in sacrifices, charity, and intelligence. Cwetaki performed the five great sacrifices and many others, in all of which the presents unto Brāhmanas were large. The heart of that monarch, O king, was always set upon sacrifices, religious rites, and gifts of all kinds. And king Cwetaki of great intelligence, assisted by his *Ritwijas* performed sacrifices for many long years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those *Ritwijas* to come to him. But they came not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, inviting at the command of his own *Ritwijas* others like unto them, completed the sacrifice that he had begun. After some days had elapsed, king Cwetaki desired to perform another sacrifice which should extend for a hundred years. But the illustrious monarch obtained not any priest to assist him at it. That celebrated king then, with his friends and relatives, casting off all sloth, repeatedly courted his priests with great persistence, by bowing down unto them, by conciliatory speeches, and by gifts of wealth. All of them, however, refused to accomplish the purpose which that king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brāhmanas sitting in their asylums, and said,—'If, ye Brāhmanas, I were a fallen person, or, if I were wanting in homage and service to you, I should then deserve to be abandoned without scruple by you and by other Brāhmanas at the same time! But as I am neither degraded nor wanting in homage to you, it behoveth you not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brāhmanas, without adequate reason! I seek, ye Brāhmanas, your protection! It behoveth you to be propitious unto me! But, ye foremost of Brāhmanas, if you abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this sacrifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may accomplish it. Having said this, the monarch became silent. And, O chastiser of foes, when those priests well knew that they could not assist at the king's sacrifice, they pretended to be angry, and addressing that best of monarchs, said,—'O best of kings, thy sacrifices are incessant! By assisting thee always, we have all been fatigued. And wearied as we have been in consequence of these labors, it behoveth thee to give us leave! O sinless one, from loss of judgment thou canst not wait, (but urgest us repeatedly). Go unto Rudra! He will assist at thy sacrifice!' Hearing those words of censure and wrath, king Cwetaki became angry. And the monarch wending to the mountains of Kylāsa, devoted himself to asceticism there. And, O king, the monarch began to worship Mahādeva, with fixed attention, and observing the most rigid vows. And foregoing all food at times, he passed a long period. And the monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day (of twenty four hours). And king Cwetaki stood for six months, rapt in attention, with arms upraised and stead-fast eyes, like the trunk of a tree or a column rooted to the ground. And, O Bhārata, Cankara at last, gratified with that tiger among kings who was undergoing such hard penances, showed himself unto him. And the god spake unto the monarch in a calm and grave voice, saying,—'O tiger among kings, O chastiser of foes, I have been gratified with thee for thy asceticism! Blest be thou! Ask now the boon that thou, O king, desirest!' Hearing these words of Rudra of immeasurable energy, the royal sage bowed unto that high-souled deity and replied, saying,—'O illustrious one, O thou that art worshipped of the three worlds, if thou hast been gratified with me, then, O god of gods, assist me thyself, O lord of the celestials, in my sacrifice!' Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said,—'We do not ourselves assist at sacrifices. But as thou, O king, hast undergone severe penances desirous of obtaining a boon, I will, O chastiser of foes, assist at thy sacrifice, upon, O king, this condition!' And Rudra continued,—'If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a *Brahmachārin* with rapt attention, then thou shalt obtain from me what thou askest!' King Cwetaki, thus addressed by Rudra, did all that he was directed to do by the wielder of the trident. And after twelve years had elapsed, he again came unto Maheçwara. And Cankara, the Creator of the worlds, upon seeing Cwetaki, that excellent monarch, immediately said, in great gratification,—'I have been gratified by thee, of best of kings, with this thy own act! But, O chastiser of foes, the duty of assisting at sacrifices properly belongeth to Brāhmanas. Therefore, O oppressor of foes, I will not myself assist at thy sacrifice to-day! There is on Earth an exalted Brāhmana who is even a portion of my own self! He is known by the name of Durvāsā. Even that Brāhmana endued with great energy will assist at thy sacrifice. Let, therefore, every preparation be made!' Hearing these words uttered by Rudra, the king, returning to his own capital, began to collect all that was necessary. After everything had been collected, the monarch again presented himself before Rudra and said,—'Every necessary article hath been collected, and all my preparations are complete, through thy grace, O god of gods! Let me, therefore, be installed in the sacrifice to-morrow!' Hearing these words of that illustrious king, Rudra summoned Durvāsā before him and said,—'This, O Durvāsā, is that best of monarchs called Cwetaki. At my command, O best of Brāhmanas, assist even this king in his sacrifice!' And the *Rishi* Durvāsā said unto Rudra,—'So be it!' Then the sacrifice for which king Cwetaki had made those preparations, took place. And the illustrious monarch's sacrifice was performed according to the ordinance and in proper season. And the gifts, on that occasion, unto the Brāhmanas were large. And after that monarch's sacrifice had come to an end, all the other priests who had come to assist at it went away with Durvāsā's leave. All other *Sadasyas* also, of immeasurable energy, who had been installed in that sacrifice, then went away. That exalted monarch then entered his own palace, worshipped by exalted Brāhmanas conversant with the *Vedas*, eulogised by chaunters of panegyrical hymns and congratulated by the citizens.

"Such was the history of that best of monarchs, the royal sage Cwetaki, who, when the time came, ascended to heaven, having won great renown on Earth, and accompanied by the *Ritwijas* and the *Sadasyas* that had helped him in life."

Vaiçampāyana continued,—"In that sacrifice of Cwetaki, Agni had drunk clarified butter for twelve years. Indeed, butter had been poured into Agni's mouth in a continuous stream for that period. Having drunk so much butter, Agni, satiated, desired not to drink butter again from the hand of any body else in any other sacrifice. And Agni became pale, having lost his color. And he could not shine as before. And he felt a loss of appetite from surfeit, and his energy itself became weakened, and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahman which is worshipped by all. Approaching the great Deity seated on his seat, Agni said,—'O exalted one, Cwetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. O lord of the universe, I am being reduced both in splendour and strength! I desire to regain, through thy grace, my own permanent nature!' Hearing these words from Hutavaha, the illustrious Creator of all things smilingly replied unto him, saying,—'O exalted one, thou hast eaten, for twelve years, a continuous stream of sacrificial butter poured into thy mouth! It is for this that illness hath affected thee! But, O Agni, grieve not for it! Thou shalt soon regain thy own nature. I shall dispel this surfeit of thine. The time for it is even come, O Vibhāvasu! The dreadful forest of Khāndava, that abode of the enemies of the gods, which thou hadst of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou wilt have eaten the fat of those creatures, thou shalt regain thy own nature! Proceed thither in haste to consume that forest with its living population. Thou wilt then be cured of thy malady!' Hearing thee words that fell from the lips of the Supreme Deity, Hutāçana proceeded with great speed and soon reached the forest of Khāndava in great vigor. Arrived there, he suddenly blazed forth in anger, assisted by Vāyu. Beholding Khāndava on fire, the dwellers (of the forest) that were there, made great efforts to extinguish the conflagration. Elephants by hundreds and thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. Thousands of many-headed snakes, mad with anger, hastily began to scatter upon the fire much water from those many hoods of theirs. And so, O bull of Bharata's race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni blazed forth in Khāndava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the dwellers of that forest."

Thus ends the two hundred and twentyfifth Section in the Khāndava-dāha of the Ādi Parva.

SECTION CCXXVI·

(Khāndava-dāha Parva continued.)

Vaiçampāyana said,—"Then Havyavāhana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grandsire. And he represented unto Brahman all that had happened. The illustrious deity, reflecting for a moment, said unto him,—'O sinless one, I see a way by which thou mayst consume the forest of Khāndava to-day in the very sight of Indra! O Vibhāvasu, those old deities, Nara and Nārāyana, have become incarnate in the world of men to accomplish the business of the celestials. They are called on Earth Arjuna and Vāsudeva. They are even now staying in the forest of Khāndava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khāndava from escaping, and thwart Indra also (from aiding any one in the escape). I have no doubt in this!' Hearing these words, Agni came with haste unto Krishna and Pārtha. O king, I have already told thee what he said, having approached the illustrious pair. O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khāndava against the will of Indra, Vibhatsu said unto him these words well suited to the occasion. "I have numberless excellent celestial weapons with which I can fight even many wielders of the thunderbolt. But, O exalted one, I have no bow suited to the strength of my arms, and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands also, I require arrows that must not be exhausted. My car also is scarcely able to bear the load of arrows that I would desire to keep by me. I desire celestial steeds of pure white, possessing the speed of the wind; and a car possessing the splendour of the Sun and the clatter of whose wheels should resemble the roar of the clouds. Then, there is no weapon suited to Krishna's energy and with which Mādhava can slay *Nāgas* and *Piçāchas.* O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra from pouring his showers upon that extensive forest! O Pāvaka, we are ready to do all that manliness and prowess may do. But, O exalted one, it behoveth thee to give us the adequate means!' "

Thus endeth the two hundred and twenty-sixth Section in the Khāndava-dāha of the Ādi Parva.

SECTION CCXXVII.

(*Khandava-dāha Parva continued.*)

Vaiçampāyana said,—"Thus addressed by Arjuna, the smoke-bannered Hutāçana, desirous of an interview with Varuna, recollected that son of Aditi,—that deity protecting one of the points of the heavens and having his home in the waters and ruling that element. Varuna, knowing that he was thought of by Pāvaka, immediately appeared unto that deity. The smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the *Lokapālas*, said unto that eternal god of gods,—'Give me without loss of time that bow and quiver, and that ape-bannered car also, which were obtained from king Soma! Pārtha will achieve a great task with *Gāndiva*, and Vāsudeva also with the discus! Give both, therefore, unto me to-day!' Hearing these words, Varuna replied unto Pāvaka, saying,—'I am giving.' He then gave (unto Arjuna) that wonderful jewel of a bow that was endued with great energy. That bow was the enhancer of fame and achievements, and was incapable of being injured by any weapon. It was the chief of all weapons, and the grinder of them all. And it was the smiter of hostile armies, and was alone equal to a hundred thousand bows. And it was the enhancer of kingdoms, and was variegated with excellent colors. And it was well-adorned, and beautiful to behold, and without a mark of weakness or injury anywhere. And it was always worshipped both by the celestials and the *Gandharvas*. Varuna also gave (unto Arjuna) two inexhaustible quivers. And he also gave (unto Arjuna) a car furnished with celestial weapons and whose banner bore a large ape. And yoked unto that car were steeds white as silver or the fleecy clouds, and born in the region of the *Gandharvas*, and decked in golden harness, and resembling in fleetness the wind or the mind. And it was equipt with every utensil of war, and was incapable of being vanquished by the celestials or the *Asuras*. And its splendour was great and the sound of its wheels was tremendous. And it delighted the heart of every creature that looked at it. It had been created by Viçwakarman, the architect of the universe and one of the lords of the creation, after severe ascetic meditation. Its splendour, like that of the Sun, was so great that no one could gaze at it. It was the very car riding upon which the lord Soma had vanquished the *Dānavas*. Resplendent with beauty, it looked like an evening cloud reflectiong the effulgence of the setting Sun. It was furnished with a excellent flag-staff of golden color and great beauty. And there sat upon that flag-staff a celestial ape of form fierce like that of a lion or a tiger. Stationed on high, the ape seemed bent upon burning everything it beheld. And upon the (other) flags were various creatures of large size, whose roars and yells caused the enemy's soldiers to faint. Then Arjuna, accoutered in mail and armed with the sword, and his fingers cased in leathern fences, walking round that excellent car adorned with numerous flags and bowing unto the gods, ascended it like a virtuous man riding upon the celestial car that bears him to heaven. And taking up that celestial and first of bows created by Brahman of old and called *Gāndiva*, Arjuna was filled with joy. And bowing unto Hutāçana, Pārtha endued with great energy, took up the bow and stringed it forcibly. And those who heard the noise that was made while the mighty Pāndava stringed that bow, quaked with fear. And having obtained that car, and that bow, and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pāvaka then gave unto Krishna a discus with an iron stick attached to a hole in the centre. And it was a firey weapon and became his favorite. Having obtained that weapon, Krishna also became equal to the task. Pāvaka then, addressing Krishna, said,—'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. With this weapon, without doubt, thou shalt be superior in battle to men and gods, and *Rākshasas* and *Piçhāchas*, and *Daityas* and *Nāgas*. And thou shalt certainly be able with this to smite all. And, O Mādhava, hurled by thee in battle at thy foes, this weapon will irresistibly slay the enemy and again come back into thy hands.' And the lord Varuna, after this, gave unto Krishna a mace, of name *Kaumadaki*, capable of slaying every *Daitya* and producing, when hurled, a roar like that of the thunder. Then Arjuna and Achyuta, filled with joy said unto Pāvaka,—'O exalted one, furnished with weapons and knowing their use, possessed of cars with flags and flag-staffs, we are now able to fight with even all the celestials and the *Asuras* (together), let alone the wielder of the thunder-bolt desirous of fighting for the sake of the *Nāga* (his friend Takshaka) !' Arjuna also said,—'O Pāvaka, while Hrishikeça, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that he will not be able to consume by hurling this weapon. Having obtained the bow *Gāndiva* and this couple of inexhaustible quivers, I also am ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee !' "

Vaiçampāyana continued,—'Thus addressed both by Dāçārha and Arjuna, the illustrious god then put forth his most energetic form, and prepared to consume that forest. Surrounding it on all sides with his seven flames, he began to consume the forest of Khāndava, exhibiting his all-consuming form like that at the end of the *Yuga*. And, O bull of Bharata's race, surrounding that forest and catching it on all sides, with a roar like that of the clouds, Agni made every creature within it tremble. And, O Bhārata, that burning forest then looked resplendent like the king of mountains, Meru, blazing with the rays of the Sun fallen thereupon."

Thus ends the two hundred and twenty-seventh Section in the Khāndava-dāha of the Ādi Parva.

SECTION CCXXVIII.

(*Khādava-dāha Parva continued.*)

Vaiçampāyana said,—"Then those foremost of car-warriors (Krishna and Arjuna), riding on their cars and placing themselves on opposite sides of that forest, began a great slaughter on all sides, of the creatures dwelling in Khāndava. At whatever point any of the creatures residing in Khāndava could be seen attempting to escape, thither rushed those mighty heroes (for preventing its flight). The cars themselves moved so fast around that forest that the inmates of Khāndava saw not an interval of space (between them). Indeed, those two excellent cars seemed to be but one, and the two warriors also on them but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful yells, began to run about in all directions. Some had particular limbs burnt, some were scorched with excessive heat, and some were withered therewith. And the eyes of some came out, and some ran about in fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon those that were dear to them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing element below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. And these creatures were all seen to perish there almost soon enough. And the tanks and ponds within that forest, heated with the fire around, began to boil, and the fishes and the tortoises in them were all seen to perish. During that great slaughter of living creatures in that forest, the burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took to their wings for escaping from that conflagration were pierced by Arjuna with his shafts, and cut into pieces they fell down on the burning element below. Pierced all over with Arjuna's shafts, the bird dropped down upon the burning forest, uttering loud cries. The denizens of the forest, struck with those shafts, began to roar and yell. The clamour they caused was like unto the frightful uproar heard during the churning of the ocean (in days of yore). The mighty flames of the blazing fire, reaching the firmament, caused great anxiety to the celestials themselves. Then all the illustrious dwellers of heaven went in a body unto him of a hundred sarifices and thousand eyes, *viz.*, their chief, that grinder of *Asuras.* Approaching Indra, the celestials said,—'Why, O lord of immortals, doth Agni burn these creatures below? Hath the time come for the destruction of the world?'"

Vaiçampāyana continued,—"Hearing these words of the gods, and himself beholding what Agni was doing, the slayer of Vritra sat out for the protection of the forest of Khāndava. And Vāsava, the chief of the celestials, soon covering the sky with masses of clouds of every kind, began to shower upon the burning forest. Those masses of clouds by hundreds and thousands, commanded by Indra, began to pour rain upon Khāndava in showers thick as the flag-staffs of battle-cars. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all. Then the slayer of Namuchi, getting angry with Agni, collected more masses of clouds and caused them to yield a heavy downpour. Then with the flames contending with those heavy showers, and with masses of clouds over head, that forest, filled with smoke and flashes of lightning, became terrible to behold."

Thus ends the two hundred and twenty-eighth Section in the Khāndava-dāha of the Ādi Parva.

SECTION CCXXIX.

(*Khāndavadāha Parva continued.*)

Vaiçampāyana said,—"Then Vibhatsu the son of Pāndu, invoking his excellent weapons, prevented that shower of rain by Indra, by means of a 'shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khāndava with innumerable arrows like the moon covering the atmosphere with a thick fog. When the sky above that forest was thus covered with the arrows of Arjuna, no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka, the chief of the *Nāgas*, was not there, having gone at that time to the field of Kurukshetra. But Açwasena, the mighty son of Takshaka, was there. And he made great efforts to escape from that fire. But confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother, the daugher of a snake, determined to save him by swallowing him first. And his mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the sea-snake rose up (from the Earth) while still employed in swallowing her son's tail. But Arjuna, as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen-edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunderbolt, by raising a violent wind, deprived Arjuna of consciousnesss. And during those few moment, Açwasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much angered. He forthwith cut every animal seeking to escape by the skies, into two, three, or more pieces. And Vibhatsu in anger, and Agni, and Vāsudeva also, cursed the snake that had escaped so deceitfully, saying,—'Never shalt thou be famous!' And Jishnu, remembering the deception practised upon him, became angry, and covering the firmament with a cloud of arrows, sought to fight with him of a thousand eyes. The chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled his own fierce weapons, covering the wide expanse of the firmament. Then the winds, making a loud roar and agitating all the oceans, brought together masses of clouds in the sky, charged with torrents of rain. Those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunder-rattle. Then Arjuna, possessing a knowledge of means, hurled the excellent weapon called *Vāyavya* with proper *mantras*, for dispelling those clouds. By that weapon the energy and force of Indra's thunder-bolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played amongst them was also destroyed. Within a moment the sky was cleared of dust and darkness, and a delicious cool breeze began to blow and the disc of the Sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms, and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Garuda tribe bearing excellent feathers, beholding that forest protected by Krishna and Arjuna, descended, filled with pride, from the upper skies, desirous of striking those heroes with their thunder-like wings, beaks, and claws. Innumerable *Nāgas* also, with faces emitting fire, descending from high, approached Arjuna, vomitting the most virulent poison all the while. Beholding them approach, Arjuna cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life, fell into the burning element below. And there came also, desirous of battle, innumerable *Asuras* with *Gandharvas* and *Yakshas* and *Rākshasas* and *Nāgas* sending forth terrific yells. Armed with machines vomitting from their throats iron balls and bullets, and catapults for propelling huge stones, and rockets, they approached for striking Krishna and Pārtha, their energy and strength increased by wrath. But though they rained a perfect shower of weapons, Vibhatsu, addressing them reproach-fully, struck off their heads with his own sharp arrows. That slayer of foes, Krishna, also, endued with great energy, made a great slaughter of the *Daitya* and the *Dānava* hosts with his discus. Many *Asuras* of immeasurable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and srtays stranded on the bank by the violence of the waves. Then Cakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunder-bolt which could never go in vain, hurled it with great force. And the slayer of *Asuras* said unto the gods,—'These two are slain.' Beholding the fierce thunder-bolt about to be hurled by their chief, the celestials all took up their respective weapons. Yama, O king, took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Kartikeya) took up his long lance and stood motionless like the mountain of Meru. And the Açwins stood there with resplendent plants in their hands. And Dhātri stood bow in hand, and Jaya with a thick club. And Tashtri of great strength took up, in wrath, a huge mountain. And Surya stood with a bright dart, and Mrityu with a battle-axe. And Aryaman stalked about with a terrible bludgeon furnished with a sharp spikes. And Mitra stood there with a discus sharp as a razor. And, O monarch, Pushā and Bhaga and Savitri, in wrath, rushed at Krishna and Pārtha with bows and scimitars in hand. And the Rudras and the Vāsus, the mighty Maruts and the Viçwadevas and the Sādhyas, all resplendent with their own energy,—these and many other celestials, armed with various weapons rushed, against those exalted of men, Krishna and Pārtha, for smiting them down. Then were seen in that great conflict wonderful portents all around, robbing every creature of his sense, and resembling those that appear at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Cakra and the other celestials prepared for fight, calmly waited, bow in hand. Skilled in battle, those heroes in wrath assailed the advancing host of celestials with their own thunder-like arrows. The celestials, repeatedly routed by Krishna and Arjuna, at last left the field of battle in fear and sought the protection of Indra. The *Munis* who were witnessing the battle from the skies, beholding the celestials defeated by Mādhava and Arjuna, were filled with wonder. Cakra also, repeatedly witnessing their prowess in battle, became exceedingly gratified, and once more rushed to the assault. The chastiser of Pāka then caused a heavy shower of stones, desiring to ascertain the prowess of Arjuna who was able to draw the bow with even his left hand. Arjuna, in great wrath, dispelled with his arrows that thick shower. Then he of a hundred sacrifices, beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Pāka, (*viz.*, Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Cakra, desirous of smiting down the son of Pāndu, tore up with his hands a large peak from Mandara, with tall trees on it, and hurled it against him. But Arjuna divided that mountain peak into a thousand pieces by his swift-going and fire-mouthed arrows. The fragments of that mountain, in falling through the skies, looked as if the sun and the moon and the planets, loosened from their positions, fell down on the earth. That huge peak fell down upon that forest, and in falling killed numerous living creatures that dwelt in Khāndava."

Thus ends the two hundred and twenty-ninth Section in the Khāndavadāha of the Ādi Parva.

SECTION CCCXXX.

(*Khāndavadāha Parva continued.*)

Vaiçampāyana said,—"Then the inhabitants of the forest of Khāndava,—the *Dānavas* and *Rākshasas* and *Nāgas* and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes, and deer and buffalos by hundreds, and birds, and various other creatures, frightened at the falling stones and extremely anxious, began to fly in all directions. They saw the forest (burning all around) and Krishna and Arjuna also ready with their weapons.

Frightened at the terrible sounds that were audible there those creatures lost their power of locomotion. Beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. With that terrible clamour as also with the roar of fire, the whole welkin resounded, as if with the voice of portentous clouds. Then Keçava of dark hue and mighty arms, for compassing their destruction, hurled at them his large and fierce discus resplendent with its own energy. The dwellers of the forest, including the *Dānavas* and the *Rākshasas*, afflicted by that weapon, were cut into hundreds of pieces and fell unto the mouth of Agni. Mangled by Krishna's discus, the *Asuras* were covered with blood and fat and looked like evening clouds. And, O Bhārata, he of the Vrishni race moved about like Death himself, slaying *Piçāchas* and birds and *Nāgas* and other creatures by thousands. The discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, come back to his hands after slaughtering numberless creatures. The face and form of Krishna, —that soul of every created thing,—became fierce to behold while he was thus employed in the slaughter of the *Piçāchas*, *Nāgas* and *Rākshasas*. No one amongst the celestial, who had mustered there could vanquish in battle Krishna and Arjuna. When the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. Then, O monarch, he of a hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of a hundred sacrifices, said,—'Thy friend Takshaka, that chief of snakes, hath not been slain! Before the conflagration commenced in Khāndava he had journeyed to Kurukshetra. Know from my words, O Vāsava that Vāsudeva and Arjuna are incapable of being vanquished in battle by any one! They are Nara and Nārāyana—those gods of old heard in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old *Rishis* are incapable of being vanquished by any one in all the worlds! They deserve the most reverential worship of all the celestials and *Asuras*, of *Yakshas* and *Rākshasas* and *Gandharvas*, of human beings and *Kinnaras* and *Nāgas*. Therefore, O Vāsava, it behoveth thee to go hence with all the celestials! The destruction of Khāndava hath been ordained by fate!' Then the chief of the immortals, ascertaining those words to be true, abandoned his wrath and jealousy, and went back to heaven. And the dwellers of heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes, Vāsudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Keçava and Arjuna, after Indra had left the scene, became exceedingly glad. Those heroes then fearlessly assisted at the conflagration of the forest. Arjuna, scattering the celestials like the wind scattering the clouds, slew with his showers of arrows numberless creatures that dwelt in Khāndava. Cut off by Arjuna's arrows, no one amongst the innumerable creatures could escape from the burning forest. Let alone fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. Sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, Arjuna moved on his car. The creatures themselves, deprived of life, began to fall into the mouth of Agni as if struck down by Death himself. On the banks of rivers or on uneven plains or on crematoriums, go where they did, the creatures (dwelling in Khāndava) find no ease, for wherever they sought shelter thither they were afflicted by the heat. And crowds of creatures roared in pain, and elephants and deer and wolves set up a cries of affliction. And at that sound the fishes of the Ganges and the sea, and the various tribes of *Vidyādharas* dwelling in that forest, all became frightened. O thou of mighty arms, let alone battling with them, no one could even gaze at Arjuna and Janārddana of dark hue. Hari slew with his discus those *Rākshasas* and *Dānavas* and *Nāgas* that rushed at him in bands. Of huge bodies, their heads and trunks were cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. Gratified with large quantities of flesh, blood, and fat, the flames rose up to a great height without a curling wreath of smoke. Hutāçana with blazing and coppery eyes, and flaming tongue and large mouth, and the hair on the crown of his head all firy, drinking with the help of Krishna and Arjuna that nectar-like streem of animal fat, became filled with joy. Gratified greatly, Agni derived much happiness.

"And it so happened that the slayer of Madhu suddenly beheld an *Asura* of the name of Maya escaping from the abode of Takshaka. Agni having Vāyu for his car-driver, assuming a body with matted locks on head, and roaring like the clouds, pursued the *Asura*, desirous of consuming him. Beholding the *Asura*, Vāsudeva stood with his weapon upraised, ready to smite him down. Seeing the discus uplifted and Agni pursuing from behind to burn him, Maya said,—'Run to me, O Arjuna, and protect me!' Hearing his affrighted voice, Arjuna said,—'Fear not!' That voice of Arjuna, O Bhārata, seemed to give Maya his life. As the merciful son of Prithā said unto Maya that there was nothing to fear, he of the Daçārha race no longer desired to slay Maya who was the brother of Namuchi, and Agni also burned him not."

Vaiçampāyana continued,—"Protected from Indra by Krishna and Pārtha, Agni, gifted with great intelligence, burned that forest for five and ten days. And while the forest burned Agni spared only six of its dwellers, *viz.*, Açwasena, Maya, and four bird called *Çārngakas*."

Thus ends the two hundred and thirtieth Section in the Khāndavadāha of the Ādi Parva.

SECTION CCXXXI.

(Khāndavadāha Parva continued.)

Janmejaya said,—"O Brāhmana, tell me why, when that forest burnt in that way, Agni consumed not the birds called *Çārngakas*? Thou hast, O Brāhmana, recited (to us) the cause of Açwasena and the *Dānava* Maya not having been consumed. But as yet thou hast not said what the cause was of the escape of the *Çārngakas!* The escape of those birds, O Brāhmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration!"

Vaiçampāyana said,—"O slayer of all foes, I shall tell thee all about why Agni did not consume those birds during that conflagration. There was, O king, a great *Rishi* known by the name of Mandapāla, conversant with all the *çāstras*, of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. Following in the wake of *Rishis* that had drawn up their vital fluid, that ascetic, O monarch, with every sense under complete control, devoted himself to study and virtue. Having reached the opposite shores of asceticism, O Bhārata, he left his human form and went to the region of the *Pitris.* But going thither he failed to obtain the (expected) fruit of his acts. He asked the celestials that sat around the king of the dead as to the cause of his treatment, saying,—'Why have these regions become unattainable to me, regions that I had thought had been acquired by me with my ascetic devotions? Have I not performed those acts whose fruit are these regions? Ye denizens of heaven, tell me why these regions are shut against me! I will do that which will give me the fruit of my ascetic penances!'

"The celestials answered,—'Hear, O Brāhmana, of those acts and things on account of which men are born debtors! Without doubt, it is for religious rites, study according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, and offspring. Thou art an ascetic and hast also performed sacrifices. But thou hast no offspring. These regions are shut against thee only for want of children. Beget children, therefore! Thou shalt then enjoy multifarious regions of felicity! The *Vedas* have declared that the son rescueth the father from a hell called *Put.* Then, O best of Brāhmanas, strive to beget offspring!'"

Vaiçampāyana continued,—"Mandapāla, having heard these words of the dwellers of heaven, reflected how best he could obtain the largest number of offspring within the shortest period of time. And the *Rishi*, after reflection, understood that of all creatures birds alone were blest with fecundity. Assuming the form of a *Çārngaka*, the *Rishi* had connection of a female bird of the same species called by the name of Jaritā. And he begat upon her four sons who were all riciters of the *Veda*. Leaving all those sons of his with their mother in that forest while they were still within eggs, the ascetic went to (another wife called by the name of) Lapitā. And, O Bharata, when the exalted sage went away for the company of Lapitā, moved by affection for her offspring Jaritā became very thoughtful. Though forsaken by their father in the forest of Khāndava, Jaritā, anxious in her affection for them, could not forsake her offspring, those infant *Rishis* encased in eggs. Moved by parental affection, she brought up those children born of her, herself following the pursuits proper to her own species. Sometime after, the *Rishi*, in wandering over that forest in the company of Lapitā, saw Agni coming towards Khāndava to burn it down. Then the Brāhmana Mandapāla, knowing the intention of Agni and remembering also that his children were all young, moved by fear, gratified the god of the burning element, that regent of the universe, endued with great energy. And he did this, desiring to put in a word for his unfledged offspring. Addressing Agni, the *Rishi* said,—'Thou art, O Agni, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! O purifier (from all sins), thou movest invisible within the frame of every creature! The learned have spoken of thee as One, and again as possest of triple nature! The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths)! The great *Rishis* declare that this universe hath been created by thee! O thou that feedest on sacrificial butter, without thee this whole universe would be destroyed within a single day! Bowing to thee, the Brāhmanas, accompanied by their wives and children, go to eternal regions won by them by help of their own deeds! O Agni, the learned represent thee as the clouds in the heavens charged with lightning! O Agni, the flames put forth by thee consume every creature! O thou of great splendour, this universe hath been created by thee! The *Vedas* are thy Word! All creatures, mobile and immobile, depend upon thee! Water primarily dependeth on thee, and the whole of this universe also! All offerings of clarified butter and oblations of food to the *pitris* have been established in thee! O god, thou art the consumer, and thou art the creator, and thou art Vrihaspati himself (in intelligence)! Thou art the twin Açwinas, thou art Surya, thou art Soma, and thou art Vāyu!' "

Vaiçampāyana continued,—"O monarch, thus panegyrised by Mandapāla, Agni was gratified with that *Rishi* of immeasurable energy; And the god, well-pleased, replied,—'What good can I do thee?' Then Mandapāla with joined hands said unto the carrier of clarified butter,—'While thou burnest the forest of Khāndava, spare my children!' The illustrious bearer of clarified butter replied,—"So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of Khāndava, for the destruction of Mandapāla's children."

Thus ends the two hundred and thirty-first Section in the Khāndava of the Ādi Parva.

SECTION CCXXXII.

(*Khāndavadāha Parva continued.*)

Vaiçampāyana said,—"When the fire blazed forth in the forest of Khāndava, the infant birds became very much distressed and afflicted. Filled with anxiety, they saw not any means of escape. Their mother, the helpless Jaritā, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said,—'Oh, the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe! These infants with immature understandings, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me! Oh, this fire approacheth, spreading fear all around, and licking with its tongue the tallest trees! But my unfledged children are incapable of effecting their escape! I myself am not capable of escaping, taking all these with me! Nor am I capable of abandoning them, for my heart is distressed on their account. Whom, amongst my sons, shall I leave behind, and whom shall I carry with me? What act should I now do that is consistent with duty? What also do you, my infant sons, think? I do not, even on reflection, see any way of escape for you! I shall even cover you with my wings and die with you! Your cruel father left me sometime before, saying,—Upon this Jaritāri, because he is the eldest of my sons, will my race depend. My second Sārisrikka, will beget progeny for the expansion of my ancestors' race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the formost of those acquainted with the *Vedas!* —But now this terrible calamity hath overtaken us. Whom shall I take with me? Deprived of judgment as I am, what should I do that is consistent with duty? I do not see, in the exercise of my own judgment, the escape of my children from the fire!' "

Vaiçampāyan said,—"Unto their mother indulging in these lamentations, the infant ones said,—'O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayst have other children born to thee! If thou, O mother, be killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race! Do not be influenced by affection for thy offspring, which promise to destroy both us and thee! If thou savest thyself, our father, who is even desirous of winning regions of felicity, may have his wishes gratified!'

"Hearing what the infants said, 'Jaritā replied,—'There is a hole here in the ground near to this tree, belonging to a mouse. Enter this hole without loss of time. You shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be quenched, I shall return hither to remove the dust. Follow my advice if you are to escape from the conflagration!

"The infant birds replied,—'Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from fire or from the mouse. We do not see how our father's act of procreation may be prevented from becoming futile, and how also our mother may be saved! If we enter the hole, the mouse will destroy us; if we remain where we are, the skyranging fire will destroy us. Reflecting upon both the calamities, a fiery death is preferable to death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.'"

Thus ends the two hundred and thirty-second Section in the Khādavadāha of the Ādi Parva.

SECTION CCXXXIII.

(*Khāndavadāha Parva continued.*)

Vaiçamāyana said,—"Hearing those words of her sons, Jaritā continued,—'The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole now.' The young ones replied,—'We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. From them we have every fear. Whereas it is doubtful whether fire will at all approach us here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the dwellers of the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest, thou mayst obtain other children as good!'

"Their mother then said,—Ye children, I myself saw the mighty hawk, that best of birds, swoop down and fly away with the mouse from the hole. And while he was flying away swiftly, I followed him behind and pronounced blessings on him for his having taken away the mouse from the hole. I said unto him,—O king of hawks, because thou art flying away with our enemy, the mouse, in thy claws, mayste thou, without a foe, live in heaven with a golden body!—Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore, ye children, enter this hole trustfully. Ye have nothing to fear. The mouse that was its inmate was seized and taken away by the illustrious hawk in my sight. The young ones again said,—'O mother, we do not by any means know that the mouse hath been carried away by the hawk. We cannot enter this hole in the ground without being certain of the fact.' Their mother said,—'I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children, ye have nothing to fear. Do what I say!' The young ones again said,—'We do not, O mother, say that thou art dispelling our fears with a false story! For what ever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefited by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, the fire consume us not, thou mayst come back and obtain us again!' "

Vaiçampāyana said,—"The parent bird then, thus addressed by her sons, left them in Khāndava and hastily went to the spot where there was no fire and where there was safety. Then Agni in haste and with fierce flames approached the spot where the sons of Mandapāla were. The young birds saw the blazing fire come towards them. Then Jaritāri, the eldest of those four, in the hearing of Agni, began to speak."

Thus ends the two hundred and thirty-third Section in the Khāndavadāha of the Ādi Parva.

SECTION CCXXXIV.

(*Khandavadāha Parva continued.*)

"Jaritāri said,—'The person that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the person of perplexed soul, who remaineth not awake, when the hour of death comes, feeleth the pangs of death and never attaineth salvation.'

"The second brother, Sārisrikka, said,—'Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave!'

"The third brother, Stamvamitra, said,—'The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?'

"The fourth and youngest brother, Drona, said,—'The cruel god of fire, with seven tongues and seven mouths, quickly cometh towards our habitation, blazing forth in splendour and licking up every thing in his path.'"

Vaiçampāyana continued,—"Having addressed one another thus, the sons of Mandapāla then each devoutly addressed an eulogistic hymn to Agni. Listen now, O monarch, to those hymns as I recite them.

"Jaritāri said,—'Thou art, O fire, the soul of air! Thou art the body of the Earth's vegetation! O Çukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the Sun, extend themselves above, below, behind, and on every side.'

"Sārisrikka said,—'O smoke-bannered god, our mother is not to be seen, and we know not our father! As yet, our feathers have not grown. We have none to protect us save thee! Therefore, O Agni, infants that we are, O protect us! O Agni, distressed as we are, protect us with that auspicious form thou hast and with those seven flames of thine! We seek protection at thy hands! Thou alone, O Agni, art the giver of heat (in the universe)! O lord, there is none else (save thee) that giveth heat to the rays of the Sun! O protect us that are young and that are *Rishis*! O Havyavāha, be pleased to go hence by some other route.'

"Stamvamitra said,—'Thou alone, O Agni, art everything! This whole universe is established in thee! Thou upholdest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art the excellent sacrificial butter itself! The wise know thee to be *one* (as cause) and *many* (as effects)! Having created the three worlds, thou, O Havyavāha, again destroyest them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!'

"Drona said,—'O lord of the universe, growing in strength and remaining within their bodies, thou causest the food that living creatures eat to be digested! Everything, therefore, is established in thee. O Cukra, O thou from whose mouth the *Vedas* have sprung, it is thou who assumest the form of the Sun, and sucking up the waters of the Earth and every liquid juice that the Earth yields, givest them back in time in the form of rain and causest everything to grow! From thee, O Cukra, are these plants and creepers with green foliage! From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O, destroy us not! O thou of eyes having the hue of copper, O thou of red neck, O thou whose path is marked by a black color, save us by going along any remote route, as indeed, the ocean saveth the house on its banks!'"

Vaiçampāyana continued,—"Thus addressed by Drona—that utterer of *Brahma*—Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapāla, replied unto him, saying,—'Thou art a *Rishi*, O Drona! For what thou hast said is *Brahma* (Vedic truth). I shall do your pleasure. Fear not! Indeed, Mandapāla had spoken to me of yourselves to the effect that I should spare his sons while consuming the forest. The words he spoke and thy speech also are entitled to great weight with me. Say what I am to do. O best of Brāhmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brāhmana!'

"Drona said,—'O Cukra, these cats trouble us every day. O Hutāçana, consume them with their friends and relatives!"

Vaiçampāyana continued,—"Then Agni did what the *Çārngas* asked him to do, telling them of his intentions. And, O Janamejaya, growing in strength, he began then to consume the forest of Khāndava."

Thus ends the two hundred and thirty-fourth Section in the Khāndavadāha of the Ādi Parva.

SECTION CCXXXV.

(Khāndavadāha Parva continued.)

Vaiçampāyana said,—"O thou of Kuru's race, the *Rishi* Mandapāla became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapitā (his second wife with whom he then was), saying,—'O Lapitā, incapable as my children are of the power of moving, how are they? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves! How shall their mother be able to rescue them? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring! Oh, how she will howver, uttering various lamentations on account of my children who are all incapable of taking to their wings or rising up in the air! Oh, how is Jaritā my son, and how Sārisrikka, and how Stamvamitra, and how Drona, and how also their helpless mother?'

"Unto the *Rishi* Mandapāla thus weeping in the forest, Lapitā, O Bhārata, thus replied, under the influence of jealousy,—'Thou hast no anxiety on account of thy children who, thou hast assured me, are all *Rishis* endued with energy and prowess! They can have no fear from fire. Didst thou not speak to Agni in my presence, on their behalf? Has not the illustrious deity promised to save them? One of the regents of the universe as Agni is, he will never falsify his speech. Thou hast no anxiety, nor is thy heart inclined towards benefiting friends. It is only by thinking of her—my enemy—(Jaritā) that thou art so distracted! Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of these suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jaritā, for whom thy heart is sorrowing! As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.'

"Hearing these words, Mandapāla replied,—'I do not wander over the Earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath, for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must.) As for thyself, thou art free to do what thou choosest. This blazing fire that licketh up the trees causeth sorrow in my anxious heart and raiseth therein anticipations of evil!'"

Vaiçampāyana continued,—"Meanwhile, after the fire had left the spot where the *Çārngakas* dwelt, Jaritā, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother, they began to weep, though safe and sound. She too shed tears upon beholding them alive. And she embraced, one by one, all her weeping children. Just at that time, O Bhārata, the *Rishi* Mandapāla arrived there. But none of his sons expressed joy upon beholding him. The *Rishi*, however, began to speak to them one after another and unto Jaritā also, repeatedly. But neither his sons nor Jaritā spoke anything well or ill unto him in return.

"Mandapāla then said,—'Who amongst these is thy first-born, and who the next after him? And who is the third, and who the youngest? I am speaking unto thee wofully: why dost thou not reply to me? I left thee, it is true, but I was not happy where I was.'

"Jaritā then said,—'What hast thou to do with the eldest of these, and what with him that is next? And what with the third, and what with the youngest? Go now unto that Lapitā of sweet smiles and endued with youth, unto whom thou wentest of old, beholding me deficient in everything!' Mandapāla replied,—'As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that inflames the fire of hostility and causes such anxiety. Even the auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vāçishtha of great purity of mind and always devoted to the good of his wife. Arundhati insulted even that wise *Muni* amongst the (celestial) seven. In consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good, (amongst a constellation of seven bright stars representing the seven *Rishis*). I took to thee for the sake of children. I never wronged thee, like Vāçishtha who never wronged his wife. Thou hast, therefore, by thy jealously, behaved towards me like Arundhati of old towards Vāçishtha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.'"

Vaiçampāyana continued,—"After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance."

Thus ends the two hundred and thirty-fifth Section in the Khāndavadāha of the Ādi Parva.

SECTION CCXXXVI.

(*Khandavadāha Parva continued.*)

Vaiçampāyana said,—"Mandapāla then addressed his children, saying,—'I had spoken unto Agni for the safety of you all. The illustrious deity had assured me that he would grant my wish. At those words of Agni, and knowing the virtuous disposition of your mother as also the great energy that is in yourselves, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all *Rishis* acquainted with the *Vedas*. Even Agni knoweth you well.'"

Vaiçampāyana continued,—"Having given such assurances unto his sons, the Brāhmana, Mandapāla took with him his wife and sons, and leaving that region, went away to some other country.

"It was thus that the illustrious god of fierce rays, having grown in strength, consumed the forest of Khāndava, with the help of Krishna and Arjuna, for the good of the world. And Agni, having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Maruts, descended from the firmament and addressing Pārtha and Keçava said,—'Ye have achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with you:'"

Vaiçampāyana continued,—"Then Pārtha asked of Indra all his weapons. At this, Çakra of great splendour, having fixed the time for giving them, said,—'When the illustrious Mahādeva becomes pleased with thee, then, O son of Pāndu, I will give thee all my weapons! O prince of Kuru's race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my *Vāyavya* weapons, and thou also wilt accept them all of me!' Then Vāsudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted these boons unto Krishna and Arjuna, the lord of the Maruts, accompanied by the celestials, ascended to heaven, having also spoken to Hutāçana. Agni also, having burnt that forest with its animals and birds for five and ten days, became gratified and extinguished himself. And having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said,—'I have been gratified by you two tigers among men. At my cammand, ye heroes, ye shall be competent to go whithersoever ye choose!" Thus addressed by the illustrious Agni, Arjuna and Vāsudeva, and the *Dānava* Maya also,—these three,—having wandered a little, at last sat themselves down on the delightful banks of a river."

Thus ends the two hundred and thirty-sixth Section in the Khāndavadāha of the Ādi Parva.

FINIS ĀDI PARVA.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

* * *

Published and distributed *chiefly gratis*

BY

PRATAP CHANDRA ROY, C. I. E.

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NOTICE.

The *Adi Parva* has been finished. So far as subscribers are concerned, I cannot say that I have achieved success. Of the crowned heads in India, my obligations are specially due to their Highnesses the Maharajahs of Travancore, Cashmere, and Indore. I have also to thank the Governments of Bengal and the N. W. Provinces for the grants they have both made in aid of the work. Sir. Rivers Thompson has been pleased to make a grant of Rs. 5,000 payable in annual instalments of Rs. 1,000 for five years, and Sir Alfred Lyall, so far as his Government is concerned, has subscribed for 60 copies of the work at Rs. 50 a copy. If the other Local Governments make similar contributions, my anxiety for funds to complete what I have begun may be considerably lessened. To the Press, Indian, European, and American, as also to the numerous Sanskritists of Europe and America, I am much obliged for the active sympathy and encouragement I have uniformly received in course of my humble labors. The press of England, however, has been comparatively indifferent. None of the great journals of England, daily, weekly, or monthly, has yet noticed the work. The reason is not far to seek. English Sanskritists of note may still be counted on one's fingers. To the general reader in England, the Mahābhārata is, perhaps, quite unknown. A few many have only heard of it. But as regards its contents it is still classed with the institutes of Tamarlane, or the precepts of Confucius. To the English *savants*, however, I am particularly grateful. From the very commencement of the task, Dr, Rost, the learned Librarian of the India office, has done everything in power to encourage me. And as regards Professor Max Müller, the work itself would never have been undertaken but for him.

To my countrymen I would say that I have great faith in their liberality. The age is past when Indian students used to spout Byron over dishes of beef with the glass circling round in quick succession. Under influences more wholesome and due to a variety of causes, the English-educated native of India has learnt to respect his ancestors. His pride also in Vyāsa and Vālmiki, in Kālidasa and Bhavabhuti, in Gautama and Kapila, is genuine. As regards, again, the veneration of the orthodox classes for the ancient literature of their country, it is real and deep. An appeal, therefore, to the liberality of my countrymen in aid of a work like the one undertaken by the "Dātavya Bhārata Kāryalaya" cannot be unsuccessful.

Dātavya Bhārata Kāryālaya.
1. Rājā Gooroo Dāss' Street
Calcutta.

PRATAP CHANDRA ROY.

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THE MAHABHARATA

SABHA PARVA.

SECTION I.

(*Sabhākriyā Parva.*)

Om! Having bowed down to Nārāyana, and Nara the most exalted male-being, and also to the goddess Saraswati, must the word Jaya be uttered.

Vaiçampāyana said.—"Then in the presence of Vāsudeva, Maya, having worshipped Arjuna, repeatenly spoke unto him with joined hands and in amiable words, saying,—'O son of Kunti, saved have I been by thee from this Krishna in anger and from Pāvaka (fire) desirous of consuming me! Tell me what am I to do for thee!'

"Arjuna said.—'O great *Asura*, everything hath already been done by thee(even by this offer of thine)! Blest be thou Go whithersoever thou likest! Be kind and well-disposed towards me as we are even kind and well-pleased towards thee!

"Maya said.—'O bull amongst men, that which thou hast said is deserving of thee, O exalted one! But, O Bhārata, I desire to do something for thee cheerfully! I am a great artist, even the Viçwakarman of the Dānavas! O son of Pāndu, being what I am, I desire to do something for thee!'

"Arjuna said.—'O sinless one, thou regardest thyself as saved (by me) from instant death. When it hath been even so, I cannot make thee do anything for me. At the same time, O Dānava, I do not wish to frustrate thy intentions! Do thou something for Krishna. That will be sufficient requital for my services to thee.' "

Vaiçampāyana said.—"Then, O bull of the Bharata race, urged by Maya, Vāsudeva reflected for a moment as to what he should order Maya to accomplish. The lord of the universe and the creator of every object, Krishna, having reflected in his mind, commanded Maya, saying,—'Let a palatial amphitheatre as thou choosest be built (by thee), if thou, O son of Diti, who art the foremost of all artists, desirest to do good to Yudhishthira the just! Indeed, built thou a palace such that persons belonging to the world of men may not be able to imitate it even after examining it with care while seated within. And, O Maya, build thou a mansion in which we may behold (a mixture of) celestial, *Asura* and human designs!'"

Vaiçampāyana continued.—"Having heard those words, Maya, became exceedingly glad. And he forthwith built an auspicious palace for the son of Pāndu like unto the palace of the celestials themselves. Then Krishna and Pārtha, having represented everything unto king Yudhishthira the just, introduced Maya unto him. Yudhishthira received Maya with respect, offering him the worship he deserved. And, O Bhārata, Maya accepted that worship thinking highly of it, And, O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pāndu the history of the Dānava Vrisha-parva. And that foremost of artists then, having rested awhile, set himself, after much reflection, to build a palace for illustrious sons of Pāndu. And agreeably to the wishes of both Krishna and the sons of Prithā, the illustrious Dānava of great prowess, having performed on an auspicious day the initiatory rites of propitiation, and having gratified also thousands of principal Brāhmanas with sweetened milk and rice and with presents of various kinds of wealth, measured out a piece of land five thousand cubits square, that was delightful and exceedingly handsome to behold and that was favorable to the construction of a building well suited to the exigencies of every season."

Thus endeth the first Section in the Sabhākriyā of the Sabhā Parva.

SECTION II.

(Sabhā-kriyā Parva continued.)

Vaiçampāyana said.—"Janārddana deserving the worship of all, having lived happily at Khāndavaprastha for sometime, worshipped all the while with love and affection by the sons of Prithā, became desirous one day of leaving Khāndavaprastha for beholding his father. That possessor of large eyes unto whom was due the obeisance of the universe then saluted both Yudhishthira and Prithā and made obeisance with his head unto the feet of his father's sister! Thus reverenced by Keçava, Prithā smelt his head and embraced his own sister. The illustrious Hrishikeça, approaching her affectionately, his eyes filled with tears, spoke unto the amiable Subhadrā of sweet speech words of excellent import and truth, and terse and proper unanswerable and fraught with good. Subhadrā also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives (on the paternal side). And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Krishnā and Dhaumya. And that best of men duly made abeisance unto Dhaumya, and consoling Draupadi obtained her leave. Then the learned and mighty Krishna, accompanied by Pārtha, went to his cousins. And surrounded by the five brothers, Krishna shone like Cakra in the midst of the celestials. And he whose banner bore the figure of Gadura, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. And the bull of the Yadu race then worshipped the gods and Brāhmanas with floral wreaths, *montras*, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner into the outer apartments, and issuing thence he made unto Brāhmanas deserving of worship offerings of vessels of curd and fruits and fried grain and caused them to pronounce benedictions upon him. And making presents also unto them of wealth, he walked round them. And ascending his excellant car of gold endued with great speed and banner bearing the figure of Tārkhya (Gadura) and furnished also with mace, discus, sword, and his bow *Sharnga*, and other weapons, and yoking there unto his horses Caivya and Sugriva, he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishthira the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteers Dāruka to stand aside, himself took the reins, And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him a white *chāmara* furnished with a handle of gold. And the mighty Bhimasena also accompanied by the twins, and the priests and citizens, all followed Krishna behind. And Keçava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favorite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhishthira and Bhima, embraced the twins. And embraced in return by the three elder Pāndavas, he was reverentially saluted by the twins. And having gone about half a *Yojana*, Krishna, that subjugator of hostile towns, respectfully addressed Yudhishthira and requested him, O Bhārata, to stop (following him further). And Govinda, conversant with every duty, then reverentially saluted Yudhishthira and took hold of his feet. But Yudhishthira soon raised Keçava and smelt his head. King Yudhishthira the just, the son of Pāndu, having raised Krishna endued with eyes like lotus leaves and the foremost of the Yādava race, gave him leave, saying, 'Go!' Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pāndavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amrāvati. And from the love and affection they bore him, the Pāndavas gazed at Krishna as long he was within sight, and their minds also followed him when he became out of sight. And Keçava of agreeable person soon disappeared from their sight, unsatiated though their minds were with looking at him. And those bulls among men, the sons of Prithā, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned to their own city in haste. And Krishna on his car soon reached Dwārakā followed by that hero Sātyaki. And the Cauri the son of Devaki, accompanied by his charioteer Dāruka reached Dwārakā with the speed of Gadura."

Vaiçampāyana continued.—"Meanwhile king Yudhishthira of unfading glory, accompanied by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the comany of Draupadi. And Keçava also, worshipped by the principal Yādavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his renowned mother and saluting (his brother) Valadeva, he of eyes like lotus leaves took his seat. Embracing Pradyumna, shāmva, Nishatha, Chārudeshna, Gada, Aniruddha, and Bhānu, and obtaining the leave of all the elderly men, Janārddana entered the apartments of Rukmini."

Thus endeth the second Section in the Sabhākriyā of the Sabhā Parva.

SECTION III.

(*Sabhākriyā Parva continued.*)

Vaiçampāyana said.—"Then Maya addressed Arjuna, that foremost of successful warriors, saying,—'I will go now with thy leave. but I will come back soon. On the north of the Kailāça peak near the mountains of Maināka while the Dānavas were employed in a sacrifice on the banks of the Vindu lake, I gathered a delightful and variegated *vanda* (mass of rough materials) composed of jewels and gems. This was placed in the mansion of Vrishaparva ever devoted to truth. If it is yet existing, I will come back, O Bhārata, bringing it with me. I shall then commence the construction of the delightful palace of the Pāndavas, which is to e adorned with every kind of gems and celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the king (of the Dānavas) after slaughter therewith of all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of enduring great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gandiva is for thee! There is also (in that lake) a large conch-shell called Devadatta of loud sound, that came from Varuna. I will give all these to thee without doubt.' Having spoken thus unto Pārtha, the *Asura* went away in a north-easterly direction. On the north of Kailāça in the mountains of Maināka, there is a huge peak of gems and jewels called Hiranya-çringa. Near that peak is a delightful lake of name Vindu. There on its banks had dwelt king Bhagiratha for many years, desiring to behold the goddess Gangā since called Bhāgirathee after that king's name. And there, on its banks, O thou best of the Bhāratas, the illustrious lord of every created thing had performed a hundred grand sacrifices. There, for the sake of beauty, though not according to the dictates of the ordinance. were placed sacrificial stakes made of gems and altars of gold. There, performing those sacrifices the thousand-eyed lord of Cachi became crowned with success. There the fierce Mahādeva, the eternal lord of every creature, took up his abode after having created all the worlds and there he dwelleth worshipped with reverence by thousands of spirits. There Nara rnd Nārāyana, Brahmā and Yama and Sthānu the fifth, perform their sacrifices at the expiration of a thousand *yugas*. There, for the establishment of virtue and religion, Vāsudeva had with pious devotion performed his sacrifices extending for many long years. There were placed by Keçava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bhārata, Maya brought away the club and the conch-shell and the various crystalline articles that had belonged to king Vrisha-parva. And the great *Asura*, Maya, having gone thither, possessed himself of the whole of that great wealth which was guarded by Yakshas and *Rākshas*. And bringing them away, the *Asura* constructed therewith the peerless palace. And the palace was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of clubs, and unto Arjuna that excellent and best of conch-shells at whose sound all creatures trembled in awe. And the palace that Maya built, consisting of columns of gold, occupied, O monarch, an area of five thousand cubits. And the palace, like unto that of Agni or Surya or Soma, possessing an exceedingly beautiful form, shone in great splendour, and by its brilliance seemed to darken the bright rays themselves of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. And like unto a mass of new clouds conspicuous in the sky, the palace rose filling the view. Indeed, the palace that the intelligent Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was, withal, so rich and well-built, that in beauty it far surpassed the Sudharmā of him of the Daçārha race, or the mansion of Brahmā himself. And eight thousand *Rākshasas* called Kinkaras, fierce, large-bodied, and endued with great strength, with red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and support that palace. And within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-colored gems and stalks of bright jewels, and other water flowers also of golden leaves. And acquatic fowls of various species sported on its bosom. And itself variegated with full-blown lotuses and with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of stairs made of crystal leading from the banks to the edge of the water. And the gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that came there mistook it for land

and fell into it with eyes open. And many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever-blossoming, they were all charming to behold. And artificial woods were planted around always emitting a delicious fragrance. And there were many tanks also in the grounds lying about the mansion, that were adorned with swans and *Karandavas* and *Chakravakas.* And the breezes, bearing the fragrance of lotuses growing in the water and of those growing on land, ministered unto the pleasure and happiness of the Pāndavas. And Maya having constructed such a palatial amphitheatre in fourteen months, represented its completion unto Yudhishthira."

Thus endeth the third Section in the Sabhākriyā of the Sabhā Parva.

SECTION IV.

(*Sabhākriyā Parva continued.*)

Vaiçampāyana said.—"Then that chief of men, king Yudhishthira, entered that palatial amphitheatre, having first fed ten thousand Brāhmanas with preparations of milk and rice mixed with clarified butter and honey, with fruits and roots, and with pork and venison. And the king gratified those superior Brāhmanas who had come from various countries with food seasoned with seasamum, with vegetables called *jibanti,* with rice mixed with clarified butter, with different preparations of meat, with, indeed, various kinds of other food,—with numberless viands that are fit to be sucked and innumberable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brāhmanas a thousand kine. And, O Bhārata, the voice of the gratified Brāhmanas saying,—'What an auspicious day is this!' Became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial amphitheatre, having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began by exhibiting their skill, to gratify that illustrious son of Dharma. And celebrating his entry into the palace thus, Yudhishthira with his brothers sported within that palace like Cakra himself in heaven. And upon the seats in that palace sat, along with the Pāndavas, *Rishis* and kings that came from various countries. Asitā and Devala, Satyā, Sarpamāli, and Mahāçirā; Arvāvasu, Sumitra, Maitreya, Sunaka, and Vali; Va[illegible], Dālvya, Sthulaçirā, Krishna-Dwaipāyana, and Cuka; Sumanta, Jaimini, Paila, and the disciples of Vyāsa, *viz.*, ourselves; Tittiri, Yājnavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya, Animāndavya, and Kauçika; Dāmoshnisha and Traivali, Parnāda, and Varajānuka, Maunjāyana, Vāyubhaksha, Pārāçaryà, and Sārika; Valivāka, Silivāka, Satyapāla, and Krita-çrama; Jātukarna, and Cikhāvat, Alamva, and Pārijātaka; the exalted Parvata, and the great *Muni* Mārkandeya; Pavitrapāni, Sāvarna, Bhāluki, and Gālava; Janghābandhu, Raibhya, Kopavega, and Bhrigu; Harivabhru, Kaundinya, Vabhrumāli, and Sanātana; Kakshivat, and Aushija, Nāchiketa, and Gautama; Painga, Varāha, Cunaka, and Cāndilya of great ascetic merit; Kukkura, Venujangha, Kālāpa and Katha;—these virtuous and learned *Munis* with senses and souls under complete control, and many others, as numerous, all well-skilled in the *Vedas* and Vedāngas, and conversant with morality, and pure and spotless in behaviour, waited on the illustrious Yudhishthira, gladdening him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Munjaketu, Vivarddhana, Sangrāmjit, Durmukha, the powerful Ugrasena; Kakshasena, the lord of the Earth, Kshemaka the invincible; Kamatha the king of Kāmvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god of that wieldeth the thunder-bolt maketh those Asuras, the Kālakeyas, tremble before him; Jatāsura, and the king of the Madrakas, Kunti, Pulinda the king of the Kirātas, and the kings of Anga and Vanga, and Pundraka and Pāndrya, and the king of Udhara, and Andhaka; Sumitra, and Saivya that slayer of foes; Sumanas the king of the Kirātas, and Chānur the king of the Yavanas, Devarāta, Bhoja, and he called Bhimaratha, Crutāyudha the king of Kalinga, Jayasena the king of Magadha; and Sukarman, and Chekitāna, and Puru that slayer of foes; Ketumāta, Vasudāna, and Vaideha and Kritakshana; Sudharman, Aniruddha, and Crutāyu endued with great strength; the invincible Anuparāja, the handsome Karmajit; Ciçupāla with his son, and the king of Karusha; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, *viz.*, Ahuka, Viprithu, Gada, Sārana, Akrura, Kritavarman, and Satyaka the son of Cini; andBhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen the Kaikeyas, and Yajnasena of the Somaka race;—these Kshatriyas endued with great might, all well-armed and wealthy, and many others as numerous and regarded as the foremost, all waited on Yudhishthira the son of Kunti in that *Sabhā*, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishthira. And, O king, the princes, also of the Vrishni race,—*viz.*, Pradyumna (the son of Rukminy), and Cāmva, and Yuyudhāna the son of Satyaka, and Sudharman and Aniruddha, and Caivya that foremost of men,—acquired their science of arms under Arjuna on that occasion. These and many other kings, O lord of Earth, used to wait on Yudhishthira And that friend of Dhananjaya, Tumvuru, and the *Gandharva* Chitrasena with his ministers, and many other *Gandharvas* and *Apsaras*, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions, singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pāndu and the *Rishis* who sat in that *Sabhā*. And seated in that *Sabhā*, those bulls among men, of rigid vows and devoted to truth, all waited upon Yudhishthira like the celestials in heaven waiting upon Brahmā."

Thus ends the fourth Section in the Sabhākriyā of the Sabhā Parva.

SECTION V.

(*Lokapāla Sabhākhyāna Parva.*)

Vaiçampāyana said.—"While the illustrious Pāndavas were seated in that *Sabhā* along with the principal *Gandharvas*, there came, O Bharata, unto that assembly the celestial *Rishi* Nārada. Conversant with the *Vedas* and *Upanishadas*, worshipped by the celestials, acquainted with histories and Purānas, well-versed with all that occured in ancient *kalpas*, skilled in *Nyāya* and the truths of moral science, possessing a complete knowledge of the six *Angas* (*viz.*, pronunciation, grammar, prosody, explanation of obscure terms, description of religious rites, and astronomy), a perfect master of reconciling contradictory texts and differentiating the application of general principles to perticular cases, as also of interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory, acquainted with the science of morals and politics, learned, proficient in distinguishing things inferior from superior, skilled in drawing inferences from evidence, competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions, capable of answering successively Vrihaspati himself while arguing, with definite conclusions properly framed about religion, pleasure, profit, and salvation, of great soul—beholding this whole universe, above, below, and around, as if it were present before his eyes, master of both the *Sankhya* and *Yoga* systems of philosophy, ever desirous of humbling the celestials and *Asuras* by fomenting quarrels among them, conversant with the science of war and treaty, proficient in making dispositions by judging of things not within direct keen, as also in the six sciences of treaty, war, march, maintaining of posts against the enemy, stratagems by ambuscades and reserves, and thorough master of every branch of learning, fond of war and music, incapable of being repulsed by any science or any curse of action,—possessed of these and numberless other accomplishments, the *Rishi*, having wondered over the different worlds, came into that *Sabhā*. And eht celestial *Rishi* of immeasurable splendour, endued with great energy, was accompanied, O monarch, by Pārijātā and the intelligent Raivata and Saumya and Sumukha. Possessing the speed of the mind, the *Rishi* came thither and was filled with gladness upon beholding the Pāndavas. And the Brāhmana, arrived there, paid homage unto Yudhishthira by uttering blessings on him and wishing him victory. Beholding the learned *Rishi* arrive, the eldest of the Pāndavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the *Rishi*, and gave with due ceremonies a befitting seat unto him. The king also gave him kine and the usual offerings of the *Arghya* including honey and the other ingredients. Conversant with every duty the monarch also worshipped the *Rishi* with gems and jewels and with his whole heart. Receiving that worship from Yudhishthira in proper form, the *Rishi* became gratified. Thus worshipped by the Pāndavas and the great *Rishis*, Nārada, possessing a complete mastery over the *Vedas*, said unto Yudhishthira the following words bearing upon religion, pleasure, and profit.

"Nārada said.—"Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Thy mind sinketh not under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and profit practised by thy ancestors towards the three classes of subjects (*viz.*, good, indifferent, and bad)? Injurest thou religion, for the sake of profit, or profit for the sake of religion, or both religion and profit for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, pleasure, and profit, dividing thy time judiciously? O sinless one, with the six attributes of kings (*viz.*, cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (*viz.*, sowing dissensions, chastisement, conciliation, gifts, incantations, medicines, and magic)? Examinest thou also, after a survey of thy own strength and weakness, the fourteen possessions of thy foes? (These are, the country, forts, cars, elephants, cavalry, foot-soldiers, the principal officials of state, the zenana, food-supply, computation of the army and income, the religious treatises in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c.), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal officers of state (*viz.*, the governor of the citadel, the commander of forces, the chief judge, the general in inferior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, became idle in consequence of the wealth they have earned? They are, I hope, all obedient to thee? Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers? Thou ascertainest, I hope, what thy friends, foes, and strangers are about? Makest thou peace and makest thou war at proper times? Observest thou neutrality towards strangers and persons that are neutral themselves towards thee? And, O hero, hast thou made persons like thyself, persons that are old, in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers? O Bhārata, the victories of kings have for their basis counsels! O child, is thy kingdom protected by ministers learned in the *shastras*, keeping their counsels close? Foes are not injuring it? Thou hast not become a slave of sleep? Wakest thou at the proper time? Conversant with pursuits yielding profit, thinkest thou in the small hours of night of what thou shouldest do and what not do the next day? Thou settlest nothing alone, nor takest counsel with many? The counsels thou hast resolved upon do not become known all over thy kingdom? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment? Such measures are never obstructed? Keepest thou not the agriculturists out of thy sight? They do not fear to approach thee? Achievest thou thy measures through persons that are trusted, incoruptible, and possessed of practical experience? And, O brave king, I hope people only know the measures already accomplished by thee and those that have been partially accomplished and are waiting for completion, but not those that are only in contemplation and uncommenced? Have experienced teachers capable of explaining the reasons of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals? The man that is learned conferreth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen? Even a single minister that is intelligent, brave, having his passions under complete control, and possessed of wisdom and judgment, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, is there even one such minister with thee? Seekest thou to know everything about the eighteen *Tirthas* of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them? Is the priest thou honorest, possessed of humility, and purity of blood, and renown, and without jealousy and illiberality? Hath some well-behaved, intelligent, and guileless Brāhmana, well up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and doth he remained thee in proper time as to when thy *homa* hath been performed and when it should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent in neutralising the effects of the disturbances of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferent offices, and low ones in offices that are low? Hast thou appointed in high offices ministers that are guileless and well-conducted for generations and above the common people? Oppressest thou thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom taking thy orders? Do thy ministers ever slight thee, like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of warfare, are forward, well-behaved, and endued with prowess? Givest thou to thy troops in the appointed time their sanctioned rations and pay? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations leadeth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal men, high-born and devoted to thee, ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled, is ever permitted by thee to rule as he likes many concerns together appertaining to the army. Is any servant of thine, who hath accomplished well a particular business by the expenditure of especial ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge, with gifts of wealth and honor proportionate to their qualifications. Dost thou support, O bull of the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account? Cherishest thou, O son of Prithā, with paternal affection the foe that hath come to thee from fear and him that hath been weakened, him also that hath sought thy shelter having been vanquished in battle? O lord of Earth, art thou equal unto all men, and can every one approach thee without fear as if thou wast their mother and father? And, O bull of the

Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces, against thy foe when thou hearest that he is in distress? O subjugator of all foes, beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see, and convinced that the resolutions thou hast formed, and defeat in their execution, depend upon the *twelve mandalas* (such as reserves, and ambuscades, &c.), and having paid the troops their pay in advance? And, O persecutor of all foes, givest thou gems and jewels, as they deserve, unto the principal officers of thy enemy, without thy enemy's knowledge? O son of Prithā, seekest thou to conquer thy incensed foes that are slaves of their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of conciliation, gift (of wealth), producing disunion, and application of strength? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy *Chamus* consisting of four kinds of forces *viz.*, the regular troops, the allies, the mercenaries, and the irregulars, each furnished with the eight ingredients *viz.*, cars, elephants, horses, officers, infantry, camp-followers, spies possesing a thorough knowledge of the country, and ensigns) led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servants and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food and the robes thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns, stables, arsenals, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and public servants, then those servants from thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagance of expenditure in respect of thy drinking, sports, and women ? Is thy expenditure always covered by a fourth, a third, or a half of thy income ? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other porteges, and the distressed ? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always apprise thee every day in the forenoon of thy income and expenditure ? Dismissest thou without fault servants accomplished in business and popular and devoted to thy welfare ? O Bhārata, dost thou employ superior, indifferent, and low men, after examining them well, in offices they deserve ? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors ? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women ? Are the agriculturists in thy kingdom contented ? Are large tanks and lakes established all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven ? The agriculturists in thy kingdom want not either seed or food ? Grantest thou with kindness loans (of seed-grain) unto the tillers, taking only a fourth in excess of every measure by the hundred ? O child, are the four professions of agriculture, trade, cattle-rearing, and lending on interest, managed by honest men ? Upon these, O monarch, depends the happiness of thy people ! O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturists, and punishing the criminals, always benefit thy kingdom by working in union with one another ? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages ? And are all these entirely under thy supervision and sway ? Are thieves and robbers that sack thy towns pursued by thy police over the even and the uneven parts of thy kingdom ? Consolest thou women and are they protected in thy realm ? I hope thou placest not any confidence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner appartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully? O son of Pāndu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O repressor of all foes, do men dressed in red and armed with swords and adorned with ornaments stand at thy sides to protect thy person? A monarch, behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear to thee and those that thou likest not? O son of Prithā, seekest thou to cure bodily diseases with medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are all well-conversant with the eight kinds of treatment and are all attached and devoted to thee! Happeneth it ever, O monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, from covetousness or folly, of their pensions, the porteges who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of thy troops; that are strong, by the help of good counsels or by the help of both counsels and troops? Are all the principal chieftains (of thy empire) all devoted to thee? Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brāhmanas and wise men according to their merits in respect of all the branches of learning? I tell thee, such worship is, without doubt, highly beneficial to thee! Hast thou faith in the religion based on the three (*Vedas*) and practised by men who have gone before thee? Dost thou carefully follow the practices that were followed by them? Are accomplished Brāhmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passing under complete control and singleness of mind, strive to perform the sacrifices called *Vājapeya* and *Pundarika* with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brāhmanas, and the tall trees, (banians) in villages, that are of so much benefit to the people? O sinless one, inspirest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand at thy side? O sinless one, are thy inclination and practice such as I have described them and as always enhance the duration of life, and spread one's renown, and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distressed or afflicted; and that monarch, subjugating the whole Earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken on a false charge of theft by thy ministers ignorant of *çāstras* acting from temptation? And, O bull among men, I hope thy ministers never, from covetousness, set free a real thief knowing him to be such and having apprehended him with the booty on him? O Bhārata, I hope thy ministers never, won over by bribes, wrongly decide the disputes that arise between the rich and the poor? Dost thou keep thyself free from the fourteen vices of kings, *viz.*, atheism, untruthfulness, anger, incautiousness, procrastination, not visiting the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, abandonment of a settled plan, divulgence of counsels, unaccomplishment of beneficial projects, and undertaking everything without reflection? By these, O king, even monarchs firmly seated on their thrones are ruined! Hath thy study of the *Vedas*, hath thy wealth and knowledge of the *çastras*, and marriage, borne fruit?' "

Vaiçampāyana continued,—'After the *Rishi* had finished

Yudhishthira asked,—'How, O *Rishi*, do the *Vedas*, wealth, wife, and knowledge of the *çastras*, bear fruit?'

"The *Rishi* answered,—'The *Vedas* are said to bear fruit when he that hath studied them performeth the *Agnihotra* and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is used and when she beareth children. Knowledge of the *çastras* is said to bear fruit when it resulteth in humility and good behaviour.'"

Vaiçampāyana continued,—"The great ascetic Nārada, having answered Yudhishthira thus, again asked that just ruler, 'Do the officers of thy government, O king, that are paid from the taxes levied on the community, take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government)? Listenest thou always, O monarch, to the words, fraught with instruction on religion and profit, of old men acquainted with the science of profit and capable of pointing out the paths of religion and profit? Are gifts of honey and clarified butter made to the Brāhmanas for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue? Givest thou always, O King, regurlarly unto all the artisans and artists employed by thee, the materials of their works and their wages for periods not more than four months? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them having shewn them proper respect? O bull of the Bharata race, followest thou the aphorisms (of the sages) in respect of every concern, particularly those that relate to elephants, horses, and cars? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare—so useful to towns and fortified places, studied in thy court? O sinless one, art thou acquainted with all weapons, with all mysterious incantations, and with the secrets of poisons destructive of all foes? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and *Rākshasas*? Acquainted as thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics that have no homes? Hast thou banished these six evils, O monarch, *viz.*, sleep, idleness, fear, anger, weakness of mind, procrastination?' "

Vaiçampāyana continued,—"The illustrious bull among the Kurus, having heard these words of that best of Brāhmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Nārada of celestial form, 'I shall do all that thou hast directed, for my knowledge hath expanded under thy advice!' Having said this the king acted conformably to that advice, and gained in time the whole earth bounded by her belt of seas. Nārada again spoke, saying,—'That king who is thus employed in the protection of the four orders (Brāhmanas, Kshatriyas, Vaiçyas, and Cudras) passing his days happily here, attaineth hereafter to the region of Cakra.' "

Thus endeth the fifth Section in the Lokapāla Sabhākhyana of the Sabhā Parva.

SECTION VI.

(Lokapala-sabhākhyān Parva continued.)

Vaiçampāyana said,—"At the conclusion of Nārada's words, king Yudhishthira the just worshipped him duly; and commanded by him, the monarch began to reply succinctly to the questions the *Rishi* had asked.

"Yudhishthira said,—'O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are, without doubt, to be regarded as having borne proper fruit, undertaken from solid reasons and for the attainment of proper objects. O master, we desire to walk in the virtuous path of these monarchs, but we are incapable of walking along it after the manner of those rulers that had, besides, their souls under complete control.' "

Vaiçampāyana continued.—"Yudhishthira the son of Pāndu, possessed of great glory, having received with reverence the words of Nārada and having also answered the *Rishi* thus, reflected for a moment. And perceiving a proper opportunity, the monarch seated besides the *Rishi*, asked Nārada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,—'Possessed of the speed of mind, thou roamest over various and many worlds created in days of yore by Brahmā, beholding everything! Tell me, I ask thee, if thou hast, O Brāhmana, ever beheld anywhere before an assembly room like this of mine or superior to it!' Hearing these words of Yudhishthira the just, Nārada smiling answered the son of Pāndu in these sweet accents:—

"Nārada said.—'O child, O king, I saw not or heard of ever before, amongst men, any assembly room built of gems and precious stones like this of thine, O Bhārata! I shall, however, describe unto thee the assembly rooms of the king of the departed (Yama), of Varuna of great intelligence, of Indra, and also of him who hath his home in Kailāça (Kuvera). I shall also describe unto thee the celestial *Sabhā* of Brahmā that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the *Pitris*, the *Sādhyas*, (under-deities called Gana), by ascetics employed in sacrifices with souls under complete command, by peaceful *Munis* engaged without intermission in Vedic sacrifices with presents to Brāhmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclination to listen to me!' "

Vaiçampāyana continued,—"Thus addressed by Nārada, the high-souled king Yudhishthira the just, with his brother and all those foremost of Brāhmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Nārada, saying,—'Describe unto us all those assembly rooms! We desire to listen to thee! O Brāhmana, which Sabhā is made of what articles? What is the area of each, and what the length and breadth of each? Who wait upon the grandsire in that assembly room? And who also upon Vāsava the chief of the celestials, and upon Yama the son of Vivaswan? And who upon Varuna and upon Kuvera in their respective assembly rooms? O Brāhmana *Rishi*, tell us all about these! We all together desire to hear thee describe them. Indeed, our curiosity is great!' Thus addressed by the son of Pāndu, Nārada replied, saying,—'O monarch, hear ye all about those celestial assembly rooms one after another!' "

Thus endeth the sixth Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

SECTION VII.

(*Lokapāla-Sabhākhyāna Parva continued.*)

"Nārada said,—'The celestial assembly room of Cakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Cakra himself. Capable of going everywhere at will, this celestial assembly house is full one hundred and fifty *yojanas* in length, and hundred *yojanas* in breadth, and five *yojanas* in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats, and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Prithā, on an ,excellent seat, the lord of celestials, with his wife Cachi and with beauty and affluence embodied Assuming of from incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white, and decked in floral wreaths of many hues, there he sitteth with beauty, fame, and glory, by his side. And the illustrious deity of an hundred sacrifices is daily waited upon, O monarch, in that assembly, by the Marutas in a body, each leading the life of a householder in the bosom of his famly. And the *Sid-*

dhas and celestial *Rishis*, the *Sādhyas* and all the gods, and the Marutās of brilliant complexions and adorned in golden garlands,—these all of celestial forms and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty repressor of all foes. And, O son of Prithā, the celestial *Rishi* also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of any kind, and freed from the fever of anxiety, and performers all of the Soma sacrifice, also wait upon and worship Indra. And Parāçara, and Parvata and Savarni and Gālava; and Cankha, and the *Muni* Gaurçiras, and Durvāsas, and Krodhana and Swena, and the *Muni* Dhirghatamas; and Pavitrapāni, Sāvarni, Yājnavalkya, and Bhāluki; and Uddālaka, Cwetaketu, and Tāndya, and also Bhāndāyani; and Havishmat, and Garishta, and king Hariçchandra; and Hridya, Udarshāndilya, Pārāçarya, Krishivala; Vātaskandha, Viçākha, Vidhātas, and Kāla; and Karāladanta, Tastri, and Viçwakarman, and Tumuru; and other *Rishis* some born of women and some not born of women, and others living upon air, and others again living upon fire; these all worship the wielder of the thunder-bolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Vālmiki of great ascetic merit; and Camika of truthful speech, and Prachetas ever performing his promises, and Medhātithi, and Vāmadeva, and Pulastya, Pulaha and Kratu; and Marutta and Marichi, and Sthānu of great ascetic merit; and Kakshivat, and Gautama, and Tārkhya, and also the *Muni* Vaiçwānara; and the *Muni* Kālakavrikhiya and Açrāvya, and also Hiranmaya, and Samvartta, and Dehahavya, and Viswaksena of great energy; and Kanwa, and Kātyāyana, O king, and Gārgya, and Kauçika;—these all, and the celestial waters and plants; and Faith, and Intelligence, and the goddess of learning, and Profit, Religion, and pleasure; and Lightning, O son of Pāndu; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven; the Eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Shoma, and the fire of Indra, and Mitra, and Sāvitri, and Aryaman; Bhaga, Viçwas, the Sādhyas, the preceptor (Vrihaspati), and also Cukra; and Viçwāvasu and Chitrasena, and Sumanas, and also Taruna; the Sacrifices, the gifts to Brāhmanas, the planets, and the stars, O Bhārata, and the *mantras* that are uttered in sacrifices, all these are present there. And, O king, many charming *Apsarās* and *Gandharvas*, by various kinds of dances and music both instrumental and vocal, and the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials—Catakratu—the illustrious slayer of Vala and Vritra. Besides these, many other Brāhmanas and royal and celestial *Rishis*, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly riding on celestial cars of various kinds. And Vrihaspati and Cukra are present there on all occasions. These and many other illustrious ascetics of rigid vows, and Bhrigu and the seven *Rishis* who are equal, O king unto Brahmā himself, use to come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright thereon as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkara-mālini, of him of a hundred sacrifices that I have seen! Listen now to the account of Yama's assembly house!' "

Thus endeth the seventh Section in the LokapālaSabhākhyana of the Sabhā Parva.

SECTION VIII.

(*LokapālaSabhākhyāna Parva continued.*)

"Nārada said,—O Yudhishthira, I shall now describe the assembly house of Yama the son of Vivaswat, which, O son of Prithā, was built by Viswakarman! Listen now to me! Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred *yojanas*. Possessed of the splendour of the sun it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of wretchedness or distress. There can be no fatigue or any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion. And all kinds of enjoyable articles, as also of sweet, juicy, agreeable and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies! And the floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brāhmana sages also of great purity, cheerfully wait upon, O child, and worship Yama the son of Vivaswat. And Yayāti, Nahushu, Puru, Māndhātri, Somaka, Nriga; the royal sage Trasadasyu, Kritavirya, Crutaçravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi, Pratarddana, Civi, Matsya, Prithulāksha, Vrihadratha, Vārtta, Marutta, Kuçika, Sānkāçya, Sānkriti, Dhruva; Chaturaçwa, Sadaçwormi, and king Kārtavirya; Bhārata, and Suratha, Sunitha, Niçatha, Nala, Divodāsa, and Sumanas, Amvarisha, Bhagiratha; Vyaçwa, Sadaçwa, Vadhrāçwa, Prithuvega, Prithuçravas; Prishadaçwa, Vasumanas, Kshupa, and Sumahāvala, Vrishadgu, and Vrishasena, Purukutsa, Dhwajin and Rathin; Arshtisena, Dwilipa, and the high-souled Uçinara; Auçinari, Pundarika, Caryāti, Carava, and Cuchi; Anga, Rishta, Vena, Dushmanta, Srinjaya, and Jaya; Bhāngāsuri, Sunitha, and Nishada, and Vahinara; Karandhama, Vālhika, Sudyumna, and the mighty Madhu; Aila, and the mighty king of earth Maruta; Kapota-roman, Trinaka, and Sahadeva, and Arjuna also; Vyaçwa, Sāçwa, and Krishāewa, and king Caça-vindu; Rama the son of Daçaratha, and Lakshmana, and Pratarddana; Alarka, and Kakshasena, Gaya, and Gaurāçwa; Rama the son of Jamadagnya, Nābhāga, and Sagara; Bhuridyumna, and Mahāçwa, Prithāçwa, and also Janaka; king Vainya, Vārisena, Purujit, and Janamejaya; Brāhmadatta, and Trigarta, and king Uparichara also; Indradyumna Bhimajānu, Gauraprishtha, Nala, Gaya; Padma, and Muchukunda, Bhuridyumna, Prasenajit; Arishtanemi, Sudyumna, Prithulāçwa, and Ashtaka also; a hundred kings of the

Matsya race, and hundred of the Vipa and a hundred of the Haya races: a hundred kings of the name of Dhritarāshtra, eighty kings of the name of Janamejaya; a hundred monarchs called Brahmadatta, and a hundred kings of the name Iri; more than two hundred Bhishmas, and also a hundred Bhimas; a hundred Prati-vindhyas, a hundred Nāgas, and a hundred Hayas; a hundred Palāças, and a hundred called Kāça and Kuça; that king of kings Cāntanu, and thy father Pāndu, Uçangava, Cata-ratha, Devarāja, Jayadratha; the intelligent royal sage Vrishadharva with his ministers; and a thousand other kings known by the name of Caça-vindu and who have died having performed many grand horse-sacrifices with large presents to the Brāhmanas;—these holy royal sages of grand achievements and great knowledge of the *Çastras*, wait upon, O king, and worship the son of Vivaswat in that assembly house! And Agastya and Matanga, and Kāla, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins; the *Pitris* belonging to the classes—called *Agniswattas*, *Fenapa*, *Ushmapa*, *Swadhavat*, and *Varhishada*, as also those others that have forms; the wheel of time, and the illustrious conveyer himself of the sacrificial butter: all sinners among human beings as also that have died during the winter solstice; these officers of Yama who have been appointed to count the allotted days of every body and every thing; the *Çingçapa Palāça*, *Kāça*, and *Kuça* trees and plants, in their embodied forms;—these all, O king, wait upon and worship the god of justice in that assemby house of his. These and many others are present in the *Sabhā* of the king of the *Pitris*. So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Prithā, that delightful assembly house, moving everywhere at the will of its owner, is of wide extent. It was built by Viçwakarman after a long course of ascetic penances. And, O Bhārata, resplendent with its own effulgence, it stands confest in all its beauty. Sannyāsins of severe ascetic penance, of excellent vows, and of truthful speech, peaceful and pure and sanctified by holy deeds of shining bodies anb attired in spotless robes, decked in bracelets and floral garlands of my house, with earrings of burnished gold, and adorned with their own holy acts as with the marks of their orders (painted over their bodies), constantly visit that Sabhā. Many illustrious *Gandharvas*, and many *Apsarās*, fill every part of that mansion with music both instrumental and vocal and with the sounds of laughter and dance. And, O son of Prithā, excellent perfumes, and sweet sounds, and garlands of celestial flowers always contribute to make that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious lord of created beings in that assembly house. Such, O monarch, is the *Sabhā* of the illustrious king of the *Pitris*! I shall now describe unto thee the assembly house of Varuna also, called *Pushkaramālini*!"

Thus endeth the eighth Section in the LokapālaSabhākhyāna of Sabhā Parva.

SECTION IX.

(*LokapālaSabhākhyāna Parva continued.*)

"Nārada said,—'O Yudhishthira, the celestial *Sabhā* of Varuna is of unparallelled splendour! In dimensions it is similar to that of Yama. Its walls and arches are all of pure white. It hath been built by Viçwakarman (the celestial artificer) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, from excellent bowers around. Within those bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by Varuna, that delightful assembly house of pure white, consists of many rooms and is furnished with many seats. There sitteth Varuna attired in celestial robes and decked in celestial ornaments and jewels, with his queen. Adorned with celestial garlands and perfumed with celestial scents and besmeared with paste of celestial fragrance the Ādityas wait upon and worship in that mansion Varuna the lord of the waters. And Vāsuki and Takshaka, and the Nāga called Airāvana; and Krishna and Lohita and Padma and Chitra endued with great energy; and the Nāgas called Kamvala and Açwatara, and Dhritarāshtra and Valāhaka; and Matimat and Kundadhāra and Karkotaka and Dhananjaya; and Panimat and the mighty Kundaka, O lord of the Earth; and Prahlāda and Mushikāda, and Janamejaya; all having auspicious marks and *mandalas* and extended hoods;—these and many other snakes, O Yudhishthira, without anxiety of any kind, wait upon and worship the illustrious Varuna! And, O king, Vali the son of Virochana, and Naraka the subjugator of the whole Earth; and Sanghrāda and Viprachitti, and those Dānavas called Kālakanja; and Suhanu and Durmukha and Cankha and Sumanas, and also Sumati; and Ghatodara, and Mahāpārcwa, and Karthana, and also Pithara; and Viçwarupa, Swarupa, Virupa, and Mahāçiras; and Daçagriva, Vāli, and Meghavāsas, and Daçāvara; Tittiva, and Vitabhuta, and Sanghrāda, and Indratāpana; these Daityas and Dānavas, all decked with earrings and floral wreaths and crowns, and attired in celestial robes; all blessed with boons and possessed of great bravery, and enjoying immorality; and all well conducted and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there also the four oceans, the river Bhāgirathee, the Kālindi, the Vidiçā, the Venwā, the Narmadā of rapid current; the Vipāçā, the Catadru, the Chandrabhāgā, the Saraswati; the Irāvati, the Vitastā, the Sindhu, the Devanadi; the Godāvari, the Krishna-venwā, and that queen of rivers the Kāveri; the Kimpunā, the Viçalya, and the river Vaitarani also; the Tritiyā, the Jeshthilā, and the great Shone (Soane); the Charmanwati, and the great river Parnāçā; the Sarayu, the Vāravatya, and that queen of rivers the Lāngali; the Karatoyā, the Atreyi, the red Mahānada; the Laghanti, the Gomati, the Sandhyā, and also the Triçrotasi; these and other rivers which are all sacred and world-renowned places of pilgrimage, as also all other rivers and sacred waters and lakes and well and springs, and tanks, and large and small, in their personified forms, O Bhārata, wait upon and worship the lord Varuna. The Points of the heavens, the Earth, and all the Mountains, as also every species of acquatic animals, all worship Varuna there. And various tribes of *Gandharvas* and *Apsarās*, devoted to music both vocal and instrumental, wait there upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabhā employed in sweet converse with one another. And the chief minister of Varuna, Sunābha by name, surrounded by his sons and grandsons, also waiteth upon his master, along with (the personified form) of a sacred water called *Go*. These all, in their personified forms, worship that deity. O bull of the Bharata race such is the assembly room of Varuna seen by me before in course of my wanderings! Listen now to the account I give of the assembly room of Kuvera!' "

Thus ends the ninth Section in the LokapālaSabhākhyāna of the Sabhā Parva.

SECTION X.

(*LakapālaSabhākhyāna Parva continued.*)

'Nārada said,—'Possessed of great splendour, the assembly house of Vaiçravana, O king, is a hundred *yojanas* in length and seventy *yojanas* in breadth. It was built, O king, by Vaiçravana himself using his ascetic power. Possessing the splendour of the peaks of Kailāça, that mansion darkens by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds it seems to be floating in the air. Painted with colors of celestial gold it seems to be decked with streaks of lighning. Within that mansion sitteth on an excellent seat—bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaiçravana of agreeable person, attired in excellent robes and adorned with costly ornament and ear-rings of great brilliance, surrounded by his thousand wives. Delicious and cool breezes murmuring through forests of tall Mandāras, and bearing the fragrance of extensive plantations of jasmine as also of the lotuses on the bosom of the river Alakā, and of the Nandana gardens, always administer to the pleasure of the king of the Yakshas. There the deities with the *Gandharvas* surrounded by various tribes of *Apsarās*, sing in chorus, O king, in notes of celestial sweetness. And Miçrakeçi, and Rambhā, and Chitrasenā, and Cuchismitā; and Chārunetrā, and Ghritāchi, and Menakā, and Punjikasthalā; and Viçwāchi Sahajanyā, and Pramlochā and Urvaçi and Irā, and Vargā and Sauraveyi, and Samichi, and Vudvudā, and Latā; these and a thousand other *Apsarās* and *Gandharvas*, all well-skilled in music and dance, wait upon the lord of treasures. And that mansion always filled with the notes of instrumental and vocal music, as also with the sounds of dance, of various tribes of *Gandharvas*, and *Apsarās*, hath become extremely charming and delicious. And the *Gandharvas* called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Cwetabhadra, and Guhyaka; Kaçeraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Piçācha, Gajakarna, and Viçālaka; Varāhakarna, Tāmraushtha, Falakaksha, and Falodāka; Hançachuda, Cikhāvarta, Vibhishana; Pushpānana, Pingalaka, Conitoda, and Pravālaka; Vrikshavāspa-niketa, and Chiravāsas; these, O Bhārata, and many other Yakshas by hundred and thousands always wait upon Kuvera! The goddess Lakshmi always stayeth there, also Kuvera's son Nalakuvera. And myself and many others like myself often repair thither. And many Brāhmana *Rishis* and celestial *Rishis* also repair there often. And many *Rākshasas*, and many *Gandharvas* besides those that have been named, wait upon and worship, in that mansion, the illustrious lord of all treasures. And, O tiger among kings, the illustrious husband of Umā and lord of created things, the three-eyed Mahādeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra the mighty god of the fierce bow, surrounded by multitudes of spirits by hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, and all armed with various weapons and endued with the speed of wind, with the goddess (Pārvati) ever cheerful and knowing no fatigue, always waiteth here upon his friend the lord of treasures. And hundreds of *Gandharva* chiefs with cheerful hearts and attired in their respective robes, and Viçwāvasu, and Hāhā and Huhu; and Tumvuru and Parvata, and Cailusha; and Chitrasena skilled in music, and also Chitraratha;—these and innumerable *Gandharvas* worship the lord of treasures. And Chakradhaman the chief of the Vidyādharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma the chief of the Kimpurushas, and Mahendra the chief of the *Rākshasas*, and Gandhamādana, accompanied by many Yakshas and *Gandharvas* and many *Rākshasas*, wait upon the lord of treasures. And the virtuous Vibhishana also worshippeth there his Elder brother the lord Kuvera. And the mountains of Himavat, Pāripātrā, Vindhya, Kailāça, Mandara, Malaya, Durdura, Mahendra, Gandhamādana, Indrakila, Sunāva, and the Eastern and the Western hills, these and many other mountains, in their personified forms, with Meru standing before, all wait upon and worship the illustrious lord of treasures. The illustrious Nandiçwara, and Mahākāla, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these, many other *Rākshasas* and Piçāchas worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit with permission obtained beside the god of gods Civa, the creator of the three worlds, that supreme Deity surrounded by his attendants. One day the exalted Bhava made friendship with Kuvera. From that time, O king, Mahādeva always sitteth on the mansion of his friend the lord of treasures. Those best of all jewels, those princes of all gems in the three worlds, *viz.*, Cankha and Padma, in their personified forms, accompanied by all the jewels of the earth (also in their personified forms) worship Kuvera.

'This delightful assemblyhouse of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king! Listen now to the Sabhā I describe unto thee, belonging to the Grand-sire.' "

Thus endeth the tenth Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

SECTION XI·

(*Lokapāla Sabhākhyāna Parva continued.*)

"Nārada said,—"Listen to me, O child, as I tell thee of the assembly house of the Grand-sire, that house which none can describe saying, it is such. In the *Krita* age of old, O king, the exalted deity Āditya |(once) came down from heaven into the world of men. Having seen before the assemblyhouse of the Self-created, Aditya was cheerfully wandering over the Earth in human form, desirous of beholding what could be seen here. It was on that occasion, O son of Pāndu, that the god of day spoke unto me, O bull of the Bharata race, of that celestial *Sabhā* of the Grand-sire, immeasurable and immaterial, indescribable as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race, of the merits of that *Sabhā*, I became, O king, desirous of beholding it. I then asked Aditya, saying,—O exalted one, I desire to behold the sacred *Sabhā* of the Grand-sire! O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms with what rites, I may be enabled to behold that excellent sin-cleansing Sabhā!—Hearing these words of mine, the god of day, the deity of a thousand rays, answered me, O chief of the Bharata race, saying,—Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years.—Repairing then to the breast of the Himavat, I commenced that great vow, and (after I had completed it) the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the *Sabhā* of the Grand-sire. O king, it is impossible to describe that *Sabhā* saying, *it is such,* for within a moment it assumes a different form that language fails to paint. O Bhārata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns. It knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazes forth as if censuring the maker of the day. In that mansion, O king, the Supreme Deity, the Grand sire of all created things, having himself, alone, created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kaçyapa, Bhrigu, Atri, and Vaçishta and Gautama, and also Angiras, and Pulastya, Kratu, Prahlāda, and Karddama; these *Prajāpatis*, and Angirasa of the Atharvan *Veda*, the Vālikhillyas, the Marichipas; and Intelligence, and Space, and Knowledge, and Air, and Heat, and Water, and Earth; and Sound, and Touch, and Form, and Taste, and Scent; and Nature, and the Modes (of Nature), and the elemental and prime causes of the world;—all stay in that mansion beside the lord Brahmā. And Agastya of great energy, and Mārkandeya of great ascetic power, aud Jamadagni, and Bharadwāja, and Samvarta, and Chyavana; the exalted Durvasas, and the virtuous Rishyaçringa, the illustrious Sanatkumāra of great ascetic merit and the preceptor in all matters affecting *Yoga*; Asita, and Devala, and Jaigishavya acquainted with truth; Rishava, Ajitaçatru, and Mani of great energy; and the Science of healing with its eight branches—all in their personified forms, O Bhārata; the Moon with all the stars and the steller conjunctions; Āditya with all his rays, the winds, the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles,—these illustrious and vowobserving beings in their personified forms, and many others too numerous to mention, all wait upon Brahmā in that mansion. And Profit and Religion and Desire, and Joy, and Aversion, and Asceticism, and Tranquillity; all wait together upon the Supreme Deity in that palace. And the twenty tribes of the *Gandharvas*, and *Apsarās*, as also their seven other tribes, and all the Lokapālas (chief protectors of the several regions); and Cukra, and Vrihaspati, and Vudha, and Angāraka (Mangala), Cani, Rāhu, and the other planets; the Mantras (of the Sāma *Veda*), the especial Mantras (of the same *Veda*), (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (*viz.*, Agnisoma and Indrāgni), the Marutas, Viçwakarman, and the Vasus, O Bhārata; the Pitris, and all kinds of sacrificial libations, the four *Vedas, viz.*, Rig, Sāma, Yajus, and Atharvan; and all Sciences and branches of learning; Histories and all minor branches of learning; the several branches of the *Vedas*; the Planets, the Sacrifices, the Soma, all the Deities; Sāvitri (Gāyatri), the seven kinds of Speech; Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sāma *Veda*, the Science of hymns in general, and various kinds of Verses and Songs; various Commentaries with arguments; all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses; these also, and many others wait upon the Supreme Deity in that *Sabhā*. And *Kshanas*, *Lavas*, *Muhurtas*, the Day, the Night, the Fortnights, the Months, the six Seasons, O Bhārata; the Years, the Yugas, the four kinds of Days and Nights (*viz.*, appertaining to man, to the Pitris, to the gods, and to Brahmā); and that eternal, indestructible, undeteriorating, excellent Wheel of Time, and the Wheel also of virtue;—these always wait there, O Yudhishthira; and Aditi,

Diti, Danu, Surasā, Vinatā, Irā, Kālikā, Suravi, Devi, Saramā, Gautami, and the goddesses Pradhā, and Kadru;—these mothers of the celestials, and Rudrāni, Cree, Laksmi, Bhadrā, Shashthi, the Earth, Gangā, Hri, Swāhā, Kriti, the goddess Surā, Cachi, Pushti, Arundhati, Saṁvritti, Açā, Niyati, Srishti, Rati, these and many other goddesses wait upon the Creator of all. And the Adityas, Vasus, Rudras, Marutas, Açwinas, the Viçwadevas, Sādhyas, and the Pitris gifted with the speed of the mind; these all wait there upon the Grandsire. And, O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three none. It is well known that the illustrious Vairājas and Agniswāttas and Gārhapattyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapās, the Ekaçringas, the Chaturvedas, and the Kalās, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice) first, these gratify Soma afterwords. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immeasurable energy. And *Rākshasas*, Piçāchas, Dānavas and Guhyakas; Nāgas, Birds, and various animals; and all mobile and immobile great beings; all worship the Grand-sire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahādeva accompanied by Umā, always repair thither. And, O king of kings, Mahāsena (Kartikeya) also adoreth there the Grandsire. And Nārāyana himself, and the celestial *Rishis*, and those *Rishis* called Vālikhillyas, and all beings born of females and all not born of females, and whatever else is seen in the three worlds—both mobile and immobile, were all seen by me there, know O king! And eighty thousand *Rishis* with vital seed drawn up, and, O Pāndu, fifty thousand *Rishis* having sons, were all seen by me there! And all the dwellers of heaven repairing thither behold the Supreme Deity when they please, and worshipping him with bow of the head return whence they came. And, O king of men, the Grand-sire of all created beings, the Soul of the universe, the Self-create Brahmā of immeasurable intelligence and glory, equally kind unto all creatures, honoreth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nāgas, the Brāhmanas, the Yakshas, the Birds, the Kāleyas, the Gandharvas, the Apsarās, and all other exalted beings that come to him as his guests. And that delicious *Sabhā*, O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by *Brahmarshis*, that celestial *Sabhā* blazes forth with the graceful possessions of Brahmā and looks extremely handsome. O tiger among kings, as this *Sabhā* of yours is unrivalled in the world of men, so is that *Sabhā* of Brahmā, seen by me, unrivalled in all the worlds. I have seen these *Sabhās*, O Bhārata, in regions of the celestials. This thy *Sabha* is unquestionably the foremost in the world of men!' "

Thus endeth the eleventh Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

SECTION XII.

(*Lokapāla Sabhākhyāna Parva continued.*)

" Yudhishthira said,—'O thou foremost of eloquent men, as thou hast described the different *Sabhās* unto me, it appeareth that almost all the monarchs of the earth are to be found in the *Sabhā* of Yama. And, O master, almost all the Nāgas, and principal Daityas, and rivers, and oceans, are to be found in the *Sabhā* of Varuna. And so the Yakshas, the Guhyakas, *Rākshasas*, the *Gandharvas* and *Apsarās*, and the Deity having the bull for his vehicle, are to be found in the *Sabhā* of the lord of treasures. Thou hast said that in the Sabhā of the Grand-sire are to be seen all the great *Rishis*. all the gods, all the branches of learning. As regards the *Sabhā* of Cakra, however, thou hast named, O *Muni*, all the gods, the *Gandharvas*, and various *Rishis*. But, O great *Muni*, thou hast mentioned one only king, *viz.*, the royal *Rishi* Hariçchandra as living in the *Sabhā* of the illustrious chief of the gods! What act was performed by that celebrated king, or what ascetic penances with steady vows, in consequence of which he hath been equal to Indra himself? O Brāhmana, how didst thou also meet with my father, the exalted Pāndu, now a guest of the region of the Pitris? O exalted one of excellent vows, hath he told thee anything? O tell me all. I am exceedingly curious to hear all this from thee!'

"Nārada said,—'O king of kings, I shall tell thee all that thou askest me about Hariçchandra. I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch. alone upon a victorious car adorned with gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the Rājasuya. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brāhmanas that were fed on the occasion. In that sacrifice king Hariçchandra gave away, unto all who asked, wealth that was five times more than what each solicited. And at the conclusion of the sacrifice the king gratified the Brāhmanas that came from various countries with large presents of various kinds of wealth. And the Brāhmanas gratified with various kinds of food and enjoyable articles given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say,—King Hariçchandra is superior to all kings in energy and renown.—And know, O monarch, O bull of the Bharata race, it was for this reason that Hariçchandra shone more brightly than thousands of other kings! The powerful Hariçchandra, having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs that perform the great sacrifice of Rājasuya, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yield up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pāndu, beholding the good fortune of Hariçchandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said,—Thou shouldst tell Yudhishthira, O *Rishi*, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this, let him commence the grand sacrifice called Rājasuya. He is my son. If he performeth that sacrifice, I may, like Hariçchandra, soon attain to the mansion of Indra, and there in his *Sabhā* pass countless years in continuous joy!—I told him in reply,—O king, I shall tell thy son all this, if I go to the world of men.—I have now told thee what he hath said. O tiger among men, accomplish then, O son of Pāndu, the intentions of thy father! If thou performest that sacrifice, thou shalt then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said,—O king, that this great sacrifice is attended with many obstacles. A class of *Rākshasas* called *Brahma Rākshasas*, employed in obstructing all sacrifices, always search for holes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstactle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings, do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow thou in prosperity, and enjoy thou felicity. And gratify thou the Brāhmanas with gifts of wealth! I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (Dwārāvati) of the Dāçārhas.' "

Vaiçampāyana said,—"O Janamejaya, having said this unto the son of Prithā, Nārada went away, accompanied by those *Rishis* with whom he had come. And after Nārada had gone away, king Yudhishthira, O thou of the Kuru race, began to think along with his brothers, of that foremost of sacrifices called Rājasuya."

Thus ends the twelfth Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

SECTION XIII.

(Lokapala-sabhākhyān Parva continued.)

Vaiçampāyana said,—"Yudhishthira, having heard these words of Nārada, began to sigh heavily. And, O Bhārata, busied with his thoughts about the Rājasuya, the king had no peace of mind. Having heard of the glory of the illustrious monarchs (of old) and ascertained also the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Hariçchandra who had performed the great sacrifice, king Yudhishthira desired to make preparations for the Rājasuya sacrifice. Then worshipping his counsellors and other present in his *Sabhā,* and worshipped by them in return he began to consult with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus, inclined his mind towards making preparations for the Rājasuya. That prince of wonderful energy and prowess, however, reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishthira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, casting off both anger and arrogance, Yudhishthira always said, *Give unto each what each is to have.* And the only sounds that could be heard were, *Blessed be Dharma* , *Blessed be Dharma* (Yudhishthira)! Conducting himself thus and giving paternal assurances to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He, therefore, came to be called *Ajātaçatru* (having no one for his enemy). The king cherished every one as belonging to his family, and Bhima ruled over all justly. And Arjuna using both his hands with equal skill protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rains became so abundant as to leave no room for desire; and the kingdom grew in prosperity. And in consequence of the virtues of the king, persons living upon usury, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishthira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favorites ever behaved wrongfully towards the king or towards one another amongst themselves. The conquered kings on the six occasions (of war, treaty, &c.) in order to do good unto the monarch and worship him ever use to wait upon him with traders of different classes come to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishthira who was ever devoted to virtue, his dominions grew in prosperity. Indeed, the prosperity of the kingdom was increased (not by these alone but even) by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhisthira, whose sway extended over all, possessed every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious monarch conquered, the people everywhere, from Brāhmanas to swains, were all more attached to him than to their own fathers and mothers."

Vaiçampāyana said,—"King Yudhishthira then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rājasuya sacrifice, Those ministers in a body, thus asked by the wise Yudhishthira desirous of performing the sacrifice, then told him these words of grave import :—One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of the Kuru race, thy friends think that worthy as thou art of the attributes of an emperor, the time is even come for thee to perform the Rājasuya sacrifice. The time for the performance of that sacrifice in which *Rishis* of austere vows establish six fires with *mantras* of the Sāma *Veda*, is come for thee in consequence of thy Kshatriya possessions. At the conclusion of the Rājasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the *Agni-hotra.* It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice! All of us are obedient to thee. Soon will you be able, O great king, to perform the Rājasuya. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion!' Thus spoke unto the king all his friends and counsellors separately and together. And, O king, Yudhishthira that slayer of all enemies, having heard these virtuous, bold, agreeable, and weighty words of theirs, accepted them mentally. And having heard those words of his friends and counsellors, and knowing his own strength also, the king, O Bhārata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishthira, wise in counsel, again consulted with his brothers, with the illustrious *Ritwijas* about him, with his ministers, and with Dhaumya and Dwaipāyana and others.

Yudhishthira said,—'How may this wish that I entertain, of performing the excellent sacrifice of Rājasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone ?' "

Vaiçampāyana said,—"O thou of eyes like lotus leaves, thus asked by the king, they replied at that time unto Yudhishthira the just in these words :—Thou art, O king, conversant as thou art with the dictates of morality, worthy to perform the grand sacrifice of Rājasuya!' After the *Ritwijas* and the *Rishis* had told these words unto the king, his ministers and brothers highly approved of the speech. The king, however, possessed of great wisdom and with mind under complete control, actuated by the desire of doing good unto the world, again revolved the matter in his mind, thinking of his own strength and, means, the circumstances of time and place, and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full delibration. Thinking that the sacrifice should not be commenced pursuant to his own resolution only, Yudhishthira, carefully bearing upon his shoulder the weight of affairs, thought of Krishna that persecutor of all sinners as the properest person to decide the matter, inasmuch as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth, and born amongst men from pleasure alone. Reflecting upon his god-like feats the son of Pāndu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear. And Yudhishthira the son of Prithā, having come to this settled resolution, soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding on a swift car soon arrived amongst the Yādavas and approached the presence of Krishna who was then residing in Dwārāvati. And Achyuta hearing that the son of Prithā had become desirous of seeing him, desired to see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha accompanied by Indrasena. And arrived at Indraprastha, Janārddana approached Yudhishthira without loss of time. And Yudhishthira received Krishna with paternal affection, and Bhima also received him as affectionately. And Janārddana then went with cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was joyed upon seeing him. And after he had rested awhile in a pleasant apartment and was fully refreshed, Yudhishthira approached him at his leisure and informed him of his own business.

"Yudhishthira said,—'I have wished to perform the Rājasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, everything about the means by which it may be accomplished! He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere, and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellors, some from friendship do not notice the difficulties. Others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus in matters awaiting decision. But thou, O Krishna, art above such motives! Thou hast conquered both desire and anger! It behoveth thee to tell me that which is most beneficial for the world!'"

Thus endeth the thirteenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XIV.

(*Rājasuyārambha Parva continued.*)

"Krishna said,—'O great king, thou art worthy, for all thy qualities, of the Rājasuya! Thou knowest everything, O Bhārata! I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rāma the son of Jamadagnya exterminated. O lord of earth, O bull of the Bharata race, thou knowest what rule these Kshatriyas, taught by the instructions traditionally handed down from generation to generation, have established amongst their own order, (in respect of the competence of the person who desire to perform the Rājasuya)! The numerous royal lines and other ordinary Kshatriyas all represent themselves to be the descendants of Aila and Ikshwāku. The descendants of Aila, O king, as, indeed, the kings of Ikshwāku's race, are, know O bull of the Bharata race, each distributed into an hundred separate dynasties. The descendants of Yayāti and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are today scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At present, however, O monarch, king Jarāsandha, overcoming that prosperity reverenced by their whole order, and overpowering them by his energy, hath set himself over the heads of all the kings. And Jarāsandha, enjoying the sovereignty of the middle portion of the earth (Mathurā), resolved to create a disunion amongst ourselves. O monarch, that king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called emperor. And, O monarch, king Ciçupāla endued with great energy, having placed himself under his protection, hath become the generalissimo of his forces. And, O great king, the mighty Vakra, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, O great king, upon Jarāsandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, that have sought the shelter of the mighty Jarāsandha. There are others also, *viz.*, Dantavakra, Karusha, Karava, Meghavāhana, that wait upon Jarāsandha. He also that beareth on his head that gem which is known as the most wonderful on earth, that king of the Yavanas who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath lowered his head unto Jarāsandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child. O king, that lord of earth who hath his dominions on the west and the south, and who is thy maternal uncle, and who is called Purujit, that brave perpetuator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis who representeth himself in this world as a divine personage, and who hath become known also as such, and who always beareth, from foolishness, the signs that distinguish me, that king of Vanga, Pundra, and the Kirātas, endued with great strength; and who is known on earth by the name of Paundraka and Vāsudeva, hath also embraced the side of Jarāsandha. And, O king of kings, Bhishmaka the mighty king of the Bhojas—the friend of Indra—the slayer of hostile heroes—who governs a fourth part of the world, who by his learning conquered the Pāndyas and the Kratha-Kauçikas, whose brother the brave Akriti was like Rāma the son of Jamadagni, hath become a servitor of the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongs, he hath placed himself under Jarāsandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarāsandha, have all fled towards the west. And so also have the Curasenas, the Bhadrakāras, the Vodhas, the Cālwas, the Patachcharas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the kings of the Cālwāyana tribe with their brethren and followers; and the southern Panchālas and the eastern Koçalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapādas, overcome with fear, leaving their dominions in the north have fled into the southern country. And so all the Pānchālas, alarmed at the power of Jarāsandha, have left their own kingdom and fled in all directions. Sometime before, the foolish Kansa, having persecuted the Yādavas, married two of the daughters of Jarāsandha. They are called Asti and Prāpti and are the sisters of Sahadeva. Strengthened by such an alliance, the fool persecuting his relatives gained an ascendancy over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old kings of the Bhoja tribe, but these, to protect themselves from the persecution of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to my relatives, for both Kansa and Sunāman were slain by me assisted by Rāma. But after the immediate cause of fear was removed (by the death of Kansa), Jarāsandha, his father-in-law, took up arms. Ourselvss consisting of the eighteen younger branches of the Yādavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foe we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endued with might. They are called Hansa and Dimvaka who are both incapable of being slain by weapons. The mighty Jarāsandha when united with them becomes incapable, I think, of being vanquished by even the three worlds. O thou foremost of all intelligent men, this is not our opinion alone, but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa. He was slain by Rāma (Valadeva) after a battle of eighteen days. But, O Bhārata, hearing people say that Hansa had been killed, Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamunā and killed himself. Afterwards when Hansa the subjugator of hostile heroes heard that Dimvaka had killed himself, he went to the Yamunā and jumped into its waters. Then, O bull of the Bharata race, king Jarāsandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarāsandha returned, O slayer of all foes, we were filled with pleasure and continued to live at Mathurā. But when the widow of Hansa and the daughter of Jarāsandha, that handsome woman with eyes like lotus leaves, grieved at the death of her lord, went unto her father, and repeatedly urged, O monarch, the king of Magadha, saying,—O slayer of all foes, kill thou the slayer of my husband!—Then, O great king, remembering the conclusion to which we had come of old, we became exceedingly cheerless and fled from Mathurā. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarāsandha, with our cousins and relatives, Reflecting upon every thing we fled towards the west. There is a delightful town towards the west called Kuçasthali adorned by the mountains of Raivatā. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it became unimpregnable to even the gods. And from within it even the women might fight the foe, why speak of the Yādova heroes? O slayer of all foes, without fear of any kind, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarāsandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though posseseed of strength and energy, yet from the oppressions of Jarāsandha we have been obliged to repair to the mountains of Gomanta, those mountains are three *yojanas* in length. Within each *yojanas* have been established one and twenty posts of armed men. And at intervals of each *yojanas* are hundred gates whose arches consist of the valor of the heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yādavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahukahath a hundred sons, each of whom is almost like a god (in prowess), Chārudeshna with his brother Chakradeva, Sātyaki, myself, Valadeva the son of Rohiny, and my son Cāmva who is equal unto me in battle; these seven, O king, are *Acirathas*. Besides these there are others, O king, whom I shall presently name. Tney are Kritavarman, Anādhrishti, Samika, Samitinjaya, Kanka, Canku, and Kunti. These seven are *Mahārathas*. There are two sons also of Andhakabhoja, and the old king himself. Endued with great energy these are all heroes each mighty as the thunderbolt. These *Mahārathas*, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bhārata, to establish thy empire over all the Kshatriyas! But this is my judgment, O king, that thou wilt not be able to celebrate the Rājasuya as long as the mighty Jarāsandha liveth! By him have been immured in his hill-fort numerous monarchs like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarāsandha, desirous of performing a sacrifice through the instrumentality of the other monarchs, adored with fierce ascetic penances the illustrious god of gods, the lord of Umā. It is by this means that the kings of the earth have been vanquished by Jarāsandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating and defeating the kings with their troops and bringing all of them as captives into this city, he was swelled its crowds enormously. We also, O king, from fear of Jarāsandha at one time, had to leave Mathurā and fly to the city of Dwārāvati. If, O great king, thou desirest to perform this sacrifice, strive to release the kings confined by Jarāsandha as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men, if the Rājasuya is to be performed by thee, you must do so and not otherwise. This, O king, is my view (of the matter)! Do, O sinless one, as thou thinkest! Under these circumstances, O king, having reflected upon everything taking note of causes, tell us what thou thyself thinkest proper!' "

Thus ends the fourteenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XV.

(*Rājasuyārambha Parva continued.*)

"Yudhishthira said,—"Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is a settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But one amongst them hath been able to achieve the imperial dignity. Indeed, the title emperor is difficult of acquisition. He that knoweth the valor and strength of others never applaudeth himself. He, indeed, is really worthy of applause (worship) who engaged in encounters with his enemies beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man's desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one's home, so salvation can never be attained except by acting according to principles that are at a great height compared with the ordinary level of our desires and propensities. I regard peace of mind as the highest object here, for from that quality may proceed my prosperity. In my judgment, if I undertake to celebrate this sacrifice I will never win the highest reward. O Jarāsandha, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at some time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarāsandha and, O sinless one, by the wickedness of that monarch! O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou tookest fright at Jarāsandha's might, how should I regard myself strong in comparison with him? Mādhava, O thou of the Vrishni race, I am repeatedly depressed at the thought whether Jorāsandha is capable or not of being slain by thee, by Rāma, by Bhimasena, or by Arjuna! But what shall I say, O Keçava! Thou art my highest authority in everything?'

"Hearing these words, Bhima well-skilled in speech said. 'That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak, by wakefulness and by the application of policy, may vanquish an enemy that is strong and obtain the fruition of all his wishes. In Krishna is polocy, in myself strength, in Arjuna victory. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of Magadha.'

"Krishna then said,—'One that is of immature understanding seeketh the fruition of his desire without an eye to what may happen to him in the future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the *krita* age, having brought every one under their subjection, Yauvanāçwin by the remission of all taxes, Bhagiratha by his kind treatment of his subjects, Kārtavirya by the energy of his asceticism, the lord Bharata by his strength and valor, and Maruta by his prosperity,—these five became emperors. But, O Yudhishthira, thou who covetest the imperial dignity deservest it (not by one but) by all these qualities, *viz.* victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarāsandha the son of Vrihadratha is even such (*i e.* a candidate for the imperial dignity). A hundred families of kings have become unable to oppose Jarāsandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarāsandha (with presents of jewels). But wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Prithā, any weak monarch approach him with hostile intentions? Kept in the temple of Shiva, devoted unto that god and offered as sacrifice unto him like so many animals, do not these monarchs feel the most poignant misery, bull of the Bharata race? A Kshatri*y*a that dieth in battle is ever regarded with respect. Why shall we not, therefore, meet together and oppose Jarāsandha in battle? He hath already brought eightysix kings; fourteen only are wanting to complete one hundred. As soon as he obtaineth those fourteen, he will begin his cruel act. He that shall be able to obstruct that act will surely win blazing renown. And he that will vanquish Jarāsandha will surely become the emperor of all the Kshatriyas.'"

Thus ends the fifteenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XVI.

(*Rājasuyārambha Parva continued.*)

"Yudhishthira said,—'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarāsandha)? Both Bhima and Arjuna I regard as my eyes, and thee, O Janārddana, as my mind! How shall I live, deprived of my eyes and mind! Yama himself cannot vanquish in battle the mighty host of Jarāsandha that is endued, besides, with terrible valor. What valor can ye exhibit against it? This affair that promises to terminate otherwise, may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think! O Jarāsandha, desisting from this act seemeth to me to be beneficial! My heart today is afflicted. The Rājasuya appeareth to me difficult of accomplishment.'"

Vaiçampāyana said,—"Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishthira and said,—'I have obtained, O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. These are always difficult of acquisition however much they may be desired. Learned men of reputation always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for this valor, one that is without valor is scarcely worthy of regard. One, however, possessed of valor, that is born in a race not noted for it, is much superior to the former He, O king, is a Kshatriya in everything who increaseth his fame and possessions by the subjugation of his enemies. And he that is possessed of valor, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valor, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valor in an incipient state. Concentration of attention, exertion and destiny exist as the three causes of victory. One, however, that is possessed of valor doth not yet deserve success if he acts with carelessness. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should forsake both these causes of destruction. If for the purpose of our sacrifice we endeavour to slay Jarāsandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves. If however, we undertake not the task, the world will always regard us as incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become *Munis* desirous of achieving tranquillity of souls, obtain red clothes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore, fight the foe.' "

Thus ends the sixteenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XVII.

(Rājasuyārmbha Parva continued.)

"Vāsudeva said,—'Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men, *viz.*, to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendancy over the other, for both cannot win or loss. Aided, however, by bad policy which again is destitute of the well-known arts, a battle ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, approach the presence of the foe, and destroy him, like the current of the river uprooting a tree? If covering our own faults we attack the enemy taking advantage of his holes, why should we not succeed? This, indeed, is the policy of intelligent men, that no one should fight with foes that are exceedingly powerful and at the head of their well-arrayed forces. This too is my opinion. If, however, we accomplish our purpose by secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men—Jarāsandha—alone enjoyeth unfading glory, like him that is the inner soul of every created being. But I see his destruction before me! Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him."

"Yudhishthira said,—'O Krishna, who is this Jarāsandha? What is his energy and what is his prowess, that he hath not been burnt having touched thee, like an insect at the touch of fire?'

"Krishna said,—'Hear, O monarch, who Jarāsandha is, what his energy, and what his prowess, and why also he hath been spared by us even though he hath repeatedly offended us! There was a mighty king of the name of Vrihadratha, the lord of the Magadhas. Proud in battle, he had three *Akshauhinis* of troops. Handsome, and endued with energy, and possessed of affluence and prowess beyond compare, and always bearing on his person marks indicating installation in sacrifices, he was like a second Indra. In glory he was like unto Surya, in forgiveness like unto the earth, in wrath like unto the destroyer Yama, and in wealth like unto Vaiçravana. And, O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended to him from a long line of ancestors, as with the rays of the sun. And, O bull of the Bharata race, endued with great energy that monarh married two twin-daughters of the king of Kāçi both endued with wealth of beauty. And that bull among men made an engagement in secret with his wives that he would love them equally and would never show a preference for either. And the lord of the earth in the company of his two dearly-loved wives both of whom suited him well, passed his days in joy like mighty elephant in the company of two she-elephants, or like the ocean in his personified form between Gangā and Yamunā (also in their personified forms). The monarch's youth, however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarchs failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and *homas*, and sacrifices performed with the desire of offspring. One day the king heard that the high-souled Chanda-kauçika, the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings and sat under the shade of a tree. The king went unto that *Muni*, accompanied by his two wives, and worshipping him with jewels and valuable presents gratified him highly. That best of *Rishis*, truthful in speech and firmly attached to truth, then told the king,—O king of kings, I have been gratified with thee! O thou of excellent vows, solicit thou a boon!—King Vrihadratha then, with his wives, bending low unto that *Rishi*, spoke these words choked with tears in consequence of his despair of obtaining a child!—O holy one, forsaking my kingdom I am about to go into the woods for practising ascetic penances! I am very unfortunate, for I have no son! What shall I do, therefore, with my kingdom or with a boon?—'

'Krishna continued,—'Hearing these words (of the king), the *Muni* controlling his outer senses entered into *yoga* meditation sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated *Muni* a mango that was juicy and untouched by beak of parrot or other bird. That best of *Munis*, taking up the fruit and mentally pronouncing certain *mantras* over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great *Muni* possessed also of extraordinary wisdom, addressing the monarch, said—Return, O king! Thy wish is fulfilled! Desist, O king, from going (into the woods)!

—Hearing these words of the *Muni* and worshipping his feet, the monarch possessed a great wisdom returned to his own abode. And recollecting his former promise (unto them) the king gave, O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the *Muni's* words and his truthfulness, both of them conceived as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, sometime after, when the season came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half of an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted with each other, and sorrowfully abandoned those fragments endued with life. The two midwives then (that waited upon the queens) carefully wrapping up the still-born fragments went out of the inner-appartments (of the palace) by the back door and throwing away the bodies returned in haste. A little while after, O tiger among men, a *Rākshasa* woman of the name of Jarā living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying (them away). And, O bull among men, as soon as the fragments were united, they formed a sturdy child of one body (endued with life). Then, O king, the female cannibal, with wonder-expanded eyes, found herself unable to carry away that child of body hard and strong as the thunder-bolt. That infant then, closing his fists red as copper and inserting it into its mouth, began to roar terribly as rain-charged clouds. Alarmed at that sound, the inmates of the palace, O tiger, among men, suddenly came out with the king, O slayer of all foes! The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal, beholding the queens in that condition and the king too so desirous of offspring, and the child also that was so strong, thought within herself—I live within the dominions of the king who is so desirous of offspring. It behoveth not me, therefore, to kill the infant child of such an illustrious and virtuous monarch!—The *Rākshasa* woman then, holding the child in her arms like the clouds enveloping the sun, and, assuming a human form, told the king these words:—O Vrihadratha, this is thy child! Given to thee by me, O take it! It hath been born of both thy wives by virtue of the command of the great Brāhmana. Cast away by the midwives, it hath been protected by me!—'

"Krishna continued,—'O thou foremost of the Bharata race, the handsome daughters of the king of Kāçi, having obtained the child, soon drenched it with their lacteal streams. The king, ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked,—O thou of the complexion of the filaments of the lotus, who art thou that givest me this child? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure!'"

Thus ends the seventeenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XVIII.

(*Rājasuyārambha Parva continued.*)

"Krishna continued,—'Hearing these words of the king, the *Rākshasa* woman answered,—Blessed be thou, O king of kings! Capable of assuming any form at will, I am a *Rākshasa* woman called Jarā. I am living, O king, happily in thy house, worshipped by all. Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and named *Grihadevi* (the house-hold goddess). Of celestial beauty I was placed (in the world) for the destruction of the Dānavas. He that with devotion painteth on the walls (of his house) a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode. Otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I am daily worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these chanced to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone! I have been only the instrument! I am capable of swallowing the mountain of Meru itself, what shall I say of thy child? I have, however, been gratified with thee in consequence of the worship I obtain in thy house. It is, therefor, O king, that I have bestowed this child on thee!—'

"Krishna continued,—'Having spoken these words, O king, Jarā disappeared there and then. The king obtaining the child then entered his palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his people in honor of that *Rākshasa* woman. And the monarch equal unto Brahmā himself then bestowed a name on his child. And he said that because the child hath been united by Jarā, he should be called *Jarāsandha* (united by *Jarā*). And the son of the king of Magadha, endued with great energy, began to grow up in bulk and strength like a fire into which hath been poured libations of clarified butter. And increasing day by day like the moon in the lighted fortnight, the child began to enhance the joy of his parents.' "

Thus ends the eighteenth Section in the Rājasuyārambha of the Sabhā Parva,

SECTION XIX.

(*Rājasuyārambha Parva continued.*)

"Krishna said,—'Sometime after this, the great ascetic, the exalted Chanda-kauçika, again came into the country of the Māgadhas. Filled with joy at the advent of the *Rishi*, king Vrihadratha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bhārata, worshipping the *Rishi* with water to wash his feet and face, and with the offerings of the *Arghya*, the king then offered his whole kingdom along with his son for the acceptance of the *Rishi*. The adorable *Rishi* accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart,—O king, I knew all this by spiritual insigh[illegible] But hear, O king of kings, what this son of thine will be, as also what his beauty, excellence, strength, and valor. Without doubt this son of thine, growing in prosperity and endued with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinatā's son (Gadura), the other monarchs of the earth will not be able to equal in energy this thy son who will be endued with great valor. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that darkens the lustre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful for their large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the waters of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endued with great strength will support all the four orders of men. And all the kings of the earth will have in obedience to the commands of this child, like every creature endued with body living in dependence upon Vāyu that is dear as self unto beings. This prince of Magadha—the mightiest of all men in the world—will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura.—O thou slayer of all foes, saying this, the *Rishi*, thinking of his own business, dismissed king Vrihadratha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarāsandha on the throne. King Vrihadrata then conceived a great distaste for worldly pleasures. And after the installation of Jarāsandha king Vrihadratha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mother had retired into the woods, Jarāsandha by his valor brought numerous kings under his sway.' "

"Vaiçampāyana continued,—'King Vrihadratha, having lived for sometime in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarāsandha also, as uttered by Kauçika, having received those numerous boons, ruled his kingdom like a father. Sometime after when king Kansa was slain by Vāsudeva, an enmity arose between him and Krishna. Then, O Bhārata, the mighty king of Magadha, from his city of *Girivraja*, whirling a mace ninety-nine times, hurled it towards Mathurā. At that time Krishna of wonderful deeds was residing in Mathurā. The handsome mace hurled by Jarāsandha fell near Mathurā at a distance of ninety nine *yojanas* (from *Girivaraja*). The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathurā and is called *Gadavasān.* Jarāsandha had two supporters called Hansa and Dimvaka both of whom were incapable of being slain by weapons. Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have before told thee everything about that mighty pair. They two and Jarāsandha, I believe, were more than a match for the three worlds. O brave king, it was for this that the powerful Kukkura, Andhaka, and Vrishni tribes, acting from motives of policy, chose not to fight with him.' "

Thus ends the nineteenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XX.

(Jarāsandhabadha Parva continued.)

"Krishna said,—'Both Hansa and Dimvaka have fallen; Kansa also with all his followers hath been slain. The time hath, therefore, come for the destruction of Jarāsandha. He is incapable of being vanquished in battle even by all the celestials and the *Asuras* (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength, and there is Arjuna to protect us both. Like three fires, therefore, accomplishing a sacrifice, we will certainly achieve the destruction of the ruler of Magadha. When we three approach him in secret, that monarch will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, from pride of strength, he will certainly summon Bhima to the encounter. Like Death himself that slays a person however swelling with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time!'"

"Vaiçampāyana continued,—"Thus addressed by the exalted one, Yudhishthira, beholding both Bhima and Arjuna standing with cheerful faces, replied, saying,—'O Achyuta, O Achyuta, thou slayer of all enemies, say not so! Thou art the lord of the Pāndavas! We are dependent on thee! What thou sayest, O Govinda, is consistent with wise counsels! Thou never leadest those upon whom prosperity hath turned her back! I who stay under thy command regard that Jarāsandha is already slain, that the monarchs confined by him have already been set free, that the Rājasuya hath already been accomplished by me! O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then, I dare not live, like a sorrowful man afflicted with disease without the three attributes of morality, pleasure, and wealth. Pārtha cannot live without Cauri (Krishna), nor can Cauri live without Pārtha. Nor is there anything in the world that is unconquerable by these two—*viz.*, Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endued with might. Of great renown, what may he not achieve when with ye two? Troops when properly led always do excellent service. A force with out a leader hath been called inert by the wise. Forces, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the holes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread over all the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna the son of Prithā follow Krishna the foremost of the Yādavas, and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valor.''

Vaiçampāyana said,—"Thus addressed by Yudhishthira, the brothers Krishna and Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of *Snataka* Brāhmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and Fire, inflamed with wrath on account of their relatives, those bodies of theirs became more blazing still. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarāsandha as already slain. For the illustrious pair (Krishna and Arjuna) were the masters that directed every operation (in the universe) as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jāngala and arrived at the charming lake of lotuses. Passing over the hills of Kālakuta they then went on crossing the Gandaki, the Sadānirā (Karatoyā), and the Carkarāvarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of eastren

Koçala. Passing over this country they went to Mithilā and then crossing the Mālā and Charmanwati, the three heroes crossed the Ganges and the Cone and went on towards the east. At last those heroes of unfading glory arrived at Magadha in the heart of (the country of) Kushāmva. Reaching then the hills of Goratha, they saw the city of Magadha that was always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there."

Thus ends the twentieth Section in the Jarāsandha-badha of the Sabhā Parva.

SEÇTION XXI.

(Jarāsandha-badha Parva continued.)

"Vāsudeva said,—'Behold, O Pārtha, the great capital of Magadha standing in all its beauty! Filled with flocks and herds and its stock of water never exhausted; and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihāra, Varāha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade, connected with one another, seem to jointly protect the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant *Lodhras* with ends of their branches covered with flowers. It was there that the illustrious Gautama of rigid vows begat upon the Cudra woman Auçinari (the daughter of Uçinara) Kākshivat and other celebrated sons. That that race sprung from Gautama doth ye live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama's kindness for kings. And, O Arjuna, it was here that in olden times the mighty monarchs of Anga and Vanga and other countries, coming to the abode of Gautama, passed their days in joy and happiness. Behold, O Pārtha, those forests of delightful *Pippalas* and beautiful *Lodhras* standing near the site of Gautama's abode! There dwelt of old those Nāgas Arvuda and Cakravāpin, those persecutors of all enemies, as also the Nāga Swastika and that other excellent Nāga called Mani. Manu himself had ordered the country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favored the country. And owning such a delightful and impregnable city, Jarāsandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him today humble his pride.' "

Vaiçampāyana said,—'Thus saying,—those brothers of abundant energy, *viz.*, he of the Vrishni race and the two Pāndavas, entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. And arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadratha as also by the citizens, and which delighted the hearts of all the Magadhas. There Vrihadratha had slain a cannibal called Rishava, and having slain the monster, made of his hide three drums which he placed in his own city. And those drums were such that once beat their sound lasted a full month. And the brothers broke down the Chaityaka peak that was delightful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarāsandha they seemed, by that act of theirs, to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And it so happened that the learned Brāhmanas residing within the city, saw many evil omens which they reported to Jarāsandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarāsandha also, possessed of great prowess, with a view to ward off those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bhārata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of fighting with Jarāsandha, entered the capital in the guise of *Snātaka* Brāhmanas. And they beheld the exceeding beauty of the shops full of various edibles and floral wreaths, and swelling with every article of every quality, and every kind of wealth that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And endued with great strength they snatched forcibly from the flower-vendors the garlands they had exposed for sale. And attired in robes of various colors and decked in garlands and ear-rings, the heroes entered the abode of Jarāsandha possessed of great intelligence, like Himālayan lions eyeing cattle-folds. And the arms of those warriors, O king, smeared with sandal and aloe paste, looked like the trunks of *çāla* trees. And the peoplo of Magadha, beholding those heroes looking like elephants, with necks broad like those of *çāla* trees and wide chests, began to wonder much. Those bulls among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarāsandha rising up in haste received with proper ceremonies his visitors—who were every-way worthy of being received with water to wash their feet, and honey and the other ingredients of the *Arghya*—with gift of kine, and with other forms of respect. And the great king addressing them said,—'Ye are welcome!' And, O Janamejaya, both Pārtha and Bhima remained silent at this. And amongst them Krishna alone, of great intelligence, began to speak. And addressing the monarch, Krishna said,—'O king of kings, these two are in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight. After that hour they will speak with thee!' The king then quartering his guests in the sacrificial apartments retired into his private chambers. And when midnight came, the monarch arrived at the place where his guests attired as Brāhmanas were. For, O king, that ever victorious monarch observed this vow which was known throughout the worlds that as soon as he should hear of the arrival at his place of *Snātaka* Brāhmanas, should it be even at midnight, he would immediately, O Bhārata, come out and grant them an audience! Beholding the strange attire of his guests, that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarāsandha, said,—'Let salvation be attained by thee, O king, without difficulty!' And, O tiger among kings, having said this unto the monarch, they stood looking each other. And, O king of kings, Jarāsandha then said unto those sons of Pāndu and him of the Yādu race, all disguised as Brāhmanas,—'Take your seats.' And those bulls among men sat themselves down, and like the three fires of a great sacrifice blazed forth in their beauty. And king Jarāsandha, O thou of the Kuru race, firmly devoted to truth, censuring his disguised guests, said unto them,—'It is well-known to me that in the whole world! Brāhmanas in the observance of the Snātaka vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked in flowers, and with hands bearing the marks of the bowstring? Attired in colored robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brāhmanas, although ye bear Kshatriya energy! Tell us truly who ye are! Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath? The energy of a Brāhmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us, therefore, the end ye have in view! Arrived here by such an improper way, why accept ye not the worship I offer? What is your purpose in coming to me? Thus addressed by the king, the high-souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,—'O king, know us for *Snātaka* Brāhmanas. Brāhmanas and Kshatriyas and Vaiçyas are all, O monarch, competent to observe the vow of *Snātaka*. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always obtaineth prosperity Persons decked in flowers always achieve prosperity, Therefore have we decked ourselves in flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son of Vrihadratha, that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the arms of the Kshatriya. If thou wish to behold it, thou shalt certainly behold it today! These are the rules of the ordinance, *viz.*, that an enemy's abode should be entered through a wrong gate and a friend's abode through the right gate. And know, O monarch, that this also is our eternal vow that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us!'"

Thus ends the twenty-first Section in the Jarāsandha-badha of the Sabhā Parva.

SECTION XXII.

(*Jarāsandha-badha Parva continued.*)

"Jarāsandha said,—'I do not recollect when ever I acted injuriously towards ye! Upon even a careful interval survey I fail to see the injury I did unto ye! When I have never done ye an injury, why, ye Brāhmanas, do ye regard me, who am innocent, as your foe? O answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained in consequence of injury to one's pleasure and morality. That Kshatriya who injures an innocent man's (sources of) pleasure and morality, even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without doubt, the fate of sinners (hereafter) and falls off from prosperity. The practices of the Kshatriyas are the best for those that are honest in the three worlds. Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously!'

"Krishna said,—O thou of mighty arms, there is a certain person at the head of a (royal) line who upholdeth the dignity of his race. At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city). Having perpetrated that wicked wrong how dost thou regard thyself as innocent? O best of monarch, how can a king act wrongfully towards other virtuous kings? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra! O son of Vrihadratha, this sin committed by thee may touch even us, for virtuous as we are in our practices we are capable of protecting virtue. The slaughter of human beings as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto the god Çankara by slaughtering human beings? Thou art for calling persons beholding to thy own order as animals (fit for sacrifice)! Food as thou art, who else, O Jarāsandha, is capable of behaving in this way? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of our race, come hither to slay thee the slaughterer of our relatives! Thou thinkest that there is no man among the Kshatriyas (equal to thee)! This, O king, is a great error of judgment on thy part. What Kshatriya is there, O king, who, endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight? Know O bull among men, that as persons installed in sacrifices, Kshatriyas engage in battle, with heaven in view, and vanquish the whole world! Study of high *Brahma* (*Vedas*), great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain. But death in battle hath that for its certain consequence! Death in battle is the certain cause of triumph like Indra's. It is graced by numerous merits. It is for this that he of a hundred sacrifices (Indra) hath become what he is, so that vanquishing the *Asuras* he ruleth the universe! Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast

Magadha host? Don't disregard others, O king! Valor dwelleth in every man. O king of men, there are many men whose valor may be equal or superior to thine! As long as these are not known so long only art thou noted for thy valor. Thy prowess, O king, can be borne by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals! Go not, O king, with thy children and ministers and army, into the regions of Yama! Dāmvodbhava, Kārtavirya, Uttara, and Vrihadratha, were kings that met with destruction, along with all their forces, for having disregarded their superiors! Desirous of liberating the captive monarchs from thee, know that we are certainly not Brāhmanas! I am Hriçikesha otherwise called Cauri, and these two heroes among men are the son of Pāndu. O king of Magadha, we challenge thee! Fight standing before us! Either set free all the monarchs, or go thou to the abode of Yama!'

"Jarāsandha said,—'I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, *viz.*, to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs intending to offer them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them today, and recollecting also the duty I have recited of a Kshatriya? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to do battle!'"

Vaiçampāyana said,—"Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarāsandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kauçika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch, that tiger among men, the lord Cauri ever devoted to truth, the slayer of

Madhu, the younger brother of Haladhara, the foremost of all persons having their senses under complete control, keeping in view the command of Brahmā and remembering that the ruler of Magadha was destined to be slain in battle by Bhima and not by the descendants of Madhu (Yādavas), desired not to himself slay that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valor, king Jarāsandha."

Thus ends the twenty-second Section in the Jarāsandha-badha of the Sabhā Parva.

SECTION XXIII.

(*Jarāsandha-badha Parva continued.*)

Vaiçampāyana said,—"Then that foremost of all speakers, Krishna of the Yādava race, addressing king Jarasandha resolved upon fight, said,—'O king, with whom amongst us, three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)? Thus addressed, the ruler of Magadha, king Jarāsandha of great splendour, expressed his desire of fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow, and garlands of flowers, and other auspicious articles, as also various excellent medicines for restoring lost consciousness and allevaiting pain, approached Jarāsandha panting for battle. Then king Jarāsandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brāhmana, remembering the duty of a Kshatriya, dressed himself for battle. Taking off his crown and binding his hair properly, Jarāsandha stood up like an ocean bursting its continents. And the monarch possessed of terrible prowess, addressing Bhima, said,—'O Bhima, I will fight with thee! It is better to be vanquished by a superior person.' And saying, this, Jarāsandha, that repressor of all foes endued with great energy, rushed at Bhimasena like the *Asura* Vala of old at the chief of the celestials. And the mighty Bhimasena also, having consulted with Krishna and on whose behalf the gods had been invoked by that cousin of his, advanced towards

Jarāsandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged in the encounter, each desirous of vanquishing the other. And seizing each other's arms and twining each other's legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other's necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at times). And sometimes stretching their arms and sometimes drawing them close, and sometimes raising them up and sometimes dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to be emitted like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to effect the innermost nerves, they struck at each other's breasts with clenched fists. With bare arms as their only weapons, roaring like clouds they grasped and struck each other like two mad elephants encountering each other with their trunks. Incensed at each other's blow they fought on dragging and pushing each other and fiercely looking at each other like two lions filled with wrath. And each striking every limb of the other with his own, and using his arms also against the other, and catching hold of each other's waist, they hurled each other to a distance. And accomplished in wresting, the two heroes, clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. And the heroes then, performed those grandest of all feats in wrestling called *Prishta-bhanga* which consists in throwing each other down with face to the earth and maintaining thethrown in that position as long as possible. And employing his arms each also performed the feats called *Sampurna-murchcha* and *Purna-kumbha*. And at times they twisted each other's arms and other limbs as if these were vegetable fibers that were to be twisted into chords. And with clenched fists they struck each other at times, pretending to aim at perticular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. And the citizens consisting of thousands of Brāhmanas and Kshatriyas and Vaiçyas and Cudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. And the sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs. Both of them were foremost of mighty men, and both took great delight in such encounter. And desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarāsandha fought terribly on in those lists, driving the crowd at times by the motions of their hands, like Vaitra and Vāsava of old. And the two heroes, pressing each other forwards and dragging each other backwards and with sudden jerks throwing each other face downwards and sideways, mangled each other dreadfully. And at times they struck each other with thir keen-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day. It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And, O king, Jarāsandha beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said,—'O son of Kunti, a foe that is fatigued cannot be pressed for if pressed at such a time he may even die! Therefore, O son of Kunti, this king should not be oppressed by thee. On the other hand, O bull of the Bharata race, fight with him with thy arms, putting forth as much strength only as thy antagonist hath now left!' Then that slayer of hostile heroes, the son of Pāndu, thus addressed by Krishna, understood the plight of Jarāsandha and forthwith resolved upon taking his life. And that foremost of all men endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarāsandha, mustered all his strength and courage."

Thus ends the twenty-third Section in the Jarāsandha-badha of the Sabhā Parva.

SECTION XXIV.

(Jarāsandha-badha Parva continued.)

Vaiçampāyana said,—"Thus addressed, Bhima, firmly resolved to slay Jarāsandha, replied unto Krishna of the Yadu race, saying,—'O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and dressed for fight, should not be forgiven by me!' Hearing these words of Vrikodara, that tiger among men, Krishna, desiring to stimulate that hero to accomplish the death of Jarāsandha without delay, answered,—'O Bhima, the strength thou hast derived from fate, the might also thou hast obtained from (thy father) the god Maruta, exhibit today upon Jarāsandha!' Thus addressed by Krishna, Bhima that slayer of foes, taking up the powerful Jarāsandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him on high full hundred times, Bhima pressed his knee against Jarāsandha's backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pāndava mingling with that of Jarāsandha while he was being broken on Bhima's knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was trembling down or the earth itself was being rent asunder. And those oppressors of all foes then, leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna causing Jarāsandha's car furnished with an excellent flag-staff to be made ready, and making the brothers (Bhima and Arjuna) ride on it, went out and released his (imprisoned) relatives. And those lords of earth, those monarchs rescued from terrible fate, rich in the possession of jewels, meeting with krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna, furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding on that celestial car (of Jarāsandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs of the earth, who was exceedingly handsome in person and well-skilled in the slaughter of the foe, accompanied by the possessor of great strength (Bhima), and with Krishna driving the car where-on he rode, also came out of that fort. And that best of cars, incapable of being vanquished by any king, ridden on by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the *Asuras*) in which Tārakā (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells, and furnished with wheels whose clatter was like the roar of the clouds, and ever victorious in battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had slain ninety-nine *Asuras* of old. And those bulls among men (the three cousins) having obtained that car became exceedingly glad. The people of Magadha, beholding the long-armed Krishna along with the two brothers. seated on that car (of Jarāsandha), wondered much. And, O Bhārata, that car where unto were yoked celestial horses and which possessed the speed of the wind, thus ridden upon by Krishna, looked exceedingly beautiful. And upon that best of cars was a flag-staff without being visibly attached thereto, and which was the product of celestial skill. And that handsome flag-staff, possessed of the splendour of the rainbow, could be seen from the distance of a *yojana*. And Krishna, while coming out, thought of Gadura. And Gadura, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. And Gadura of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flag-staff. And thereupon that best of cars became more dazzling still for its splendour and incapable of being looked at by created beings, like the sun in midday surrounded by a thousand rays. And, O king, such was that best of flag-staffs of celestial make that it never struck against any tree nor could weapons injure it in the least even though visible to men's eyes. And Achyuta that tiger among men, riding with the two sons of Pāndu upon that celestial car the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. And the car upon which Krishna rode had been obtained by king Vāsu from Vāsava, and from Vāsu by Vrihadratha, and from the latter in due course by king Jarāsandha. And he of long arms and eyes like lotus leaves and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brāhmanas at their head, hastened thither to adore him with the due rites of the ordinance. And the monarch who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies, said,—'O thou of long arms, thou hast today rescued the kings sunk in the deep mire of sorrow in the lake of Jarāsandha! Such an act of virtue in thee the son of Devaki assisted by the might of Bhima and Arjuna, is scarcely extraordinary! O Vishnu, languishing as we all were in the terrible hill-fort of Jarāsandha, from sheer good fortune alone (of ours), thou hast rescued us, O son of the Yadu race, and achieved thereby an illustrious reputation! O tiger among men, we bow to thee! O command us what we shall do!

However difficult of accomplishment thy command may be, know, O lord, that it hath already been accomplished by the kings!' Thus addressed by the monarchs, the high-souled Hrishikeça gave them every assurance and said,—'Yudhishthira is desirous of performing the sacrifice of *Rājasuyā*. Solicitous as that monarch, ever guided by virtue, is of acquiring the imperial dignity, assist ye him in his endeavours, having known this of me!' Then, O king, all those monarchs with joyous hearts accepted the words of Krishna, saying,—'So be it!' And saying this, those lords of earth made presents of jewels unto him of the Dāsārha race. And Govinda, moved by kindness towards them, took a portion of those presents.

"Then the son of Jarāsandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in the van, came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vāsudeva that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarāsandha, thus installed on the throne by those exalted of men and having obtained the friendship of Krishna, and treated with respect and kindness by the two sons of Prithā, re entered the city of his father. And that bull amongst men, Krishna, accompanied by the the sons of Prithā and graced with great good fortune, left the city of Magadha, laden with numerous jewels. And accompanied by the two sons of Pāndu, Achyuta, arriving at Indraprastha, approached Yudhishthira, and joyfully addressing that monarch, said,—'O best of kings, from good fortune the mighty Jarāsandha hath been slain by Bhima and the monarchs confined (at Girivraja) have been set free! From good fortune also, these two, Bhima and Dhananjaya, are well, and arrived, O Bhārata, at their own city unwounded!' Then Yudhishthira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarāsandha, gave himself up to pleasure and merriment with all his brothers. And the eldest son of Pāndu together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. And commanded by Yudhishthira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men, Jarāsandha of great intelligence, caused his foe Jarāsandha to be slain by the instrumentality of the Pāndavas. And, O Bhārata, that chastiser of all foes having thus caused Jarāsandha to be slain, took leave of Yudhishthira and Prithā and Draupadi, and Subhadrā, and Bhimasena, and Fālguna, and the twins. And taking leave of Dhananjaya also, he set out for his own city (of Dwārakā), riding upon that best of cars of celestial make, possessed of the speed of the mind, and given unto him by Yudhishthira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as krishna was on the point of setting out, the Pāndavas with Yudhishthira at their head walked round that tiger among men who was never fatigued with exertion.

"And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the kings, that feat, O Bhārata, swelled the fame of the Pāndavas. And, O king, the Pāndavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishthira in the exercise of his duties of protecting his subjects."

Thus ends the twenty-fourth Section in the Jarāsandhabadha of the Sabhā Parva.

SECTION XXV.

(*Digvijay Parva.*)

Vaiçampāyana said,—"Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly house, addressed Yudhishthira and said,—'Bow, weapons, great energy, allies, territory, fame, army,—these, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is the increase of our treasury. I desire, O best of monarchs to make the kings (of the earth) pay tribute to us! I desire to set out in an auspicious moment of a holy day of the moon under a favorable constellation, for the conquest of the direction that is presided over by the lord of treasures (*viz.*, the North)!'"

Vaiçampāyana continued,—"King Yudhishthira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected voice, saying, 'O bull of the Bharata race, set thou out, having made holy Brāhmanas utter benedictions on thee, for plunging thy enemies in sorrow and filling thy friends with joy! Victory, O son of Prithā, will surely be thine and thou wilt surely obtain the fulfilment of thy desires.'

"Thus addressed, Arjuna, surrounded by a large host, set out on that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bulls among men, the twins, dismissed with affection by Yudhishthira the just, set out, each at the head of a large army. And the son of the chastiser of Pāka then subjugated that direction which was under the presidency of the lord of treasures. And Bhimasena subjugated the East, and Sahadeva the South, And Nakula, O king, acquainted with all weapons, conquered the West. And while his brothers were so employed, the exalted king Yuddishthira the just stayed within Khāndavaprastha in the enjoyment of great affluence in the midst of friends and relatives."

Thus ends the twenty-fifth Section in the Digvijaya of the Sabhā Parva.

SECTION XXVI.

(*Digvijaya Parva continued.*)

Janamejaya said,—"O Brāhmana, narrate to me in full the history of the conquest of all the points of the horizon! I am incapable of being satiated with listening to the great history of my ancestors!"

Vaiçampāyana said,—"This earth was subjugated at the same time by the sons of Prithā. I shall, therefore, tell thee of the compaign of Dhananjaya first.

"At the outset, the long-armed Dhananjaya subjugated the kings of the country of the Kulindas, by the greatest of courageous feats. And having brought the Kulindas, the Anarttas, and the Kālakutas under his sway, Arjuna, subjugated (king) Sumandala with his troops. Then, O king, that chastiser of all foes, capable of fighting with both hands with equal skill, assisted by (king) Sumandala, conquered the island called Cākala as also king Pritivindhya. And there were many kings in the island of Cākala amongst the seven islands of the earth. And between them at the head of their troops and Arjuna, the encounters that took place were fierce. But, O bull of the Bharata race, even those great bowmen were all vanquished by Arjuna. And uniting himself with all of them, he then attacked the kingdom of Prāgyotisha. And there, O king, was a great monarch called Bhagadatta. And with him the encounter that the illustrious Pāndava had was fierce. And the king of Prāgyotisha was supported by a host of Kirātas and Chins and numerous other warriors that dwelt on the sea-coast. And king Bhagadatta, having fought with Dhananjaya for eight days continuously, and finding him still untired in battle, smilingly said,—'O thou of long arms, O son of the Kuru race, this energy (that thou hast exhibitted) is, indeed, well-suited to thee who art the son of chastiser of Pāka and who art the ornament of battle! I am the friend of Indra, scarcely inferior to him in battle. But, O child, I cannot stay before thee in fight! O son of Pāndu' tell me what am I to do and which thou desirest! O son, O thou of long arms, I shall accomplish whatever thou wilt say

Thus addressed, Arjuna replied,—'That bull amongst the Kurus, king Yudhishthira the son of Dharma, is conversant with the rules of morality, devoted to truth, and a performer of sacrifices in which the gifts (to Brāhmanas) are great. I desire to see him acquire the imperial dignity. Let tribute be paid unto him by thee! Thou art my father's friend, and gratified also thou hast been by me. I cannot command thee. Let the tribute, therefore, be paid by thee joyously at thy will!'

"Bhagadatta, hearing this, said,—'O thou who hast Kunti for thy mother, as thou art to me so is Yudhishthira also! I shall do all this. Tell me, what else I may do for thee!'"

Thus ends the twenty-sixth Section in the Digvijaya of the Sabhā Parva.

SECTION XXVII.

(Digvijaya Parva continued.)

Vaiçampāyana continued,—"Thus addressed, Dhananjaya replied unto Bhagadatta, saying, 'If thou wilt give thy promise to do this, thou wilt have done all I desire!' And having thus subjugated the king of Prāgyotisha, Dhananjaya of long arms, the son of Kunti, then marched thence towards the north—the direction presided over by the lord of treasures. And that bull amongst men, that son of Kunti, then subjugated the mountain fastnesses and their outskirts as also the hilly regions. And having conquered all the mountains and the kings that reigned there, and bringing them under his sway, he exacted tribute from all. And winning the affections of those kings and uniting himself with them, he next marched, O king against Vrihanta the king of Uluka, making this earth tremble with the sound of his drums, the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city, followed by his army consisting of four kinds of troops, gave battle to Fālguna. And the collision was terrible that took place between Vrihanta and Dhananjaya. And it so happened that Vrihanta was unable to hear the prowess of the son of Pāndu. Then that invincible mountain king, regarding the son of Kunti incapable of being withstood, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senāvindu whom he soon expelled from his kingdom. After this he subjugated Modāpura, Vāmadeva, Sudāman, Susankula, the Northern Ulukas, and the kings of those countries and peoples. At the command of Yudhishthira, O monarch, Arjuna, without moving from the city of Senāvindu, by sending his troops alone, brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Senāvindu, took up his quarters there with his army consisting of four kinds of forces. Thence, surrounded by the kings and the peoples he subjugated, the hero marched against king Viçwagaçwa—that bull of Puru's race. Having vanquished in battle the brave mountaineers who were all great warriors, the son of Pandu, O king, then reduced, by means of his troops, the town protected by the Puru king. And having vanquished in battle the Puru king as also the robber tribes of the mountains, the son of Pāndu brought under his sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kāsmira, and also king Lohita along with ten minor chiefs. Then the Trigartas, the Dāravās, the Kokonadas, and various other Kshatriyas, O king, advanced against the son of Pāndu. That prince of the Kuru race then reduced the delightful town of Avisāri, and then Rochamāna ruling in Uraga. Then the son of Indra, putting fourth his might, pressed the delightful town of Singhapura that was well protected with various weapons. Then Arjuna, that bull amongst the son of Pāndu, at the head of all his troops, pressed hard the regions called Suhma and Sumālā. Then the son of Indra, endued with great prowess, after grinding them with great force, brought the Vālhikas always difficult of being vanquished, under his sway. Then Fālguna the son of Pāndu, taking with him a select force, defeated the Daradas along with the Kāmbojas. Thenthe exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kāmbojas, and northern Rishikas. And the battle with the Rishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Prithā was equal to that between the gods and the *Asuras* in which Tārakā (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas on the field of battle, Arjuna took from them as tribute eight horses that were of the color of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endued with speed of motion. At last, having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

Thus ends the twenty-seventh Section in the Digvijaya of the Sabhā Parva.

SECTION XXVIII.

(*Dig-vijaya Parva continued.*)

Vaiçamyāyana said,—"That heroic and foremost of the Pāndavas, endued with great energy, crossing the White mountains, subjugated the country of ahe Kimpurushas ruled by *Durmaputra*, after a collision distinguished by a great slaughter of Kshatriyas, and brought the region under his complete sway. Having reduced this country, the son of Indra with a collected mind marched at the head of his troops to the country called Hārataka ruled by the Guhyakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lake called Mānasa and various other lakes and tanks sacred to the *Rishis.* And the exalted prince having arrived at the lake Mānasa conquered the regions ruled by the Gandharvas that lay around the Hātaka territories. And the conqueror took, as tribute from the country, numerous excellent horses, called *Tittiri*, *Kalmasha*, *Manduka.* At last the son of the slayer of Pāka, arriving at the country of North Harivarsha, desired to conquer it.

Thereupon certain frontier-guards of huge bodies and endued with great strength and energy, coming to him with cheerful hearts, said,—'O son of Prithā, this country can never be conquered by thee! If thou seekest thy good, return hence! O Achyuta, thy conquests have been enough! He that entereth this region, if human, is sure to perish. We have been gratified with thee, O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee! The Northern Kurus live here. There cannot be war here. Even if thou enterest it, thou wilt not be able to behold anything, for with human sight nothing can be seen here. If, however, thou seekest anything else, O Bhārata, tell us, O tiger among men, so that we may do thy bidding!' Thus addressed by them, Arjuna smilingly addressing them, said,—'I desire the acquisition of the imperial dignity by Yudhishthira the just, of great intelligence. If shut against human beings, I will not enter your country. Let something be paid unto Yudhishthira by ye as tribute!' Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make,si lkens of celestial texture, and skins of celestial origin.

"It was thus that that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished those monarchs and brought them under his sway, he exacted from them all much wealth, and various gems and jewels, and horses of the species called Tittiri and Kalmāsha as also those of the color of the parot's wings and those that were like the peacock in hue and all endued with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Cakraprastha. And Pārtha offered the whole of that wealth, together with the animals he had brought, unto Yudhishthira the just. And commanded by the monarch, the hero retired to the chambers of the palace for rest."

Thus ends the twenty-eighth Section in the Digvijaya of the Sabhā Parva.

SECTION XXIX.

(*Digvijaya Parva continued.*)

Vaiçampāyana said,—"In the meantime, Bhimasena also endued with great energy, having obtained the assent of Yudhishthira the just, marched towards the eastern direction. And that tiger among the Bhāratas, possessed of great valor and ever enhancing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well armed and capable of grinding all hostile kingdoms. And that tiger among men, the son of Pandu, going (first) into the great country of the Pānchālas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time vanquished the Gandakas and the Videhas. The exalted one then subjugated the Dacārnas. There in the country of the Daçārnas, the king called Sudharman with his bare arms did fierce battle with Bhimasena. And Bhimasena, beholding that feet of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth, itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men, defeated in battle Rochamāna the king of Açwamedha at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endued with great prowess going into the country of Pulinda in the south, brought Sukumāra and king Sumitra under his sway. Then, O Janamejaya, that bull of the Bharata race, at the command of Yudhishthira the just, marched against Çiçupāla of great energy. The king of Chedi, hearing of the intentions of the son of Pāndu, came out of his city. And that chastiser of all foes then received the son of Prithā with respect. Then, O king, those bulls of the Chedi and the Kuru lines, thus met together, enquired after each other's welfare. Then, O monarch, the king of Chedi offered his kingdom unto Bhima and said smilingly, O sinless one, upon what art thou bent?' And Bhima thereupon represented unto him the intentions of king Yudhishthira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Ciçupāla. And after this he set out from Chedi with his troops and vehicles."

Thus ends the twenty-ninth Section in the Digvijaya of the Sabhā Parva.

SECTION XXX.

(*Digvijaya Parva continued.*)

Vaiçampāyana said,—"That chastiser of all foes then vanquished king Crenimat of the country of Kumāra, and then Vrihadvala the king of Koçala. Then that foremost of the sons of Pāndu, by performing feats excelling in fierceness, vanquished the virtuous and mighty king called Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopālakaksha and the northern Koçalas and also the king of the Mallas. And the mighty one, arriving then at the moist region at the foot of the Himālayas soon brought the whole country under his sway. And that bull of the Bharata race subjugated in this way diverse countries. And endued with great energy and in strength the foremost of all strong men, the son of Pāndu next conquered the country of Bhallāta as also the mountain of Cuktimanta that was by the side of Bhallāta. Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvāhu the king of Kāçi, brought him under complete sway. Then that bull among the sons of Pāndu overcame in battle, by sheer force, the great king Krātha reigning in the region lying about Supārça. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Paçubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madadhāra and Mahidhara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer force, the country called Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishādas, and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion, and almost soon enough, vanquished the southern Mallas and the Bhagavanta mountains. And the hero next vanquished, by policy alone, the Carmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka the king of the Videhas. And the hero then subjugated by treachery the Cakas and the barbarians living in that part of the country. And the son of Pāndu, sending forth expeditions from Videha, conqured the seven kings of the Kirātas living about the Indra mountain. And the mighty hero then, endued with abundant energy, having vanquished in battle the Suhmas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessed of great strength, marched against Magadha And on his way he subjugated the monarchs known by the names of Danda and Dandadhāra. And accompanied by those monarchs, the son of Pāndu marched against Girivraja. And bringing the son of Jarāsandha under his sway by conciliation and making him pay tribute, the hero then, accompanied by the monarchs he had vanquished, marched against Kança And making the earth tremble by means of his troops consisting of the four kinds of forces, the foremost of the Pāndavas then encountered Karna that slayer of foes. And, O Bhārata, having subjugated Karna and brought him under his sway, the mighty hero then vanquished the powerful kings of the mountainous regions. And the son of Pāndu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Modāgiri. And the Pāndava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, *viz.*, the heroic and mighty Vāsudeva the king of Pundra and king Mahaujas who reigned in Kauçikakachchha. And having defeated both these monarchs, the son of Prithā then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tāmralipta, and also the king of the Karvatas and the ruler of the Suhmas, as also the kings that dwelt on the sea shore, that bull among the Bharatas then conquered all the *Mlechchha* tribes. And the mighty son of the wind-god having thus conquered various countries and exacting tribute from them all, advanced towards Lohitya. And the son of Pāndu then made all the *Mlechchha* kings dwelling in the marshy regions on the seacoast, pay tribute and various kinds of wealth, and sandal wood and aloes, and cloths and gems, and pearls and blankets, and gold and silver and valuable corals. And the *Mlechchha* kings showered upon the illustrious son of Kunti a thick down-pour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhisthira the just."

Thus ends the thirtieth Section in the Digvijaya of the Sabhā Parva.

SECTION XXXI.

(*Digvijaya Parva continued.*)

Vaiçampāyana said,—"Thus also Sahadeva, dismissed with affection by king Yudhishthira the just, marched towards the southern direction accompanied by a mighty host. And strong in his strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra the mighty king of the Adhirājās and making him pay tribute, re-established him on his throne. And the prince then brought under his sway Sukumāra and then king Sumitra, and he next vanquished the other Matsyas and then the Patachcharas. And endued with great intelligence the Kuru warrior then conquered soon enough the country of the Nishādas and also the high hill called Goçringa, and that lord of earth called Crenimat. And subjugating next the country called Navarāshtra, the hero marched against Kuntibhoja. King Kuntibhoja, with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account of old hostilities, been defeated before by Vāsudeva. And, O Bhārata, the son of Jamvaka gave battle to Sahadeva. And Sahadeva defeating the prince marched towards the south. And the mighty warrior then vanquished the Sekas and the other Sekas and exacted tribute from them and also various kinds of gems and wealth. And uniting himself with the vanquished tribes, the prince then marched towards the countries that lay on the banks of the Narmadā. And defeating there in battle the two heroic kings of Avanti called Vinda and Anuvinda supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. And after this the hero marched towards the town of Bhojakata. And there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Mādri, vanquishing the invincible Bhismaka, then defeated in battle the king of Koçalā and the ruler of the territories lying on the banks of the Venwā, as also the Kāntārakas and the kings of the eastern Koçalās. And the hero then, defeating both the Nātakeyas and the Heramvakas in battle, and subjugating the country of Mārudha, reduced Munjagrāma by sheer strength. And the son of Pāndu then vanquished the mighty monarchs of the Nāchinas and the Arvukas and the various forest kings of that part of the country. And endued with great strength the hero then reduced to subjection king Vātādhipa. And defeating in battle the Pulindas, the hero then marched southwards. And the younger brother of Nakula then fought for one whole day with the king of Pāndrya. And the long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwivida. Those illustrious kings, however, without being tired in the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,—'O tiger among the sons of Pāndu, go hence, taking with thee tribute from us all! Let the business of king Yudhishthira the just, possessed of great intelligence, be accomplished without hindrance!' And taking jewels and gems from them all, the hero marched towards the city of Māhishmati. And there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pāndu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail, of Sahadeva's army, all appeared to be on fire. And beholding this, the prince of the Kuru race became exceedingly anxious. And O Janamejaya, at sight of this the hero could not resolve upon what he should do."

Janamejaya said,—"O regenerate one, why was it that the god Agni became hostile in battle unto Sahadeva who was fighting only for the accomplishment of a sacrifice (and, therefore, for the gratification of Agni himself) ?"

Vaiçampāyana said,—"It is said, O Janamejaya, that the god Agni, while residing in Māhishmati, earned the reputation of an adulterer. King Nila had a daughter who was exceedingly beautiful. She used always to stay near the sacred fire of her father, causing it to blaze up with vigor. And it so happened that (king Nila's) fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said in king Nila's palace and in the house of all (his subjects) that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. And one day the deity, assuming the form of a Brāhmana, was enjoying at his pleasure the society of the fair one, when he was discovered by the king. And the virtuous king thereupon ordered the Brāhmana to be punished according to the law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king, bowing low, bestowed that daughter of his upon the god Agni disguised as a Brāhmana. And the god Vibhāvasu, accepting that fair-browed daughter of king Nila, became graceful unto that monarch. And the illustrious gratifier of all purposes also asked the monarch to beg a boon. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time, O king, those monarch who, from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutāçana. And, from that time, O perpetuator of the Kuru race, the girls of the city of Māhishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unconfined to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero then addressed the god that sanctifieth everything, in these words:—

'I bow unto thee, O thou whose track is always marked with smoke! These my exertions are all for thee! O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified! Thou art called *Pāvaka* because thou sanctifiest everything, and thou art *Havya-vāhana* because thou carriest the clarified butter that is poured into thee! The *Vedas* have sprung for ministering unto thee, and, therefore, art thou called *Jātavedas*! Chief of the gods as thou art, thou art called Chitrabhānu, Anala, Vibhāvasu, Hutāça, Jvalana, Çikhi, Vaiçwānara, Pingeça, Plavanga, Bhuritejas! Thou art he from whom Kumāra (Kārtikeya) had his origin, thou art holy, thou art called *Rudragarva*, and *Hiranyakrit*! Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity! O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the *Vedas* have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth! *Rishis* and Brāhmanas, Deities and *Asuras* pour clarified butter, every day according to the ordinance, in sacrifices. Let the rays of truth emanating from thee as thou exhibitest thyself in those sacrifices purify me! Smoke bannered as thou art, and possessed of flames, thou great purifier from all sins, born of Vāyu, and ever present as thou art in all creatures, O purify me by the rays of thy truth! Having cleansed myself, thus cheerfully, O exalted one, do I pray unto thee! O Agni, grant me now content and prosperity and knowledge and gladness!'"

Vaiçampāyana continued,—"He that will pour clarified butter into Agni reciting these *mantras*, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

"Sahadeva, addressing Agni again, said,—'O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice!' Having said this, that tiger among men—the son of Mādri—spreading some *kuça* grass on the earth sat himself down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand, approaching Sahadeva quietly, and addressing that prince of the Kuru race—that god of men—and giving him every assurance, said,—'O thou of the Kuru race, rise up from this posture! O rise up! I was only trying thee! I know all thy purposes as also those of the son of Dharma (Yudhishthira). But, O best of the Bharata race, as long as there is a descendant of king Nila's line, so long should this town be protected by me! I will, however, O son of Pāndu, accomplish the desire of thy heart!' And at these words of Agni, O bull of the Bharata race, the son of Mādri rose up with a cheerful heart, and joining his hands and bending his head worshipped that sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahadeva that tiger among men—that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Mādri then went further towards the south. And the long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti the king of Saurāshtra and preceptor of the Kauçikas under his sway. And the virtuous prince, while staying in the kingdom of Saurāshtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And that monarch along with his son, remembering their relationship with Krishna, cheerfully accepted, O king, the sway of the son of Pāndu. And that master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And endued with great energy and great strength, the hero then, reduced to subjection, Surpāraka and Tālākata, and the Dandakas also. And the Kuru warrior then vanquished and brought under his subjection numberless kings of the *Mlechcha* tribe living on the sea cost, and the Nishādas and the cannibals and even the Karnaprāvarnas, and those tribes also called the *Kālamukhas* who were a cross between human beings and *Rākshasas*, and the whole of the Cole mountains, and also Surabhipatna, and the island called the Copper island, and the mountain called Rāmaka. The high-souled warrior, having brought under subjection king Timingila, conquered a wild tribe known by the name of the Kerakas and who were men with one leg. And the son of Pāndu also conquered the town of Sanjayanti and the country of the Pāshandas and the Karahātakas by means of his messengers alone, and made all of them pay tribute. The hero also brought under his subjection and exacted tribute from the Pāndyas and the Dravidas along with the Udrakeralas and the Andhas and the Tālavanas, the Kalingas and the Ushtrakarnikas, and also the delightful city of Atavi and that of the Yavanas. And, O king of kings, that slayer of all foes, the virtuous and intelligent son of Mādri, having arrived at the sea shore, then despatched with great assurance messengers unto the illustrious Vibhishana the grand-son of Pulastya. And that monarch willingly accepted the sway of the son of Pāndu; for that intelligent and exalted king regarded it all as the act of time. And he sent unto the son of

Pāndu diverse kinds of jewels and gems, and sandal and aloe wood, and many celestial ornaments, and such costly apparel, and many valuable pearls. And the intelligent Sahadeva, accepting them all, returned to his own kingdom.

"Thus it was, O king, that that slayer of all foes, having vanquished by conciliation and war numerous kings and having also made them pay tribute, came back to his own city. And that bull of the Bharata race, having presented the whole of that wealth unto king Yudhishthira the just, regarded himself, O Janamejaya, as crowned with success and continued to live happily."

Thus ends the thirty-first Section in the Digvijaya of the Sabhā Parva.

SECTION XXXII.

(Digvijaya Parva cotinued.)

Vaiçampāyana said,—"I shall now recite to you the deeds and triumphs of Nakula, and how that exalted one conquered the direction that had once been subjugated by Vāsudeva. The intelligent Nakula, surrounded by a large host, set out from Khāndavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kārtikeya and which was delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pāndu had with the Mattamayurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty as also that other one called Mahettha. And the hero had a fierce encounter with the royal sage Akroça. And the son of Pāndu left that part of the country having subjugated the Daçārnas, the Civis, the Trigartas, the Amvashtas, the Mālavas, the five tribes of the Karnātas, and those twice-born classes that were called the Madhyamakeyas and Vātadhānas. And making a circuitous journey, that bull among men then conquered the (*Mlechcha*) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Grāmaniyas that dwelt on the banks of the sea, and the Cudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon their fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttara-yotisha and the city of Divyakuta, and the tribe called Dwārapāla. And the son of Pāndu, by sheer force, reduced to subjection the Rāmathas, the Hārahunas, and various kings of the west. And while staying there, Nakula sent, O Bhārata, messengers unto Vāsudeva. And Vāsudeva with all the Yādavas accepted his sway. And the mighty hero, proceeding thence to Cākala the city of the Madras, made his uncle Calya accept from affection the sway of the Pāndavas. And, O monarch, deserving of hospitality and entertainment at his uncle's hands, the illustrious prince was well entertained by his uncle. And skilled in war, the prince, taking from Calya a large quantity of jewels and gems, left his kingdom. And the son of Pāndu then reduced to subjection the fierce *Mlechchas* residing on the sea cost as also the wild tribes of the Palhavas, the Kirātas, the Yavanas, and the Cakas. And having subjugated various monarchs, and making all of them pay tribute, Nakula, that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula earned that ten thousand camels carried it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunate son of Mādri presented the whole of that wealth unto Yudhishthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west—the direction that is presided over by the god Varuna, and that had once before been subjugated by Vāsudeva himself!"

Thus ends the thirty-second Section in the Digvijaya of the Sabhā Parva.

SECTION XXXIII.

(*Rajasuyika Parva.*)

Vaiçampāyana said,—'In consequence of the protection afforded by Yudhishthira the just, and of that truth which he ever cherished in his behaviour, as also of the check under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And in consequence of the equitable taxation and the virtuous rule of the monarch, the clouds poured as much rain as the people desired, and the city and the towns became highly prosperous. Indeed, as a consequence of the monarch's acts, every affair of the kingdom, but especially the breeding of cattle and agriculture and trade, prospered highly. And, O king, during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favorites of the monarch. And there were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tribute that would not impoverish, that other kings used to approach Yudhishthira (and not for hostility or battle). And the large treasure room of the king became so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. And his friends and officers, each separately and all together, approaching him said, 'The time hath come, O exalted one, for thy sacrifice! Let arrangements, therefore, be made without loss of time.' And while they were thus talking, Hari (Krishna) came there. And that omniscient and ancient one, that soul of the *Vedas*, that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things as also that in which all things are to be dissolved, that lord of the past, the future, and the present, named Keçava,—the slayer of Keçi and the bulwark of all the Vrishnis and the dispeller of all fear in times of distress and the smiter of all foes, having appointed Vāsudeva to the command of the (Yādava) army, and bringing with him for king Yudhishthira the just a large mass of treasure, entered that excellent of cities, Khāndava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot wheels. And Mādhava, that tiger among men, enhancing that limitless mass of wealth the Pāndavas had that inexhaustible ocean of gems, by what he had brought, enhanced the sorrows of the enemies of the Pāndavas. And the capital of the Bhārata was gladdened by Krishna's presence like a sunless region by the sun or a region of still air by a gentle breeze. And approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had been seated at his ease that bull among men, the son of Pāndu, with Dhaumya and Dwaipāyana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus:—

'O Krishna, it is for thee that the whole earth is under my sway! And, O thou of the Vrishni race, it is through thy grace that vast wealth hath been earned by me! And, O son of Devaki, O Mādhava, I desire to devote that wealth, according to the ordinance, unto superior Brāhmanas and the carrier of sacrificial libations! And, O thou of the Daçārha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers! Therefore, O Govinda, O thou of long arms, install thyself in that sacrifice; for, O thou of the Daçārha race, if thou performest the sacrifice, I shall be cleansed from sin. Or, O exalted one, grant permission for myself being installed in the sacrifice along with these my younger brothers, for permitted by thee, O Krishna, I shall be able to enjoy the fruit of an excellent sacrifice!' "

Vaiçampāyana continued,—"Unto Yudhishthira, after he had said this, Krishna, extolling his virtues, said,—'Thou O tiger among kings, deservest imperial dignity! Let, therefore, the great sacrifice be performed by thee! And if thou performest that sacrifice and obtainest its fruit, we all shall regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou, then, the sacrifice thou desirest! Employ me also in some office towards that end. For I should obey all thy commands!' Yudhishthira replied,—'O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Hrishikeça, hast arrived here agreeably to my wish!'"

Vaiçampāyana continued,—"Commanded by Krishna, the son of Pāndu along with his brothers set himself in collecting the materials for the accomplishment of the Rājasuya sacrifice. And that chastiser of all foes, the son of Pāndu, then commanded Sahadeva that foremost of all warriors and all his ministers also, saying,—'Let persons be appointed co collect, without loss of time, all those articles which the Brāhmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessaries that Dhaumya may order as required for it, each of the kind needed and one after another in due order. And let Indrasena and Viçoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. And let those foremost of the Kuru also gather every article with agreeable taste and smell as may delight and attract the hearts of the Brāhmanas.'

"Simultaneously with these words of king Yudhishthira the just, Sahadeva, that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipāyana, O king, then appointed as sacrificial priests exalted Brāhmanas that were like the *Vedas* themselves in embodied forms. And the son of Satyavati became himself the *Brahma* of that sacrifice. And that bull of the Dhananjaya race, Susāman, became the chaunter of the Vedic (*Sama*)hymns. And Yajnavalkya devoted to *Brahma* became the *Adhyaryu*. And Paila the son of Vasu and Dhaumya became the *Hotris*. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the *Vedas* and the branches of the *Vedas*, became *Hotragas*. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance, the large sacrificial compound. And commanded by the Brāhmanas, builders and atrificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. And after these were finished, that best of kings and bull among men, Yudhishthira, commanded his chief adviser Sahadeva, saying,—'Despatch thou, without loss of time, messengers endued with speed, to invite all (to the sacrifice).' And Sahadeva, hearing these words of the king, despatched messengers telling them 'Invite ye all the Brāhmanas in the kingdom and all the owners of land (Kshatriyas) and all the Vaiçyas and also all the respectable Cudrās, and bring them hither!' "

Vaiçampāyana continued,—"Endued with speed, those messengers then, thus commanded, invited everybody according to the orders of the Pāndava without losing any time, and brought with them many persons, both friends and strangers. Then, O Bhārata, the Brāhmanas at the proper time installed Yudhishthira the son of Kunti in the Rājasuyo sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishthira the just, like the god Dharma himself in human frame, entered the sacrificial compound, surrounded by thousands of Brāhmanas and his brothers and the relatives and friends and counsellors, and by a large number of Kshatriya kings came from various countries, and by the officers of state. And numerous Brāhmanas, well-skilled in all branches of knowledge and versed in the *Vedas* and their several branches, began to pour in from various countries. And thousands of artificers, at the command of king Yudhishthira the just, erected separate habitations for those Brāhmanas with their attendants, well-filled with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brāhmanas continued to reside there, passing their time in conversation on diverse topics and beholding the performances of actors and dancers, And the clamour of high-souled Brāhmanas, cheerfully eating and talking, was heard there without intermission. And 'Give,' and 'Eat,' were the words that were heard there incessently and everyday. And, O Bhārata, king Yudhishthira the just gave unto each of those Brāhmanas thousands of kine and beds and golden coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pāndu, like the sacrifice in heaven of Çakra himself. Then that bull among men, king Yudhishthira despatched Nakula the son of Pāndu unto Hastināpura for bringing Bhishma and Drona and Dhritarāshtra and Vidura and Kripa and those amongst his cousins that were well-affected towards him."

Thus ends the thirty-third Section in the Rājasuyika of the Sabhā Parva.

SECTION XXXIV.

(*Rajasuyika Parva continued.*)

Vaiçampāyana said,—"The ever-victorious Nakula the son of Pāndu, having reached Hastināpura, formally invited Bhishma and Dhritarāshtra. And the elders of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brāhmanas walking before them. And, O bull of the Bharata race, having heard of king Yudhishthira's sacrifice, hundreds of other Kshatriyas, acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishthira the son of Pāndu and his sacrificial mansion, and bringing with them many costly jewels of various kinds. And Dhritarāshtra and Bhishma and Vidura of high intelligence; and all the Kaurava brothers with Duryodhana at their head; and Suvala the king of Gāndhāra and Çakuni endued with great strength; and Achala, and Vrishaka, and Karna that foremost of all charioteers; and Çalya endued with great might and the strong Vālhika; and Somadatta, and Bhuri of the Kuru race, and Bhurisravas, and Çala; and Açwatthāman, Kripa, Drona, and Jayadratha the the ruler of Sindhu; and Yajnasena with his sons, and Çālva that lord of earth; and that great charioteer king Bhagadatta of Prāgjyotisha accompanied by all the *Mlechcha* tribes inhabiting the marshy regions on the sea shore; and many mountain kings, and king Vrihadvala; and Vāsudeva the king of the Paundryas, and the kings of Vanga and Kalinga; and Akarsha

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and Kuntala and the kings of the Mālavas and the Andhrakas; and the Drāvidas and the Singhalas and the king of Kāçmira, and king Kuntibhoja of great energy and king Gauravāhana; and all the other heroic kings Vālhika; and Virāta with his two sons, and Māvella endued with great might; and various kings and princes ruling in various countries; and, O Bhārata, king Ciçupāla endued with gereat energy and invincible in battle accompanied by his son; these all came into the sacrifice of the son of Pāndu. And Rāma and Aniruddha and Kanaka and Sārana; and Gada, Pradyumna, Shāmva, and Chārudeshna of great energy; and Ulmuka and Nishatha and the brave Angāvaha; and innumerable other Vrishnis—mighty charioteers all—came there.

"These and many other kings from the middle country came, O monarch, to that great Rājasuya sacrifice of the son of Pāndu. And, O king, at the command of king Yudhishthira the just, mansions were assigned to all those monarchs that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs according as they deserved. And worshipped by the king, they retired to the mansions that were assigned to them. And those mansions were (white and high) like the cliffs of Kailāça, and delightful to behold, and adorned with every kind of furniture. They were enclosed on all sides with well-built and high and white-washed walls. And their windows were covered with networks of gold and their interiors were adorned with rows of pearls. And their flights of stairs were easy of ascent, and the floors were all laid over with costly carpets. And they were all hung over with garlands of flowers and perfumed with excellent aloes. And white as snows or the moon, they looked extremely handsome even from the distance of a *yojana*. And their doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built af various metals, they looked like peaks of the Himavat. And having rested awhile in those mansions the monarchs beheld king Yudhishthira the just surrounded by numerous *Sadasyas* (sacrificial priests) and ever performing sacrifices distinguished by large gifts to Brāhmanas. And that sacrificial mansion crowded with kings and Brāhmanas and great *Rishis*, looked, O king, as handsome as heaven itself crowded with the gods!"

Thus ends the thirty-fourth Section in the Rājasuyika of the Sabhā Parva.

SECTION XXXV.

(Rājasuyika Parva continued.)

Vaiçampāyana said,—"Then, O king, Yudhishthira, having approached and worshipped his grand-father and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryodhana and Vivingçati, and said,—'Favor me ye all in the matter of this sacrifice! This large treasure that is here is yours. Consult ye with one another and guide me as ye desire!'

"The eldest of the sons of Pāndu, who had been installed in the sacrifice, having said this unto all, appointed every one of them in suitable offices. And he appointed Dusçāsana to superintend the department of food and other enjoyable articles. And Açwatthāman was asked to attend to the Brāhmanas. And Sanjaya was appointed to offer return-worship unto the kings. And Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what left undone. And the king appointed Kripa to look after the diamonds and the gold and the pearls and gems as also after the distribution of gifts to Brāhmanas. And so other tigers among men were appointed in similar offices. Vālhika and Dhritarāshtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice. And Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. And Duryodhana became the receiver of the tributes that were brought by the kings. And Krishna who was himself the centre of all the worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brāhmanas.

"And desirous of beholding that sacrificial mansion as also king Yudhishthira the just, none came there bringing with them tribute less than a thousand (in number, weight or measure). And every one honored the king Yudhishthira the just with large presents of jewels. And the kings made presents of their wealth, vying with one another that the jewels each gave would enable the Kuru king Yudhishthira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome with the Multitude of palaces built so as to last for ever and crowded with guards and warriors and so high that their tops touched the cars of the gods that came to behold that sacrrifice, as also with the cars themselves of the celestials, and the dwellings of the Brāhmanas, and the mansions that were created there for the kings resembling the cars of the celestials and adorned with gems and filled with every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. And Yudhishthira, as if vying with Varuna himself in wealth, commenced the sacrifice (of Rājasuya) with six fires and distinguished by a large gifts to Brāhmanas. And the king gratified everybody with presents of great value, indeed, with every object that one could desire. And with abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to his fill. And the gods also were gratified in that sacrifice by the *Ida*, clarified butter, *Homa*, and libations poured by the great *Rishis* versed in *mantras* and pronunciation. And like the gods, the Brāhmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified in that sacrifice and filled with joy."

Thus ends the thirty-fifth Section in the Rājasuyika of the Sabhā Parva.

SECTION XXXVI.

(*Arghyāharana Parva.*)

Vaiçampāyana said,—"On the last day of the sacrifice when the king was to be sprinkled over with sacred water, the great Brāhmana *Rishis* ever deserving of respectful treatment, along with the [invited] kings, entered together the inner enclosure of the sacrificial compound. And those illustrious *Rishis* with Nārada as their foremost, seated at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of Brahmā in the company of the celestial *Rishis*. And endued with immeasurable energy those *Rishis*, having obtained leisure, started various topics of conversation. 'This is so,' This is not so,' This is even so,' 'This cannot be otherwise,'—thus did many of them engage in disputations with one another. And some amongst the disputants, by well-chosen arguments made the weaker appear the stronger position and the stronger the weaker. And some disputants endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown into the air. While some amongst them versed in the interpretations of religious treaties and others of rigid vows, and well-acquainted with every commentary and gloss, engaged themselves in pleasent converse. And, O king, that platform crowded with gods, Brāhmanas and great *Rishis* looked extremely handsome like the wide expanse of the firmament studded with stars. And, O monarch, there was then no Cudra near that inner platform of Yudhishthira's mansion, nor anybody that was without vows.

"And Nārada, beholding the prosperity of the fortunate Yudhishthira that was born of that sacrifice, became highly gratified. And beholding that vast concourse of all the Kshatriyas, the *Muni* Nārada, O king of men, became thoughtful. And, O bull amongst men, the *Rishi* began to recollect the words he had heard of old in the mansion of Brahmā regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that was a concourse of (incarnate) gods, Nārada thought in his mind of Hari with eyes like lotus leaves. And he knew that that creator himself of every object, that exalted of all gods —Nārāyana—who had formerly commanded the celestials, saying,—'Taking your births on earth and slaying one another, come ye back to heaven'—that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to full his own promise, had been born in the Kshatriya order. And Nārada knew that the exalted and holy Nārāyana, also called Cambhu, the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadu, and that that foremost of all perpetuators of races, having sprung in the line of the Andhaka-vrishnis on earth was graced with great good fortune and was shining like the moon himself among stars. And Nārada knew that he whose strength of arm was ever bepraised by all the celestials with Indra among them, that Hari the grinder of foes, was then living in the world in human form. 'Oh, the Self-Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength!'—This was the thought of Nārada the omniscient who knew Hari or Nārāyana to be that Supreme Lord whom everybody worshipped with sacrifices. And Nārada, gifted with great intelligence and the foremost of all persons conversant with morality, thinking of all this, sat in that sacrifice of the wise king Yudhishthira the just with feelings of awe.

"Then Bhishma, O king, addressing king Yudhishthira the just, said,—'O Bhārata, let *Arghyas* be offered unto the kings, as each of them deserveth! Listen, O Yudhishthira, the preceptor, the sacrificial priest, the relative, the *Snātaka*, the friend, and the king, it hath been said, are the six that deserve the *Arghya!* The wise have said that when any of these dwell with one for a full year he deserveth to be worshipped with the *Arghya*. These kings have been staying with us for sometime. Therefore, O king, let *Arghyas* be procured to be offered one unto each of these! And let an *Arghya* be presented first of all unto him among these who is the foremost!

"Hearing these words of Bhishma, Yudhishthira said,—'O grand-sire, O thou of the Kuru race, whom dost thou deem the foremost amongst these and unto whom should the *Arghya* be presented by us, O tell me!'"

Vaiçampāyana continued,—"Then, O Bhārata, Bhishma the son of Cāntanu, settled it by his intelligence that on earth Krishna was the foremost of all. And he said,—'As the sun among all luminous objects, so doth this one shine like the sun among these all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him like a sunless region by the sun, or a region of still air by a gust of breeze!' Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first *Arghya* of excellent ingredients unto him of the Vrishni race. And Krishna also accepted it according to the forms of the ordinance. But Ciçupāla could not bear to see that worship offered unto Vāsudeva. And the mighty king of Chedi, reproving in the midst of that assembly both Bhishma and Yudhishthira, censured Vāsudeva thereafter."

Thus ends the thirty-sixth Section in the Arghyāharana of the Sabhā Parva.

SECTION XXXVII.

(*Arghyāharana Parva continued.*)

"Ciçupāla said,—'O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs! O son of Pāndu, this conduct of thine in thus willingly worshipping him with eyes like lotus leaves, is not worthy of the illustrious Pāndavas! Ye sons of Pāndu, ye are children! Ye know not what morality is, for what is very subtile. This son also of the river (Gangā), of little knowledge, hath transgressed the rules of morality (in giving ye such counsel)! And, O Bhishma, if one like thee, possessed of virtue and morality, acteth from motives of interest, he becometh worthy of censure among the honest and the wise! How doth he of the Daçārha race, who is not a king, deserve worship among these kings that he hath been worshipped by ye? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vāsudeva, and how can his son be so in his presence? Or, if thou regardest Vāsudeva as your well-wisher and supporter, when Drupada is here how can Mādhava deserve the (first) worship? Or, O son of Kuru, regardest thou Krishna as preceptor? When Drona is here, how hast thou worshipped him of the Vrishni race? Or, O son of Kuru, regardest thou Krishna as the *Ritwija*? When old Dwaipāyana is here, how hath Krishna been worshipped by thee? Again, when old Bhishma the son of Cāntanu, that foremost of men who is not to die save at his own wish, is here, why, O king, hath Krishna been worshipped by thee? When the brave Açwatthāman versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of the Kuru race, been worshipped by thee? When that king of kings, Duryodhana, that foremost of men, is here, as also Kripa the preceptor of the Bhārata princes, why hath Krishna been worshipped by thee? How, O son of Pāndu, passing over Druma the preceptor of the Kimpurushas, hat thou worshipped Krishna? When the invincible Bhishmaka, and king Pāndya possessed of every auspicious mark, and that foremost of kings—Rukmi, and Ekalavya, and Calya the king of the Madras, are here, how, O son of Pāndu, hast thou offered the first worship unto Krishna? Here also is Karna ever boasting of his strength among all kings, and (really) endued with great might, the favorite disciple of the Brāhmana Jāmadagnya, the hero who vanquished in battle all monarchs by his own strength alone! How, O Bhārata, hast thou, passing him over, offered the first worship unto Krishna? The slayer of Madhu is neither sacrificial priest nor preceptor nor king. That thou hast yet worshipped him, O chief of the Kurus, could alone have been from motives of gain. If, O Bhārata it was our wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus? We all have not paid tribute to the illustrious son of Kunti from fear, from desire of gain, or from having been won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us! And, O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the *Arghya* in the midst of the assembled monarchs? Indeed, the reputation for virtue that the son of Dharma hath acquired, hath been acquired by him without cause, for who would offer such, unworthy worship unto one that hath fallen away from virtue! This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarāsandha. Righteousness hath today abandoned Yudhishthira and meanness only hath been displayed inconsequence of his having offered the *Arghya* to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness, thou, O Mādhava, ought to have enlightened them as to thy claims to the first worship! Why also, O Jarāsandha, didst thou accept the worship of which thou art unworthy, although it was offered unto thee by those mean-minded princes? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that he hath obtained. O Jarāsandha, this is really no insult offered unto the monarchs. On the other hand it is thou whom the Kurus have insulted! Indeed, O slayer of Madhu, as a wife is to one that is without virile power, a fine show to one that is blind, so is this royal worship to thee who art no king! What Yudhishthira is, hath been seen, what Bhishma is, hath been seen, and what this Vāsudeva is hath been seen. Indeed, all these have been seen as they are!'

"Having spoken these words, Ciçupāla rose from his excellent seat, and accompanied by the kings, went out of that assembly."

Thus ends the thirty-seventh Section in the Arghyāharana of the Sabhā Parva.

SECTION XXXVIII.

(*Arghyāharana Parva continued.*)

Vaiçampāyana said,—"Then the king Yudhishthira hastily ran after Ciçupāla and spoke unto him sweetly and in a conciliating tone the following words:—

'O lord of earth, what thou hast said is scarcely proper for thee! O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king, by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna! It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race!'

"Bhishma also, after this, said,—'He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. That chief of warriors of the Kshatriya race, who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the *guru* of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of his son of the Sātwata race. This one here, of undefiled glory, deserveth to be worshipped not by ourselves alone. Of mighty arms, he deserveth to be worshipped by the three worlds. Innumerable bulls among Kshatriyas have been vanquished in battle by Krishna. The whole universe without limits is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so! Let thy understanding be never so! I have, O king, waited upon many persons that are old in knowledge. I have heard, from all those wise men while talking, of the numerous much-regarded attributes of the accomplished Cauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not, from caprice, or keeping in view our relationship or the benefits he may confer on us, worship

Janārddana who is worshipped by the god on earth and who is the source of the happiness of every creature. We have offered unto him the first worship, in view of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, have regarded Hari as deserving of the first worship. Amongst Brāhmanas he that is superior in knowledge, amongst Kshatriyas he that is superior in strength, amongst Vaiçyas he that is superior in possessions and wealth, and amongst Cudras he that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reasons, *viz.*, knowledge of the *Vedas* and their branches, and also excess of strength. Who else is there in the world of men, than Keçava, that is so distinguished? Indeed, liberality, cleverness, knowledge of the *Vedas*, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment. and prosperity, all dwell for ever in Achyuta. Therefore, ye kings, it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who is preceptor, father, *guru*, worthy of the *Arghya* and deserving of (everybody's) worship! Hrishikeça is sacrificial priest, *guru*, worthy of being solicited to accept one's daughter in marriage, *Snātaka*, king, friend; therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence for Krishna only. He is the unmanifest primal matter (*Avyakta Prakriti*), the creator, the eternal,—and beyond (the ken of) all creatures. Therefore doth he of unfading glory deserve the highest worship. The intellect, the seat of sensibility, the primal elements, air, heat, water, space, earth, and the four kinds of life (oviparous, viviparous, born of filth and vegetables) are all established in Krishna. The sun, the moon, the constellations, the planets, the principal directions, the intermediate directions, are all established in Krishna. As the *Agnihotra* is the foremost among all Vedic sacrifices, as the *Gāyatri* is the foremost among metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Gadura is the foremost among all birds, so, as long as the upward, downward, and side-way course of the universe lasteth, Keçava is the foremost among all the worlds including the regions of the celestials. This Ciçupāla is a mere boy and hence he knoweth Krishna not, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which he that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth who doth not regard Krishna deserving of worship or who doth not worship Krishna? If Ciçupāla regardeth this worship as undeserved, it behoveth him to do that which is proper in this matter.' "

Thus ends the thirty-eighth Section in the Arghyāharana of the Sabhā Parva.

SECTION XXXIX.

(*Arghyāharana Parva continued.*)

Vaiçampāyana said,—"The mighty Bhishma ceased, having said this. Sahadeva then answered (Ciçupāla) in words of grave import, saying,—'If amongst ye there be any king that cannot bear to see Keçava of dark hue, the slayer of Keçi, the possessor of immeasurable energy, worshipped by me, this my foot is placed on the heads of all mighty ones (like him). When I say this, let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of (Krishna who is) the preceptor, the father, the *guru*, and the deserveth the *Arghya* and the worship (already offered unto him).'

"When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva's head, and an incorporeal voice said,—'Excellent,' Excellent,' Then Nārada, clad in a black deer-skin, speaking of both the future and the past, that dispeller of all doubts, fully cognisant of all the worlds, said, in the midst of innumerable creatures, these words of the clearest import,—'Those men that will not worship Krishna with eyes like lotus leaves, should be regarded as dead though moving and should never be talked to on any occasion.''

Vaiçampāyana continued,—"Then that god among men, Sahadeva, cognisant of the distinction between a Brāhmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Ciçupāla)—that mower of foes—with eyes red as copper from anger, addressed those rulers of men and said,—'When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pāndavas!' And the bull of the Chedis, having thus stirred the kings up, began to consult with them how to obstruct the completion of the sacrifice. And the invited monarchs who had come to the sacrifice, all with Sunitha as their chief, looked angry and their faces beame pale. And they all said,—'We must so act that the final sacrificial rite performed by Yudhishthira and the worship of Krishna may not be regarded as having been acquiesced in by us.' And impelled by a belief in their power and great assurance, the kings, deprived of reason by anger, began to say this. And moved by self-confidence and thinking of the insult offered unto them, the monarchs repeatedly exclaimed thus. And though sought to be appeased by their friends, their faces glowed with anger like those of roaring lions driven away from their prey. And Krishna then understood that that vast sea of monarchs with its countless waves of troops was preparing for a terrific rush."

Thus ends the thirty-ninth Section in the Arghyāharana of the Sabhā Parva.

SECTION XL.

(*Ciçupāla-badha Parva.*)

Vaiçampāyana said,—"Beholding that vast assembly of kings agitated by wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishthira addressing the aged Bhishma, that chief of intelligent men and the grand-sire of the Kurus,—even like that slayer of foes, Puruhita (Indra) of abundant energy, addressing Vrihaspati,—said,—'This vast ocean of kings, hath been agitated by wrath! Tell me, O grand-sire, what I should do in view of this! And, O grand-sire, tell me now what I should do that my sacrifice may not be obstructed and my subjects may not be injured!'

"When king Yudhishthira the just, conversant with morality, said this, Bhishma, the grand-sire of the Kurus, spoke these words in reply. 'Fear not, O tiger of the Kurus! Can the dog slay the lion? I have before this settled a way that is both beneficial and comfortable to policy. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth! Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race! Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the chedis—this lion among men—maketh these monarchs look like lions! O child, O thou foremost of all monarchs, this Ciçupāla possessed of little intelligence is desirous of taking along (with him) all these kings, through the agency of him who is the soul of the universe, to the regions of Yama! Assuredly, O Bhārata, Vishnu hath been desirous of taking back unto himself the energy that liveth in this Ciçupāla! O chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis as also of all these monarchs, hath become perverse. Indeed, the intelligence of all those whom this tiger among men desireth to take unto himself, becometh perverse even like that of this king of the Chedis. O Yudhishthira, Mādhava is the progenitor as also the destroyer of all created beings of the four species existing in the three worlds.' "

Vaiçampāyana continued,—"Then the ruler of the Chedis, having heard these words of Bhishma, addressed the latter, O Bhārata, in words that were stern and rough."

Thus ends the fortieth Section in the Ciçupālabadha of the Sabhā Parva.

SECTION XLI.

(*Ciçupālabadha Parva continued.*)

"Ciçupāla said,—'Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors? Thou art the foremost of the Kurus, and living as thou dost in the third state (celebacy) it is but fit that thou shouldst give such counsel that is so wide of morality! Like a boat tied to another boat, or the blind following the blind, are the Kurus who have thee for their guide! Thou hast once more simply pained our hearts by reciting particularly the deeds of this one (Krishna), such as the slaying of Putanā and others. Arrogant and ignorant as thou art, and desirous of praising Keçava, why doth not this tongue of thine split into a hundred parts? That cow-herd in respect of whom even men of little intelligence may address invectives, how dost thou, superior as thou art in knowledge, desire to praise? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat of his, O Bhishma, *viz.*, in his slaughter of Açwa and Vrishava, both of whom were unskilled in battle? If this one threw down by a kick an inanimate piece of wood, *viz.*, a car, what is there, O Bhishma, wonderful in that? O Bhishma, what is there remarkable in this one's having supported for a week the Govardhana mount, which is like an ant-hill? 'While sporting on the top of a mountain, this one ate a large quantity of food,'—hearing these words of thine many have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this more wonderful still that that great person, *viz.*, Kansa, whose food this one ate hath been slain by him? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality! Thou hast not ever heard, from wise men speaking unto thee, what I would now tell thee! The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brāhmanas and upon those whose food hath been taken as also those whose shelter hath been enjoyed! It seemeth, O Bhishma, that all this teaching hath been thrown away upon thee! O infamous one of the Kuru race, desiring to praise Keçava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women and kine be worshipped, what then is to become of this great lesson? How can he deserve praise who is such, O Bhishma? 'This one is the foremost of all wise men,—'This one is the lord of the universe,'—hearing these words of thine, Janārddana believeth that they are all true. But surely, they are all false! The verses that a chaunter sings, even if he sings them often, produce no impression on him. And every creature acts according to his disposition, even like the bird *Bhulinga* (that picks the particles of flesh from between the lion's teeth, though preaching against rashness). Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pāndu, who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore art thou sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast from motives of virtue? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou, why, O Bhishma, was that virtuous girl Amvā, who had set her heart upon another, ravished by thee so proud of wisdom and virtue? Thy brother Vichitravirya, conformably to the ways of the honest and the virtuous, knowing that girl's condition, married her not though brought by thee! Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons begotten by another according to the ways of the honest! Where is thy virtue, O Bhishma? This thy celebacy, which thou leadest either from ignorance or impotence, is fruitless! O thou who art conversant with virtue, I do not behold thy prosperity! Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship, gift, study,— sacrifices distinguished by large gifts to Brāhmanas,— these all equal not in merit even one-sixteenth part of that which is obtainable by the possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality: Like the swan in story thou shalt now die at the hands of thy relatives. Other men, possessed of knowledge, have said this of old. I will presently recite it fully in thy hearing.

"There lived of yore an old swan on the sea-cost. Ever speaking of morality but otherwise in his conduct, he used to instruct the feathery tribe. *Practise ye virtue and forego sin,*—these were the words that other truthful birds, O Bhishma, constantly heard him utter! And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma, used for virtue's sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs with him, ranged and dived in the waters of the sea. And the sinful old swan, attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, another bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the (old) swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached and slew that wretch of false conduct.

"Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb, O Bhishma, as regards this occurrence, I shall, O Bhārata, repeat it to thee fully. It is even this: *O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue); but this thy sinful act of eating up the eggs transgresseth thy speech!*' "

Thus ends the forty-first Section in the Ciçupāla-badha of the Sabhā Parva.

Section XLII.

(*Ciçupālabada Parva continued.*)

Ciçupāla said,—'That mighty king Jarāsandha who desired not to fight with Krishna, saying, *He is a slave*, was worthy of my greatest esteem. Who will regard as praiseworthy that which was done by Keçava, as also by Bhima and Arjuna, in the matter of Jarāsandha's slaughter? Entering by an improper gate, disguised as a Brāhmana, this Krishna observed the strength of king Jarāsandha. And when that monarch offered at first unto this wretch water to wash his feet, it was then that he denied his Brāhmanahood from seeming motives of virtue. And when Jarāsandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch's request! If this one is the lord of the universe as this fool representeth him, why doth he not regard himself as a Brāhmana? This, however, surpriseth me greatly that though thou leadest the Pāndavas away from the path of the wise, they yet regard thee honest. Or, perhaps, this is scarcely a matter of surpise in respect of those that have thee, O Bhārata, womanish in disposition and bent down with age, for their counsellor in everything.' "

Vaiçampāyana continued,—"Hearing these words of Ciçupāla, harsh both in import and sound, that foremost of mighty men, Bhimasena endued with energy, became angry. And his eyes, naturally large and expanding and like unto lotus leaves, became more extended still and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Gangā of treble currents on the treble-peaked mountain.

Having begun to grind his teeth in rage, the monarchs beheld his face resemble that of Death himself, at the end of the *Yuga* prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously, the mighty-armed Bhishma caught him like Mahādeva seizing Mahāsena (the celestial generalissimo). And, O Bhārata, Bhishma's wrath was soon appeared by Bhishma the grand-sire of the Kurus, with various kinds of counsel. And that chastiser of foes could not disobey Bhishma's words, like the ocean that never transgresseth, even when swollen with the waters of the rainy season, its continents. But, O king, even though Bhima was angry, the brave Ciçupāla depending on his own manhood, trembled not in fear. And though Bhima was leaping up impetuously every moment, Ciçupāla bestowed not a single thought on him, like a lion that recks not a litte animal in rage. The powerful king of Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,—'Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire.' Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words."

Thus ends the forty-second Section in the Ciçupālabadha of the Sabhā Parva.

SECTION XLIII.

(*Ciçupālabadha Parva continued.*)

Bhishma said,—'This Ciçupāla was born in the line of the king of Chedi, with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words:—*This thy son, O king, that hath been born will become both fortunate and superior in* *strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die (in childhood). His time is not yet come. He that will slay him with weapons hath also been born.* Hearing these words, the mother, rendered anxious by affection for her son, addressed the invinsible Being and said, *I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exulted divinity or any other being, let him tell me another word. I desire to hear who will be the slayer of this my son.* The invisible Being then said,—'*He upon whose lap this child being taken his superfluous arms will fall down upon the ground like a pair of five-head snakes, and observing whom his third eye on the foreheaded will disappear, will be his slayer?*'. Hearing of the child's three eyes and four arms as also of the words of the invisible being, all the kings of the earth went to the Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another.. And though the child was placed upon the laps of a thousand kings one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwārāvati, the mighty Yādava heroes Sankarshana and Janārddana also went to the capital of the Chedis, to see their father's sister—that daughter of the Yādavas (the queen of Chedi). And saluting everybody according to his rank and the king and queen also, and inquiring after everybody's welfare, both Rāma and Keçava took their seats. And after those heroes had been worshipped, the queen with great pleasure herself placed the child on the lap of Dāmodara As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,—'O mighty-armed Krishna, I am afflicted with fear; grant me a boon. Thou art the assurer of all afflicted ones and the dispeller of everybody's fears.—Thus addressed by her, Krishna, that son of the Yadu race. said,—Fear not, O goddess! Thou art acquainted with morality. Thou hast no fear from me! What boon shall I give thee? What shall I do, O aunt?' Whether able or not, I will do thy bidding.—Thus spoken to by Krishna, the queen said,—'O thou of great strength, thou wilt have to pardon the offences of Ciçupāla for my sake, O tiger of the Yadu race! Know, O lord, even this is the boon that I ask.—Krishna then said,—'O aunt, even when he will deserve to be slain, I will pardon an hundred offences of his! Grieve thou not.—'

"Bhishma continued,—'Even thus, O Bhima, is this wretch of a king Ciçupāla of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle!'"

Thus ends the forty-third Section in the Ciçupālabadha of the Sabhā Parva.

SECTION XLIV.

(*Ciçupālabadha Parva continued.*)

"Bhishma said,—'The desire under which the ruler of Chedi summoneth thee to fight, though thou art of strength that knoweth no deterioration, is scarcely his own desire. Assuredly, this is the purpose of Krishna himself, the lord of the universe. O Bhima, what king is there on earth that would dare abuse me thus as this wretch of his race, already possessed by Death, hath done today? This mighty-armed one is, without doubt, a portion of Hari's energy. And surely, the Lord desireth to take back unto himself that energy of his own; in consequence of which, O tiger of the Kuru race, this tiger-like king of Chedi so wicked of heart roareth in such a way little caring us all.'"

Vaiçampāyana continued,—"Hearing these words of Bhishma, the king of Chedi could not bear them. He then replied in rage unto Bhishma in these words:—

'Let our foes, O Bhishma, be endued with that prowess which this Keçava hath whom thou like a professional chaunter of hymns praisest so rising repeatedly from thy seat! If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings leaving off Krishna! Praise thou this excellent of kings, Darada, the ruler of Vāhlika, who rent this earth as soon as he was born. Praise thou, O Bhishma, this Karna the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth these celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarāsandha equal unto Vāsava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Açwatthāman, who both, father and son, are mighty warriors, worthy of praise, and the best of Brāhmanas, and either of whom, O Bhishma, of enraged, could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Açwatthāman! Why wishest thou not to praise them? Passing over Duryodhana, that mighty-armed king of kings, who is unequelled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Durma the preceptor of the Kimpurushas and celebrated over the world for prowess, and Caradwāta's son, old Kripa, the preceptor of the Bhārata princes and endued with great energy, why dost thou praise Keçava? Passing over that foremost of bowmen, that excellent of kings, Rukmin of great energy, why praisest thou Keçava? Passing over Bhishmaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virāta and Drupada, and Cakuni and Vrihadvala, and Vinda and Anuvinda of Avanti, Pāndya, Cweta, Uttama, Cankha of great prosperity, the proud Vrishasena, the powerful Ekalavya, and the great charioteer Kālinga of abundant energy, why dost thou praise Keçava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Calya and other ruler of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are not the practices of those that are respectatble? There is no one that approveth thy conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, this Keçava so unworthy of praise! How dost thou, from thy wish alone, establish the whole universe in the servitor and cowherd of Bhoja (Kança)? Perhaps, O Bhārata, this thy inclination is not conformable to thy true nature, like to what may be seen in the bird *Bhulinga* as hath already been said by me. There is a bird called *Bhulinga* living on the other side of the Himavat. O Bhishma, that bird ever uttereth words of adverse import. *Never do anything rash,*—this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the princes of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee!' "

Vaiçampāyana continued,—"Hearing these harsh words of the ruler of Chedi, Bhishma, O king, said these words in the hearing of the king of Chedi:—'Truly am I alive at the pleasure of these rulers of earth! But I do not regard these kings as equal to even a straw.' As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them that were wielders of large bows exclaimed, 'This wretched Bhishma, though old, is exceedingly boastful. He deserveth not pardon. Therefore, ye kings, incensed with rage as this Bhishma is, it is well that this wretch were slain like an animal. Or, mustering together, let us burn him in a fire of grass or straws.' Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,—'I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto what I say! Whether I be slain like an animal or burnt in a fire of grass and straws, thus do I distinctly place my foot on the heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Mādhava of dark hue and the wielder of the discus and the mace; and falling enter into and mingle with the body of this god!"

Thus ends the forty-fourth Section in the Ciçupāla-badha of the Sabhā Parva.

SECTION XLV.

(*Ciçupāla-badha Parva continued.*)

Vaiçampāyana said,—"Hearing these words of Bhishma, the ruler of Chedi endued with exceeding prowess, desirous of combating with Vāsudeva, addressed him and said,—'O Janārddana, I challenge thee! Come, fight with me until I slay thee today with all the Pāndavas. For, O Krishna, the son of Pāndu also, who passing by all these kings have worshipped thee who art no king, deserve to be slain by me along with thee! Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.' Having said this, that tiger among kings stood there roaring in anger. And after Çiçupāla had ceased, Krishna, addressing all the kings in the presence of the Pāndavas, spoke these words in a soft voice:—'Ye kings, this wicked-minded one, who is the son of a daughter of the Sātwata race, is a great enemy of us of the Sātwata race; and though we never seek to injure him he even seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Prāgjyotisha, came and burnt Dwārakā although he is the son of my father's sister! While king Bhoja was sporting on the Raivataka hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purposes, this wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let those under the guard of armed men. Prompted by sinful motives, this one ravished the reluctant wife of the innocent Vabhru (Akrura) on her way from Dwārakā to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Kārusha, ravished also the inocent Bhadrā, the princess of Viçāla, the intended bride of king Kārusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not like a Cudra failing to obtain the audition of the *Vedas*.' "

Vaiçampāyayana continued,—"Hearing these words of Vāsudeva, all the assembled monarchs began to reprove the ruler of Chedi. But the powerful Ciçupāla, having heard these words, laughed aloud and spoke thus:—'O Krishna, art thou not ashamed in saying in this assembly, especially before all these kings, that Rukmini (thy wife) had been intended for me? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst of respectable men that his wife had been intended for somebody else? O Krishna, pardon me if thou pleasest, or pardon me not! But angry or friendly, what canst thou do unto me?'

"And while Ciçupāla was speaking thus, the exalted slayer of Madhu thought in his mind of the discus that humbleth the pride of the *Asuras*. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words:—'Listen ye lords of earth, why this one had hitherto been pardoned, by me! Asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked and even this I granted her.

That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs!' Having said this, the chief of the Yadus, that slayer of all foes, in anger instantly cut off the head of the ruler of Chedi by means of his discus. And the mighty-armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the king of Chedi. And, O king, that energy then adored Krishna possessed of eyes like lotus leaves and worshipped of all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky though cloudless poured showers of rain, and blasting thunders were hurled and the earth itself began to tremble. Some there were among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janārddana. And some there were that rubbed in rage their palms with their forefingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger; while others became mediators. The great *Rishis* with pleased hearts praised Keçava and went away. And all the high-souled Brāhmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishthira then commanded his brothers to perform without delay the funeral rites of king Ciçupāla, the brave son of Damaghosha, with proper respect. The sons of Pāndu obeyed the behest of their brother. And Yudhishthira then, with all the kings, installed the son of king Ciçupāla in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of food, it was properly watched by Keçava. And Yudhishthira in due time completed the great sacrifice. And the mighty-armed Janārddana, the exalted Cauri, with his bow called *Sārnga* and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishthira who had bathed after the conclusion of the sacrifice, said these words:—'By good fortune thou hast grown, O virtuous one! Thou hast obtained the imperial dignity! O thou of the Ajamida race, by thee hath been spread the fame of thy whole race! And, O king of kings by this act of thine, thou hast also acquired great religious merit! We have been worshipped by thee to the full extent of our desires. We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission!'

"Hearing these words of the monarchs, king Yudhishthira the just, worshipping them each deserved, commanded his brothers, saying,—'These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms, bidding me farewell, Blest be ye, follow ye these excellent king to the confines of our own dominions.' Hearing these words of their borother, the virtuous Pāndava princes followed the kings, one after another as each deserved. The powerful Dhrishtadyumna followed without loss of time king Virata; and Dhananjaya followed the illustrious and mighty charioteer Yajnasena; and the mighty Bhimasena followed Bhishma and Dhritarāshtra; and Sahadeva—that master of battle, followed the brave Drona and his son; and Nakula, O king, followed Suvala with his son; and the sons of Draupadi with the son of Subhadrā followed those mighty warriors—the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brāhmanas by thousands, also went away, duly worshipped.

"After all the kings and the Brāhmanas had gone away, the powerful Vāsudeva addressing Yudhishthira said,—'O son of the Kuru race, with thy leave, I also desire to go to Dwārakā. By great good fortune, thou hast accomplished the foremost of sacrifices—Rājasuya!' Thus addressed by Janārddana, Yudhishthira replied,—'Owing to thy grace, O Govinda, I have accomplished the great sacrifice! And it is owing to thy grace that the whole Kshatriya world, having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of Dwārakā.' The virtuous Hari of world-wide fame, thus addressed by Yudhishthira, cheerfully went with his cousin to Prithā and said,—'O aunt, thy sons have now obtained the imperial dignity. They have obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwārakā!' After this, Keçava bade farewell to Draupadi and Subhadrā. Coming out then of the inner appartments accompanied by Yudhishthira, he performed his ablutions and went through the daily rites of worship, and then made the Brāhmanas utter benedictions. Then the mighty-armed Dāruka came there with a car of excellent design and body resembling the clouds. And beholding that Gadura-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on it set out for Dwārāvati. And king Yudhishthira the just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vāsudeva. Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishthira the son of Kunti, said,—'O king of kings, cherish thou thy subjects, with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough unto birds, as he of a thousand eyes unto the immortals, be thou the refuge and support of thy relatives!' And Krishna and Yudhishthira having thus talked unto each other, took each other's leave and returned to their respective homes. And, O king, after the chief of the Swāttata race had gone to Dwāravati, king Duryodhana alone, with king Suvala's son, Cakuni,—these two bulls among men,—continued to live in that celestial assembly house."

Thus ends the forty-fifth Section in the Ciçupāla-badha of the Sabhā Parva.

SECTION XLVI.

(Dyuta Parva.)

Vaiçampāyana said,—"When that foremost of sacrifices, the Rājasuya, so difficult of accomplishment, was completed, Vyāsa surrounded by his disciples presented himself before Yudhishthira. And Yudhishthira, upon beholding him, quickly rose from his seat, surrounded by his brothers, and worshipped the *Rishi* who was his grand-father, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishthira the just and said,—'Take thy seat!' And after the king had taken his seat surrounded by his brothers, the illustrious Vyāsa, skilled in speech, said,—'O son of Kunti, thou growest from good fortune! Thou hast obtained imperial sway so difficult of acquisition! And, O perpetuator of the Kuru race, all the Kauravas have prospered in consequence in thee! O emperor, I have been duly worshipped. I desire now to go with thy leave!' King Yudhishthira the just, thus addressed by the *Rishi* of dark hue, saluted (him) his grand-father and touching his feet said,—'O chief of men, a doubt, difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious *Rishi* Nārada said that (as a consequence of the Rājasuya sacrifice) three kinds of portents, *viz.*, celestial, atmospherical, and terrestrial happen, O grandsire! Have those portents been ended by the fall of the king of the Chedis?'"

Vaiçampāyana continued,—"Hearing these words of the king, the exalted son of Parāçara, the island-born Vyāsa of dark hue, spoke these words;—'For thirteen years, O king, those portents will bear mighty consequences, even for the destruction, O king of kings, of all the Kshatriyas. In course of time, O bull of the Bhārata race, making thee the sole cause, the assembled Kshatriyas of the world will all be destroyed;

O Bhārata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings, thou wilt behold towards the end of this night the blue-throated Bhava, the slayer of Tripura, ever fixed in meditation, having the bull for his mark, and drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Umā, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called *Pināka*, and attired in animal skin. And thou wilt behold Çiva, tall and white as the Kailāça cliff, and seated on his bull, gazing, unceasingly towards the directfon (south) presided over by the king of the *Pitris*. Even this will be the dream thou wilt dream to day, O king of kings! Do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou! I will now proceed towards the Kailāça mountain. Rule thou the earth, with vigilance, and steadiness, and patiently bearing every privation!' "

Vaiçampāyana continued,—"Having said this, the illustrious and island-born Vyāsa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailāça. And after the grand-father had thus gone away, the king, affected with anxiety and grief, began to think continuously upon what the *Rishi* hath said. And he said to himself, 'Indeed, what the *Rishi* hath said must come to pass. Wo will succeed in warding off the fates by exertion alone?' Then Yudhishthira, endued with great energy addressing all his brothers, said, 'Ye tigers among men, ye have heard what the island-born *Rishi* hath told me. Having heard the words of the *Rishi*, even this is the firm resolution at which I have arrived, *viz.*, that I should die when I am ordained to be the cause of the destruction of all Kshatriyas. Ye children, if Time hath intended so, what need is there for me to live?' Hearing these words of the king, Fālguna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason! Mustering fortitude, O great king, do what would be beneficial.' Yudhishthira then, firm in truth, thinking all the while of Dwaipāyana's words, answered his brothers, thus:—'Blest be ye! Listen to my vow from this day! For thirteen years what other purpose have I to live for? I shall not speak a harsh word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men!' Hearing these words of their eldest brother, the Pāndavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishthira the just, having pledged so along with his brothers, in the midst of that assembly, gratified his *Priests* as also the gods with due ceremonies. And, O bull of the Bhārata race, after all the monarchs had gone away, Yudhishthira along with his brothers, having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Çakuni the son of Suvala continued to dwell in that delightful assembly house."

Thus ends the forty-sixth Section in the Dyuta of the Sabhā Parva.

SECTION XLVII.

(*Dyuta Parva continued.*)

Vaiçampāyana said,—"That bull among men, Duryodhana, continued to dwell in that assembly house (of the Pāndavas). And with Çakuni, the Kuru prince slowly examined the whole of that mansion. And the Kuru prince beheld in it many celestial designs, which he had never seen before in the city called after the elephant (Hastināpore). And one day king Duryodhana in going over that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a piece of water, drew up his clothes. And afterwords finding his mistake out, the king wandered over the mansion in great sorrow. And sometime after, the king mistaking a lake of crystal water adorned with lotuses of crystal petals for land, fell into it with all his clothes on. Beholding Suyodhana fall into the lake, the mighty Bhima laughed aloud as also the menials of the palace. And the servants, at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of Duryodhana, the mighty Bhima and Arjuna and both the twins,—all laughed aloud. And incapable of putting up with insults, Duryodhana could not bear that laugh of theirs. Concealing his emotions he even cast not his eyes on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook as open a closed door made of crystal. And as he was about to pass through it, his head struck against it and he stood with his brain swimming. And mistaking as closed another door made of crystal that was really open, the king, in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king, thinking it as closed, went away from it. And, O monarch, king Duryodhana, beholding that vast wealth in the Rājasuya sacrifice and having become the victim of those numerous errors within the assembly house, at last, with the leave of the Pāndavas, returned to Hastināpore.

"And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pāndavas, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffered. And beholding the Pāndavas happy and all the kings of the earth obedient to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pāndu, Duryodhana the son of Dhritarāshtra became pale. In proceeding (to his city) with an afflicted heart, the prince thought of nothing else than that assembly house and that unrivalled prosperity of the wise Yudhishthira. And Duryodhana the son of Dhritarāshṭra was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addrssed him repeatedly. And Cakuni, beholding him unsettled, said,—'O Duryodhana, why art thou proceeding sighing thus?'

"Duryodhana replied,—'O uncle, beholding this whole earth, in consequence of the force of the illustrious Arjuna's weapons, owning the sway of Yudhishthira, and beholding also that sacrifice of the son of Prithā like unto the sacrifice of Cakra himself of great glory among the celestials, filled with jealousy and burning day and night, I am being dried up like a shallow tank in the summer season. Behold, when Çiçupāla was slain by the chief of the Sātwatas, there was no man to take the side of Ciçupāla. Consumed by the Pāndava-fire, they all forgave that offence; otherwise who is there that could forgive it? That highly improper act of grave consequence done by Vāsudeva succeeded in consequence of the energy of the illustrious sons of Pāndu. And so many monarch also bringing with them various kinds of wealth worshipping king Yudhishthira the son of Kunti, like tribute-paying Vaiçyas! Beholding Yudhishthira's prosperity of such splendour, my heart burneth, afflicted with jealousy, although it behoveth me not to be jealous.'

"Having reflected in this way, Duryodhana, as if burnt by fire, addressed the king of Gāndhāra again and said,—'I shall throw myself upon a flaming fire or swallow poison or drown myself in water! I cannot live. What man is there in the world possessed of vigor who can bear to see his foes in the enjoyment of prosperity and himslf in destitution? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world, and vast affluence, as also that sacrifice, who is there like me that would not smart under all that? Alone I am incapable of acquiring such royal prosperity; nor do I beheld allies that could help me in the matter. It is for this that I am thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertion fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity, even like the lotus from within a pool of water. It is for this that I regard Fate as supreme and exertion fruitless. Behold, the sons of

Dhritarāshtra are decaying and the sons of Prithā are growing day by day! Beholding that prosperity of the Pāndavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieving and filled with jealousy, and speak of it to Dhritarāshtra.' "

Thus ends the forty-seventh Section in the Dyuta of the Sabhā Parva.

SECTION XLVIII.

(Dyuta Parva continued.)

"Çakuni said,—"O Duryodhana, thou shouldst not be jealous of Yudhishthira. The sons of Pāndu are enjoying what they deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly adopting numberless plans many of which thou hadst even reduced to practice. Those tigers among men escaped all those machinations by help of their good fortune. They have obtained Draupadi for wife, and Drupada with his sons as also Vāsudeva of great prowess as allies capable of helping them in subjugating the whole world. And,, O king, having obtained their paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hutāçana, Dhananjaya hath obtained the bow Gāndiva and the couple of inexhaustible quivers and many celestial weapons. With that foremost of bows and by the strength of his own arms also, he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the *Asura* Maya from a conflagration, that slayer of foes, Arjuna, using both his hands with equal skill, caused him to built that assembly house. And it is for this also that commanded by Maya, those grim *Rākshasas* called *Kinkaras* support that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bhārata, is not true! These thy brothers are obedient to thee! Drona of great prowess and wielding the large bow along with his son; Rādhā's son Karna; the great warrior Gautama (Kripa); myself with my brothers; king Saumadatti; these are thy allies! Uniting thyself with those, conquer thou the whole of the earth!'

"Duryodhana said,—'O king, with thee, as also with these great warriors, I shall subjugate the Pāndavas, if it please thee! If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth.'

"Cakuni replied,—'Dhananjaya and Vāsudeva, Bhimasena and Yudhishthira, Nakula and sahadeva and Drupada with his sons,—these can not be vanquised in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishthira himself may be vanquished. Listen to me and adopt it!'

"Duryodhana said,—'Without danger to our friends and other illustrious men, O uncle, tell me if there is a way by which I may vanquish him!'

"Cakuni said,—'The son of Kunti is very fond of gambling, although he doth not know how to play. That king, if asked to play, is ill able to refuse. I am skilful at dice. There is none equal to me on earth, no, not even in the three worlds, O son of Kuru! Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his, for thee, O bull among men! But, O Duryodhana, represent all this unto the king (Dhritarāshtra). Commanded by thy father I will win without doubt the whole of Yudhishthir's possessions!'

"Duryodhana said,—'O son of Suvala, thou thyself represent properly all this to Dhritarāshtra the chief of the Kurus! I shall not be able to do so.'"

Thus ends the forty-eighth Section in the Dyuta of the Sabhā Parva.

SECTION XLIX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"O king, impressed with the great Rājasuya sacrifice of king Yudhishthira, Cakuni the son of Suvala, having learnt before the intentions of Duryodhana, accompanied by Gāndhāri's son, and desirous of saying what was agreeable to him, approached Dhritarāshtra endued with great wisdom, and finding the monarch whose intellect was his eye, seated (on his throne), told him these words:—'Know, O great king, O bull of the Bharata race, that Duryodhana, having lost color, hath become pale and emaciated and depressed and a prey to anxiety! Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe?'

"Dhritarāshtra said,—'Duryodhana, what is the reason of thy great affliction, O son of the Kuru race, if it is fit for me to hear it, then tell me the reason! This Cakuni here says that thou hast lost color, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of thy sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee! Thou wearest the best apparel and eatest food that is prepared with meat. The best of horses carry thee. What it is, therefore, that hath made thee pale and emaciated? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the most delightful kind, without doubt, these all wait but thy command, as in the case of the gods themselves. Therefore, O proud one, why dost thou grieve O son, as if thou wert destitute?'

"Duryodhana said,—'I eat and dress myself like a wretch and pass my time, all the while a prey to fierce jealousy. He, indeed, is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire of liberating his own subjects from the tyranny of the foe. Contentments, as also pride, O Bhārata, are destructive of prosperity; and those other two qualities also, *viz.*, compassion and fear. One who acteth under the influence of these, never obtaineth anything high. Having behold Yudhishthira's prosperity, whatever I enjoy gratifieth me not. The prosperity of Kunti's son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not before me, I yet see it before me! Therefore, have I lost color and become melancholy, pale and emaciated. Yudhisthira supporteth eighty-eight thousand Snātaka Brāhmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brāhmanas daily eat at his palace the best of food of golden plates. The king of Kāmbhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer called *Kadali*, as also numberless blankets of excellent texture. And hundreds and hundreds and thousands and thousands of mares of elephants and thirty thousand she-camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pāndava. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels of gems for the son of Kunti. Never before saw or heard of such enormous wealth as was brought unto the sacrifice of the intelligent of Pāndu. And, O king, beholding that enormous collection of wealth belonging to the foe, I cannot enjoy peace of mind, O king. Hundreds of Brāhmanas supported by the hands Yudhishthira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute, prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome *Kamandalus* made of gold, they obtained not admission into the palace. And Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is so superior to that which flowers and annual plants produce for Cakra. And Vāsudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed him with sea-water brought in thousand jars of gold, all well-adorned with numerous gems. Beholding all this, I became feverish with jealousy. Those jars had been taken to the Easten and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region, Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me! When a hundred thousand Brāhmanas were fed, it had been arranged that to notify this fact every day conches would be blown in a chorus. But, O Bhārata, I continually heard conchs blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pāndu bringing with them every kind of wealth. And the kings that came there became like Vaiçyas the distributors of food unto the Brāhmanas that were fed. And, O king, the prosperity that I beheld of Yudhishthira was such that neither the chief himself of the celestials, nor Yama nor Varuna, nor the lord of the Guhyakas owneth the same. And beholding that great prosperity of the son of Pāndu, my heart burneth and I cannot enjoy peace!'

"Hearing these words of Duryodhana, Cakuni replied,—'Hear how thou mayst obtain this unrivalled prosperity that thou beholdest in the son of Pāndu, O thou that hast truth for thy prowess! O Bhārata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have especial knowledge of the play. The son of Kunti also is fond of play though he possesseth little skill. Summoned to play or battle, he is sure to come forward, and I will defeat him constantly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same!'"

Vaiçampāyana continued,—"King Duryodhana, thus addressed by Cakuni, without allowing a moment to elapse, said unto Dhritarāshtra,—'This Çakuni, an adept at dice, is ready to win at dice, O king, the wealth of the sons of Pāndu. It behoveth thee to grant him permission to do so.'

"Dhritarāshtra replied,—'I always follow the counsels of Kshatta my minister possessed of great wisdom. Having consulted with him, I will inform thee what my conclusion is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter.'

"Duryodhana said,—'If thou consultest with Kshatta, he will make thee desist. And if thou desistest, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?'"

Vaiçampāyana continued,—Dhritarāshtra, hearing these words of affliction uttered by Duryodhana from mixed feelings, commanded his servants, himself ready to do what Duryodhana dictated, saying,—'Let artificers be employed to erect, without delay, delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious stones all over the walls. And making it handsome and easy of access, report to me when everything is complete.' And, O monarch, king Dhritarāshtra having framed this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura the monarch never framed any resolution. But as regards the matter at hand, the king, although he knew the evils of gambling, was attracted yet towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarāshtra. And Vidura, approaching his illustrious eldest brother and bowing down unto his feet, said these words:—

'O exalted king, I do not approve of this resolution that thou hast formed. It behoveth thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.'

Dhritarāshtra replied,—'O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed! Even this, without doubt, is what fate hath ordained for us! And, O son of the Bharata race, when I am near, and Drona, and Bhishma, and thou too, nothing evil that even fate might have ordained is likely to happen. Therefore, go thou on a car, yoking thereto horses endued with the speed of the wind, so that thou mayst reach Khāndavaprastha even today, and bring thou Yudhishthira with thee! And, O Vidura, I tell thee that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarāshtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma endued with great wisdom."

Thus ends the forty-ninth Section in the Dyuta of the Sabhā Parva.

SECTION L.

(Dyuta Parva continued.)

Janamejaya said,—"O thou foremost of all conversant with the *Vedas*, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the sons of Pāndu, were plunged into such sorrow? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it? O sinless one, O chief of regenerate ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world!"

Sauti said,—"Thus addressed by the king, the disciple of Vyāsa, endued with great energy and conversant with the entire *Vedas*, narrated everything that happened."

Vaiçampāyana said,—"O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail!

"Ascertaining the opinion of Vidura, Dhritarāshtra the son of Amvikā, calling Duryodhana told him again in private,—'O son of Gāndhāri, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrihaspati—the celestial *Rishi* who is the spiritual guide of Vāsava—had unfolded unto the wise chief of the immortals. And, O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon the idea of gambling. O son, thou hast obtained from us what, it hath been ordained, a father and mother should give unto their son, *viz.*, ancestral rank and possessions. Thou hast studied, become clever in every branch of knowledge, and been cherished with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within the kingdom, regardest thou thyself as unhappy? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet, O son! O mighty-armed one, daily ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven! Thou art possessed of wisdom! It behoveth thee to tell me what can be the root of this grief that thou feelest and that hath made thee so melancholy!'

"Duryodhana replied,—'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that that man is a wretch who is not filled with jealousy at sight of his enemy's prosperity. O exalted one, this ordinary prosperity of mine doth not gratify me! Beholding that blazing prosperity in the son of Kunti, I am very much pained! I tell thee, strong must be my vitality, in as much as I am living even at the sight of the whole earth owning the sway of Yudhishthira! The Nipas, the Chittrakas, the Kukkuras, the Kāraskaras, and the Lauha-janghās are living in the palace of Yudhishthira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yield jewels and gems, have all acknowledgeed their inferiority to the mansion of Yudhishthira (in respect of the wealth it containeth). And O monarch, regarding me as the eldest and entitled to respect, Yudhishthira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bhārata, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen! And, O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable article from distant regions use to wait till I was able to resume my labor. Bringing jewels from the lake Vindu, the *Asura* architect Maya constructed (for the Pāndavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled, I mistook it, O king, for water. And seeing me draw up my clothes (while about to cross it), Vrikodara laughed at me, regarding me as destitute of jewels, and deprived of reason on beholding the affluence of my enemies. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But, O monarch, if we endeavour to slay Bhima now, without doubt, ours will be the fate of Ciçupāla. O Bhārata, that insult by the foe burneth me! Once again, O king, beholding a similar lake that is really full of water, but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed melodiously, and Draupadi also accompanied by other females. That paineth my heart exceedingly! My apparel having been wet, the menials, at the command of the king, gave me other clothes. That also is my great sorrow! And O king, hear now of another mistake that I speak of. In attempting to pass through what is exactly of the shape of a door but through which there is really no passage, I struck my forehead against stone and injured myself. The twins, beholding from a distance that

I was struck, both came and supported me in their arms, expressing great concern. And Sahadeva repeatedly told me, as if with a smile,—*This, O king, is the door. Go this way!* And Bhimasena, laughing aloud, addressed me and said,—*O son of Dhritarāshtra, this is the door!* And, O king, I had not even heard of the names of those gems that I saw in that mansion. And it is for these reasons that my heart burneth so.'"

Thus ends the fiftieth Section in the Dyuta of the Sabhā Parva.

SECTION LI.

(Dyuta Parva continued.)

"Duryodhana said,—'Listen now, O Bhārata, about all the more costly articles I saw, belonging unto the sons of Pāndu, and brought, one after another, by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bhārata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kāmboja gave innumerable skins of the best kind, and blankets made of wool, of the soft fur of mice and other animals living in holes, and of the hair of cats, and all inlaid with threads of gold. And he also gave three hundred horses of the *Tittiri* and the *Kalmāsha* species, possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olive and the *Pilusha*. And innumerable Brāhmanas engaged in rearing cattle and fit to be engaged in low offices, for the gratification of the illustrious king Yudhishthira the just, waited at the gate, with three hundred millions of tribute, denied admission into the palace. And hundreds upon hundreds of Brāhmanas possessing wealth of kine and living upon the lands that Yudhishthira had given them, came there with their handsome golden *Kamandalus* filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace. And the Cudra kings that dwelt in the regions on the sea coast, brought with them, O king, hundred thousands of serving girls of the *Kārpāçika* country, of beautiful features and slender waist and luxuriant hair and decked in golden ornaments; and many skins also that are worthy even of Brāhmanas, of the *Ranku* deer, as tribute unto king Yudhishthira. And the tribes Vairamās, Pāradas, Tungās, with the Kitavas,—they who lived upon crops that depended on water from the sky or of the river, they who were born in regions on the sea-shore, in woodlands, or countries on the other side of the ocean,—waited at the gate, being refused permission to enter, with goats and kine and asses and camels and vegetable honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of Prāgjyotisha and the mighty sovereign of the *mlechchas*, at the head of a large number of Yavanas, waited at the gate, unable to enter, with a considerable tribute comprising horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems. And many tribes coming from different regions, some possessing two eyes, some three, and some whose eyes were on their foreheads, and those also called *Aushnikas*, and Nishādas, and Romakas, and some that were cannibals, and many possessing only one leg, I saw, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated all over the world. And these asses were all of goodly size and delightful color. And they were all born on the coast of Vankhu. And there were many kings that gave unto Yudhishthira much gold and silver. And having given so tribute they obtained admission into the palace of Yudhishthira. The people that came there possessing only one leg gave unto Yudhishthira many wild horses, some of which were as red as the coccinella, and some white, and some possessing the hues of the rain-bow, and some looking like evening clouds, and some that were of variegated color. And they were all endued with the speed of the mind. And they also gave unto the king much gold of superior quality. I also saw numberless Chins and Cakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Hārahunas, and dusky tribes of the Himavat, and many Nipas and people residing in regions on the sea coast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles. And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent color, their skins were pleasant to the touch. And the Vāhlikas also presented numerous blankets of woolen texture manufactured in Chin, and numerous skins of the Ranku deer, and clothes manufactured from jute, and others from the threads of insects. And they also gave thousands of other clothes not made of cotton, possessing the color of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Cakas and Tukhāras and Kānkas and Romakas and men with horns, bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions of gold, waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses covered with tiger skins, and rich and variegated blankets for covering elephants, and various kinds of jewels and gems, and arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pāndava!' "

Thus ends the fifty-first Section in the Dyuta of the Sabhā Parva.

SECTION XXXIX.

(*Dyuta Parva continued.*)

Duryodhana said,—'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishthira by the kings of the earth. They that dwell by the side of the river Cailodā flowing between the mountains of Mer and Mandara, and enjoy the delicious shade of topes of the *Kichaka* bamboo *viz.*, the Khashas, Ekāsanas, the Arhas, the Pradaras, the Dirghavenus, the Pāradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in *Dronas* (jars) and raised from underneath the earth by ants and, therefore, called after these creatures. The mountain tribes endued with great strength, having brought as tribute numerous *Chomaras* (long brushes) soft and black, and others white as the beams of the moon, and sweet honey extracted from the flowers growing on the Himavat as also from the *Miçhelia champaka*, and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north, even from Kailāça, waited with heads down at the gate of king Yudhishthira, being refused permission to enter. I also beheld there numberless chiefs of the Kirātas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins, and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Kārusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, they waited at the gate, being refused permission to enter. The Kairātas, the Daradas, the Darvās, the Curas, the Vaiāmakas, the Audumvaras, the Durvibhāgas, the Pāradas along with the Vāhlikas, the Kāçmiras, the Kumāras, the Ghorakas, the Hansakāyanas, the Civis, the Trigartas, the Yauddheyas, the ruler of the Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tārkshyas, the Vastrapas along with the Palhavas, the Vashātāyas, the Mauleyas along with the Kshudrakas, and the Mālavas, the Paundryas, the Kukkuras, the Cakas, the Angas, the Vangas, the Pundras, the Cānavatyas, and the Gayas,—these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms, brought tribute unto king Yudhishthira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tāmraliptas, the Supundrakas, the Dauvālikas, the Sāgarakas, the Patrornas, the Caiçavas, and innumerable Karnaprāvaranas, who presented themselves at the gate, were told by the gate-keepers, at the command of the king, that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnished with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kāmyaka lake, and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha also, the king of the *Gandharvas*, the friend of Indra, gave fourhundred horses gifted with the speed of the wind. And the *Gandharva* Tumvuru gladly gave a hundred horses of the color of mango leaf and decked in gold. And, O thou of the Kuru race, the celebrated king of the *mlechcha* tribe called the Cukaras, gave many hundreds of excellent elephants. And Virāta the king of Matsya gave as tribute two thousand elephants decked in gold. And king Vasudāna from the kingdom of Pānçu presented unto the son of Pāndu six and twenty elephants and two thousand horses, O king, all decked in gold and endued with speed and strength and in the full vigor of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pāndu for the sacrifice, fourteen thousand serving-girls and ten thousand serving-men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vāsudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abondoning heaven itself for the sake of Arjuna, and Arjuna also is capable of sacrificing his life for the sake of Krishna. And the kings of Chola and Pāndya, though they brought numberless jars of gold filled with fragrant sandal-juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and many gems of great brilliancy, and fine cloths inlaid with gold, obtained not permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the *lapis lazuli*, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark-colored men with the ends of their eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brāhmanas, and Kshatriyas who had been vanquished, and Vaiçyas and serving Cudras, from love of Yudhishthira, brought tribute unto the son of Pāndu. And even all the *mlechchas*, from love and respect, came unto Yudhishthira. And all orders of men, good, indifferent, and low, distributed into numberless races, coming from diverse lands, made Yudhishthira's habitation the epitome of the world.

"And beholding the kings of the earth present unto the foes such excellent and valuable presents, from grief I wished for death. And, O king, I will now tell thee of the servants of the Pāndavas, people for whom Yudhishthira supplieth food both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred millions of cars, and countless foot-soldiers. At one place raw provisions are being measured out; at another they are being cooked; and at another place the goods are being distributed. And the sound of festivity is being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishthira that had not food and drink and ornaments. And eighty-eight thousands of Snātaka Brāhmanas leading domestic lives, all supported by Yudhishthira, with thirty serving-girls given unto each, gratified by the kings always pray for, with pleased hearts, the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat off golden plates in Yudhishthira's palace. And, O king, Yājnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bhārata, only two do not pay tribute unto the son of Kunti, *viz.*, the Pānchālas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship.' "

Thus ends the fifty-second Section in the Dyuta of the Sabhā Parva.

SECTION LIII.

(*Dyuta Parva continued.*)

"Duryodhana said,—"Those kings that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows who are endued with great learning and eloquence, who are fully conversant with the *Vedās* and their branches, as also with sacrifices, who have piety and modesty, whose souls are devoted to virtue, who possess fame, and upon whom have been performed the grand rites of coronation, all wait upon and worship king Yudhishthira. And, O king, I beheld there many thousands of wild kine with as many vessels of white copper for milking them, brought thither by the kings of the earth as sacrificial presents to be given away by Yudhishthira unto the Brāhmanas. And, O Bhārata, for bathing Yudhishthira at the conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vāhlika himself brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of the Kāmboja breed. And Sunitha of great might gladly fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the South country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head gear; the great warrior Vasudāna with a sixty years old elephant; the king of Matsya, with the side-fittings of the car all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitāna, with the quiver; the king of Kāçi, with the bow; and Çalya, with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyāsa of great ascetic merit, with Nārada and Asita's son Devala standing before, performed the ceremony of sprinkling the sacred water over the king. And the great *Rishis* with cheerful hearts sat where the sprinkling ceremony was performed. And other illustrious *Rishis* conversant with the *Vedas*, with Jamadagni's son amongst them, approached Yudhishthira, the giver of large sacrificial presents, uttering *mantras* all the while, like the seven *Rishis* approaching the great Indra in heaven. And Sātyaki of unbaffled prowess held the umbrella (over the king's head). And Dhananjaya and Bhima were engaged in fanning the king; while the twins held a couple of *chāmaras* in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viçwakarman had constructed with a thousand *Nishkas* of gold, and which Prajāpati had in a former *Kalpa*, presented unto Indra! It was with that conch that Krishna bathed Yudhishthira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the western seas, and also to the Southern one. But, O father, none, except birds can ever go to the Northern sea. But the Pāndavas have spread their dominion even there, for I heard hundreds of conchs that had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conchs blew simultaneously, my hair stood on end. And those among the kings who were weak in strength fell down. And Dhrishtadyumna and Sātyaki and the sons of Pāndu and Keçava,—those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave, O Bhārata, unto the principal Brāhmanas five hundred bullocks with horns plated with gold. And king Yudhishthira the son of Kunti, having completed the Rājasuya sacrifice, obtained like the exalted Hariçchandra such prosperity that neither Rantideva nor Nābhāga, nor Jauvanāçwa, nor Manu, nor king Prithu the son of Vena, nor Bhāgiratha, Yayāti, nor even Nahusha, had obtained its like. And beholding, O exalted-one, such prosperity in the son of Prithā which is even like that which Hariçchandra had, I do not see the least use in continuing to live, O Bhārata! O ruler of men, a yoke that is tied (to the bullock's shoulders) by a blind man becomes loosened. Even such is the case with us. The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated!' "

Thus ends the fifty third Section in the Dyuta of the Sabhā Parva.

SECTION LIV.

(*Dyuta Parva continued.*)

"Dhritarāshtra said,—'Thou art my eldest son and born also of my eldest wife! Therefore, O son, be not jealous of the Pāndavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishthira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee! Why shouldst thou, therefore, be jealous of him? O king, in respect of friends and allies thou art equal unto Yudhishthira. Why shouldst thou, therefore, covet, from folly, the property of thy brother? Be not so. Cease to be jealous! Do not grieve! O bull of the Bharata race, if thou covetest the dignity attaching to the performance of a sacrifice, let the priests arrange for thee the great sacrifice called the *Saptatantu*. The kings of the earth then, cheerfully and with great respect, will bring for thee also much wealth and gems and ornaments. O child, coveting others' possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own, being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one's own affairs, and protecting what hath been earned, —these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting, vigilant, and humble, always beholdeth prosperity. The sons of Pāndu are as thy arms. Do not lop off those arms of thine! Plunge not into internal dissensions for the sake of that wealth of thy brothers. O king, be not jealous of the sons of Pāndu! Thy wealth is equal unto that of thy brothers in its entirety. There is great sin in quarreling with friends. They that are thy grand-sires are theirs also! Give away in charity on occasions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace!'"

Thus ends the fifty-fourth Section in the Dyuta of the Sabhā Parva.

SECTION LV.

(*Dyuta Parva continued.*)

"Duryodhana said,—'He that hath no intellect but hath merely heard of many things, cannot understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me! Like a boat that is tied to another, thou and I are tied to each other. Art thou unmindful of thy own interests? Or, dost thou entertain hostile feeling towards me? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for that which is to be done at the present moment thou describest as attainable in the future. He often trippeth whose guide moveth under the instructions of others. How then can his followers obtain a right path? O king, thou art of mature wisdom; thou waitest on the old, and thy senses also are under thy control! It behoveth thee not to confound us who are ready to seek our own interests! Vrihaspati hath said that the usage of kings are different from those of common people. Therefore should kings always attend to their intersests with vigilance. The conduct of a Kshatriya is to be determined by success. Whether, therefore, it is virtuous or sinful, what scruples can there be in the duties of one's order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those acquainted with weapons say that, covered or open, the means that can vanquish the foe, is to be called a weapon, and not that which cuts. Who is to be reckoned a foe and who a friend, doth not depend on one's figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should set his affections on his wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a time of peace and having given a pledge to the contrary that Shakra cut off the head of Namuchi, and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brāhmana that stireth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly neglecteth a growing foe, hath his vitals cut off as by a disease that he cherisheth without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. O Bhārata, O Ajamida, let not the prosperity of the foe be acceptable to thee! This policy (of not neglecting the foe) the wise should always bear on their heads even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pāndavas, I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king, when the state of my mind is such, what do I care now for life, for the Pāndavas are daily growing while our possessions know no increase?' "

Thus ends the fifty-fifth Section in the Dyuta of the Sabhā Parva.

SECTION LVI.

(Dyuta Parva continued.)

Cakuni said,—'O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudhishthira the son of Pāndu, at sight of which thou grievest so! Therefore, O king, let Yudhishthira the son of Kunti be summoned! By throwing dice, a skilful man, himself uninjrued, may vanquish one that hath no skill. Know, O Bhārata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car!'

"Duryodhana said,—'This Cakuni, skilled at dice, is ready O king, to snatch the prosperity of the son of Pāndu by means of dice! It behoveth thee to give him permission!'

"Dhritarāshtra said,—'I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall settle what should be done in this matter!'

"Duryodhana said,—'Vidura is always engaged in doing good to the sons of Pāndu. O Kaurava, his feelings towards us are otherwise. He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru's race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.'

"Dhritarāshtra said,—'O son, hostility with those that are strong, is what never recommendeth itself to me! Hostility bringeth about a change of feelings and that itself is a weapon though not made of steel. Thou regardest, O Prince, this that will bring in its train the terrible consequences of war, this that is really fraught with mischief, as a great blessing! If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,—'Men of the most ancient times invented the use of dice. There is no destruction in it nor is there any striking with weapons. Let the words of Cakuni, therefore, be acceptable to thee, and let thy commands be issued for the speedy construction of the assembly house! The door of heaven, leading us to such happiness, will be opened to us by gambling! Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pāndavas then will become thy equals (instead of, as now, superiors); therefore, gamble thou with the Pāndavas!'

"Dhritarāshtra said,—'The words uttered by thee do not recommended themselves to me. Do what may be agreeable to thee, O ruler of men! But thou shalt have to repent for acting according to these words; for words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of intelligence and wisdom. Even that great calamity, destructive of the lives of the Kshatriyas, cometh as willed by fate!'"

Vaiçampāyana continued,—"Having said this, the weak-minded Dhritarāshtra regarded fate as supreme and unavoidable. And the king, deprived of reason by fate, and obedient to the counsels of his son, commanded his men in a loud voice, saying,—'Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the *crystal-arched* palace, with a thousand columns, decked with gold and the *lapis lazuli,* furnished with a hundred gates, and full two miles in length and in breadth the same.' Hearing those words of his, thousands of artificers endued with wisdom and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it was delightful and handsome and furnished with every kind of gems, and covered with many-colored carpets inlaid with gold. Then king Dhritarāshtra, possessed of learning, summoning Vidura the chief of his ministers, said,—'Repairing (to Khāndavaprastha), bring prince Yudhishthira here without loss of time. Let him, coming hither with his brothers, behold this handsome assembly house of mine, furnished with countless jewels and gems, and with costly beds and carpets, and let a friendly match at dice commence here!'"

Thus ends the fifty-sixth Section in the Dyuta of the Sabhā Parva.

SECTION LVII.

(*Dyuta Parva continued.*)

Vaiçampāyana said,—"King Dhritarāshtra, ascertaining the inclinations of his son, and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother's words and spoke thus. 'I approve not, O king, of this command of thine! Do not act so! I fear this will bring about the destruction of our race. When thy sons loss their unity, dissension will certainly ensue amongst them. This I apprehend, O king, from this match at dice!'

"Dhritarāshtra said,—'If Fate be not hostile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishthira at my command, bring thou soon that invincible son of Kunti!'"

Thus ends the fifty-seventh Section in the Dyuta of the Sabhā Parva.

SECTION LVIII.

(*Dyuta Parva continued.*)

Vaiçampāyana said,—"Vidura then, thus commanded against his will by king Dhritarāshtra, set out, with the help of horses of high mettle, and endued with great speed and strength, and quiet and patient, for the abode of the wise sons of Pāndu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pāndavas. And arrived at the city of king Yudhishthira, he entered it and proceeded towards the palace, worshipped by numberless Brāhmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached towards Yudhishthira the son of Dharma. Then the illustrious Ajamida devoted to truth and having no enemy on earth, reverentially saluted Vidura, and asked him about Dhritarāshtra and his sons. And Yudhishthira said,—'O Kshatta, thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarāshtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarāshtra's rule.'

"Vidura said,—'The illustrious king, with his sons, is well and happy, and surrounded by his relatives, he reigneth even like Indra himself. The king is happy with his sons who are all obedient to him, and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastināpore with thy brothers and say, beholding king Dhritarāshtra's newly erected palace, whether that one is equal to thy own. Repairing thither, O son of Prithā, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as also the Kurus already arrived there! And those gamblers that the illustrious king Dhritarāshtra hath already brought thither,—those cheats thou wilt see there! It is for this, O king, that I have come hither! Let the king's command be approved by thee!'

"Yudhishthira said,—'O Kshatta, if we sit to a match at dice, we may quarrel! What man is there, who knowing all this, will consent to gamble? What dost thou think fit for us? We all are obedient to thy counsels!'

"Vidura said,—'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however, hath sent me to thee. Having known all this, O learned one, do what is beneficial!'

"Yudhishthira said,—'Besides the sons of Dhritarāshtra, what other dishonest gamblers are there ready for play? Tell us, O Vidura, who they are with whom we shall have to play staking hundreds upon hundreds of our possessions!'

"Vidura said,—'O monarch, Çakuni the king of Gāndhāra, an adept at dice, with great skill of hand, and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra, and Jaya,—these, O king, are there!'

"Yudhishthira said,—'It would seem then that some of the most desperate and terrible gamblers always depending upon deceit are there. This whole universe, however, is at the will of its Maker, under the control of Fate. It is not free. O learned one, I do not desire, at the command of king Dhritarāshtra to engage in gambling. The father always wisheth to benefit his son. Thou art our master, O Vidura! Tell me what is proper for us! Unwilling as I am to gamble, I will not do so if the wicked Çakuni doth not summon me to it in the *Sabhā*. If, however, he challangeth me, I will never refuse. For that, as settled, in my eternal vow.'"

Vaiçampāyana continued,—"King Yudhishthira the just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And the next day, the king, accompanied by his relatives and attendants, and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus.—'*Like some brilliant body falling before the eyes, Fate depriveth us of reason; and man, tied as it were with a cord, submitteth to the sway of Providence.*'—Saying this, king Yudhishthira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarāshtra. And that slayer of hostile heroes, the son of Pāndu and Prithā, riding upon the car that had been given him by the king of Vālhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brāhmanas walking before him, set out from his city, summoned by Dhritarāshtra and impelled by what hath been ordained by Time. And arriving at Hastināpore, he went to the palace of Dhritarāshtra. And going there, the son of Pāndu approached the king. And the exalted one then approached Bhishma, and Drona, and Karna, and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endued with great prowess, then approached Somadatta, and then Duryodhana and Calyas, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dushçāsana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the appartment of the wise king Dhritarāshtra. And the Yudhishthira beheld the reverend Gāndhāri, ever obedient to her lord, and surrounded by her daughters-in-law like Rohini by the stars. And saluting Gāndhāri and blessed by her in return, the king then beheld his old father, that illustrious monarch whose wisdom was his eye. King Dhritarāshtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, *viz.*, the sons of Pāndu with Bhimasena as their eldest. And, O king, beholding those tigers among men, the handsome Pāndavas, all the Kurus became exceedingly glad. And commanded by the king, the Pāndavas then retired to the chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into their chambers, the women of Dhritarāshtra's household with Dusçalā taking the lead visited them. And the daughters-in-law of Dhritarāshtra, beholding the blazing and splendid beauty and prosperity of Yājnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies, went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity, they caused (by gifts) the Brāhmanas to utter benedictions. And then eating food that was of the best taste they retired to their chambers for the night. And those bulls among the Kurus then were sung to by handsome females. And obtaining from them what came in due succession, those subjugators of hostile towns passed with cheerful hearts that delicious night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds. And having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling.'

Thus ends the fifty-eighth Section in the Dyuta of the Sabhā Parva.

SECTION LIX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"The sons of Prithā with Yudhishthira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Cakuni the son of Suvala addressed Yudhishthira and said,—'O king, the assembly is full! All had been waiting for thee! Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishthira!'

"Yudhishthira repled,—'Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamesters feel in deceitful play. O Cakuni, vanquish us not, like a wretch, by deceitful means!'

Cakuni said,—'That high-souled player who knoweth the secrets of winning and losing, who is skilled in baffling the deceitful arts of his *confrere*, who is untied in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Prithā, it is the staking at dice, which may be lost or won, that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not! Let the stakes be fixed. Delay not!'

"Yudhishthira said,—'That best of *Munis*, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gamester. To obtain victory in battle without cunning or strategem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the *mlechchhas*, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning,—this is the act of men that are honest. That wealth with which, according to our abilities, we strive to learn how to benefit the Brāhmanas, do not, O Cakuni, playing desperately, win of us! Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gamester, even if it be without deceitfulness, should not be applauded.'

"Cakuni said,—'O Yudhishthira, it is from a desire of vanquishing, which is not a very honest motive, that one high-born person approacheth another (in a contest of race superiority). So also it is from a desire of vanquishing, which is not a very honest motive, that one learned person approacheth another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishthira, a person skilled at dice approacheth one that is not so skilled, from a desire of vanquishing. One also who is conversant with the truths of science approacheth another that is not, from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishthira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishthira! If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist then from play!'

"Yudhishthira said,—'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful! We all are under the control of destiny. With whom in this assembly am I to play? Who is there that can stake equally with me? Let the play begin.'

"Duryodhana said,—'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Cakuni, my uncle, will play.'

"Yudhishthira said,—'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.' "

Thus ends the fifty-ninth Section in the Dyuta of the Sabhā Parva.

SECTION LX.

(*Dyuta Parva continued.*)

Vaiçampāyana said,—"When the play commenced, all those kings with Dhritarāshtra at their head took their seats in that assembly. And, O Bhārata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endued with great energy took their seats separately and in pairs upon many elevated seats of beautiful make and color. And, O king, that mansion looked resplendant with those assembled kings like heaven itself with a conclave of the celestials of great good fortune. And they were all conversant with the *Vedas* and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced'

"Yudhishthira said,—'O king, this excellent wreath of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold,—this, O king, is my stake! What is thy counter-stake, O great king,—the wealth with which thou wishest to play with me?'

"Duryodhana said,—'I have many jewels and much wealth. But I am not vain of them. Win thou this stake.'"

Vaiçampāyana continued,—"Then Cakuni, well skilled at dice, took up the dice and (casting them) said unto Yudhishthira,—'Lo, I have won!'"

Thus ends the sixtieth Section in the Dyuta of the Sabhā Parva.

SECTION LXI.

(Dyuta Parva continued.)

"Yudhishthira said,—'Thou hast won this stake of me by unfair means. But be not so proud, O Cakuni! Let us play staking thousands upon thousands. I have many beautiful jars each full of a thousand *Nishkas*, my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee!'"

Vaiçampāyana continued,—"Thus addressed, Cakuni said unto the chief of the perpetuators of the Kuru race, the eldest of the sons of Pāndu, king Yudhishthira, of glory incapable of sustaining any diminution,—'Lo, I have won!'

"Yudhishthira said,—'This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flagstaffs, which is handsome, and decked with strings of litte bells, whose clatter is even like the roar of the clouds or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the beams of the moon and from whose hoofs no terrestrial creature can escape,—this, O king, is my wealth with which I will stake with thee!' "

Vaiçampāyana continued,—"Hearing these words, Cakuni ready with the dice, and adopting unfair means, said unto Yudhishthira,—'Lo, I have won!'

"Yudhishthira said,—'I have a hundred thousand serving girls, all young, and decked with golden bracelets on their wrists and upper arms, and with *Nishkas* round their necks and other ornaments, adorned with costly garlands and attired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestials, the Snātaka Brāhmanas, and kings! With this wealth, O king, I will stake with thee!' "

Vaiçampāyana continued,—"Hearing these words, Cakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo, I have won!'

"Yudhishthira said,—'I have thousands of serving-men, skilled in waiting upon guests, always attired in silken robes, endued with wisdom and intelligence, their senses under control though young, and decked in ear-rings, and who feed all guests night and day with plates and dishes in hand. With this wealth, O king, I will stake with thee!' "

Vaiçampāyana continued,—"Hearing these words, Cakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo, I have won!'

"Yudhishthira said,—'I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tusks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the color of new-formed clouds, and each possessing eight she-elephants! With this wealth, O king, I will stake with thee!' "

Vaiçampāyana continued,—"Unto Yudhishthira who had said so, Cakuni the son of Suvala laughingly said,—'Lo, I have won it!'

"Yudhishthira said,—'I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully, and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee!' "

Vaiçampāyana continued,—"When these words had been spoken, the wretch Cakuni, pledged to enmity, said unto Yudhishthira,—'Lo, I have won it!'

"Yudhishthira said,—'The steeds of the *Tittiri*, *Kalmāsha*, and *Gandharva* breeds, decked with ornaments, Chittraratha, having been vanquished in battle and subdued, cheerfully gave unto the wielder of the Gāndiva. With this wealth, O king, I will stake with thee!' "

Vaiçampāyana continued,—"Hearing this, Cakuni, ready at dice, adopting unfair means, said unto Yudhishthira,—'Lo I have won!'

"Yudhishthira said,—'I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed. And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endued with the prowess of heroes, who drink milk and eat good rice, and all of whom have broad chests. With this wealth, O king, I will stake with thee!' "

Vaiçampāyana continued,—"Heraing this, Cakuni, ready at dice, adopting nefarious means, said unto Yudhishthira,—'Lo I have won!'

"Yudhishthira said,—'I have four hundred *Nidis* (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five *draunikas* of the costliest and purest leaf gold of the *Jātarupa* kind. With this wealth, O king, I will stake with thee' "

Vaiçampāyana continued,—"Hearing this, Cakuni, ready at dice, adopting foul means, said unto Yudhishthira,—'Lo, I have won it!' "

Thus ends the sixty-fiirst Section in the Dyuta of the Sabhā Parva.

Section LXII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"During the course of this gambling certain to bring about utter ruin (on Yudhishthira), Vidura, that dispeller of all doubts, (addressing Dhritarāshtra) said, 'O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee, like medicine to one that is ill and about to breathe his last! When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the death of ye all! A jackal is living in thy house, O king, in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of Kavi (Cukra) which I will quote. They that collect honey (in mountains), having received what they seek, mark not that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey abstracted in what he seeketh, marketh not the consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom, that amongst the Bhojas, they abandoned, for the good of the citizens, a son that was unworthy of their race. The Andhakas, the Yādavas, and the Bhojas, uniting together, had abandoned Kança. And afterwords, when at the command of the whole tribe, the same Kança had been slain by Krishna—that slayer of foes, all the men of the tribe became exceedingly glad for a hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be glad and pass their days in happiness. At the exchange of a crow, O great king, buy these peacocks,—the Pāndavas; and at the exchange of a jackal, buy these tigers. *For the sake of a family a member may be sacrificed; for the sake of a village a family may be sacrificed; a village may be sacrificed for the sake of a province; and for the sake of one's own soul the whole earth may be sacrificed.* Even this was what the omniscient Kāvya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambhā at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomitted gold to take up their quarters in his own house, afterwords killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of the gold the king at the same time destroyed both his present and future (gains). Therefore, O king, persecute not the Pāndavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Bārata, to pluck flowers day by day from the Pāndavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black char-coal. Go not, O king, unto the region of Yama, with thy sons and ministers and troops, for who is there that is capable of fighting with the sons of Prithā together? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of so doing?' "

Thus ends the sixty-second Section in the Dyuta of the Sabhā Parva.

SECTION LXIII.

(Dyuta Parva continued.)

"Vidura said,—'Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet having recourse to this, Dhritarāshtra's son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and of Cāntanu, with their fierce troops and their allies the Vāhlikas, will, for the sins of Duryodhana, meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away luck and prosperity from his kingdom, even like an infuriate bull breaking his own horns himself. That brave and learned person who, disregarding his own foresight, followeth, O king, (the bent of) another man's heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pāndu, and thou art in raptures that he is winning. And it is such success that begeteth war, which endeth in the destruction of men. This fascination (of gambling) that thou hast well-devised only leadeth to dire results. Thou hast simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishthira who is so nearly related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Cāntanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom! Enter ye not into the terrible fire that hath blazed forth, following a wretch! When Ajātaçatru the son of Pāndu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pāndavas their vast wealth? Win the Pāndavas themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play. This hill-king knoweth many nefarious methods in gambling. Let Çakuni return whence he came. War not, O Bhārata, with the sons of Pāndu!' "

Thus ends the sixty-third Section in the Dyuta of the Sabhā Parva.

SECTION LXIV.

(*Dyuta Parva continued.*)

"Duryodhana said,—'O Kshatta, thou art always boasting of the fame of our enemies, depreciating the sons of Dhritarāshtra! We know, O Vidura, of whom thou art really fond! Thou always disregardest us as children! That man standeth confest who wisheth for success unto those that are dear to him and defeat unto those that are not his favorites. His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, OKshatta, that thou dost not fear this sin? Having vanquished our enemies we have obtained great advantages. Use not harsh words in respect of us. Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou, however, transgressest this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not! We know thy mind. Go, learn sitting at the feet of the old! Keep up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura! We do not ask thee what is for our good. Cease, irritate not those that have already borne too much at thy hands! There is one only controller, no second. He controlleth even the child that is in the mother's womb. I am controlled by him. Like water that always floweth in a downward course, I am acting precisely in the way in which he is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by their own intellects. (Therefore, in this matter, I am guided by my own intelligence). He becometh a foe who seeketh to control another by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such an highly inflamable object as camphor, beholdeth not its ashes if he runneth not soon to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector, or to another who is evil-minded. Therefore, O Vidura go withersoever thou pleasest! A wife that is unchaste, however well-treated, forsaketh her husband yet!'

"Vidura, addressing Dhritarāshtra, said,—'O monarch, tell us like a witness (impartially) what thou thinkest of the conduct of those who abandon their serving-men for thus giving them instruction! The hearts of kings are, indeed, very restless. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child. But consider that he is a child who having first accepted one for a friend, subsequently findeth fault with him! A bad-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house of a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race, like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may be had in this world. But a speaker of words that are disagreeable though fit as regimen, or a hearer of the same, is very rare. He, indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but required as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable, and revolting! And drinking it, O king, regain thou thy sobriety! I always wish

Dhritarāshtra and his sons affluence and fame. Happen what may unto thee, here I bow to thee (and take my leave). Let the Brāhmanas wish me well! O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrage such adders as have venom in their very glances!' "

Thus ends the sixty-fourth Section in the Dyuta of the Sabhā Parva.

Section LXV.

(*Dyuta Parva continued.*)

"Çakuni said,—'Thou hast, O Yudhishthira, lost much wealth of the Pāndavas. If thou hast still anything that thou hast not, O son of Kunti, yet lost to us, tell us what it is!'

"Yudhishthira said,—'O son of Suvala, I know that I have untold wealth. But why is it, O Çakuni, that thou askest me of my wealth? Let tens of thousands and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee!' "

Vaiçampāyana said,—'Hearing this, Çakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo! I have won!'

"Yudhishthira said,—'I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnāçā to the eastern bank of the Sindhu. With this wealth, O king, I will play with thee!' "

Vaiçampāyana said,—"Hearing this, Çakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo! I have won!'

"Yudhishthira said,—'I have my city, the country, land, the wealth of all dwelling therein except of Brāhmanas, and all those persons themselves except Brāhmanas, still remaining to me. With this wealth, O king, I will play with thee!' "

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won.'

"Yudhishthira said,—'These princes here, O king, who look resplendent in their ornaments and their ear-rings and *Nishkas* and all the royal ornaments on their person, are now my wealth. With this wealth, O king, I will play with thee!'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won them!'

"Yudhishthira said,—'This Nakula here, of mighty arms and leonine neck, of red eyes, and endued with youth, is now my one stake. Know that he is my wealth.'

"Cakuni said,—'O king Yudhishthira, prince Nakula is dear to thee! He is already under our subjection. With whom (as stake) wilt now play?'"

Vaiçampāyana said,—"Saying this, Cakuni cast those dice, and said unto Yudhishthira,—'Lo! He hath been won by us.'

"Yudhishthira said,—'This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear objet, as if, indeed, he were not so!'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won.'

"Cakuni continued,—'O king, the sons of Mādri, dear unto thee, have both been won by me. It would seem, however, that Bhimasena and Dhananjaya are regarded by thee.'

"Yudhishthira said,—'Wretch,! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality.'

"Cakuni said,—'One that is intoxicated falleth into a pit (hell) and stayeth there deprived of the power of motion. Thou art, O king, senior to us in age, and possessest the highest accomplishments. O bull of the Bharata race, I (beg thy pardon and) bow to thee, Thou knowest, O Yudhishthira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream.'

"Yudhishthira said,—'He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endued with great activity, he who is the one hero in this world, (is here). With that Fālguna as stake, however undeserving of being made so, I will now play with thee.'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won!'

"Cakuni continued,—'This foremost of all wielders of the bow, this son of Pāndu capable of using both his hands with equal activity, hath now been won by me. O king, play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pāndu!'

"Yudhishthira said,—'O king, however undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight,—even like the wielder of the thunder-bolt—the one enemy of the Dānavas,—the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes.'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won!'

"Cakuni continued,—'Thou hast, O son of Kunti, lost much wealth, horses and elephants with thy brothers. Say if thou hast anything which thou hast not lost.'

"Yudhishthira said,—'I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do.'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won!'

"Cakuni continued,—'Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king! Therefore, thy having lost thyself is certainly sinful.'"

Vaiçampāyana continued,—"Having said this, Cakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pāndavas. The son of Suvala then, addressing Yudhishthira, said,—'O king, there is still one stake dear to thee that is still unwon. Stake thou Krishnā the princess of Pānchāla. By her, win thyself back.'

"Yudhisthira said,—'With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee! Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sree herself in symmetry and every grace, she is such a women as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues! Possessed of every accomplishment, and compassionate, and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue, and pleasure, and wealth. Retiring to bed last and waking up first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waiste like the wasp, of long flowing locks, of red lips, and body without down, is the princess of Pānchāla! O king, making the slender-waisted Draupadi, who is even such, as my stake, I will play with thee, O son of Suvala!'"

Vaiçampāyana continued,—"When the intelligent king Yudhishthira the just had spoken thus,—'*Fie,!*' '*Fie,!*' were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one that had lost his reason. He sat with face downwards giving away to his reflections and sighing like a snake. But Dhritarāshtra, glad at heart, asked repeatedly,—'Hath the stake been won?' Hath the stake been won?', and could not conceal his emotions. Karna with Dusçāsana and others laughed aloud, while tears began to flow from the eyes of all others present in the assembly. And the son of Suvala, proud of success, and flurried with excitement, and repeating, 'Thou hast one stake, dear to thee, etc' said,—'Lo! I have won!' and took up the dice that had been cast."

Thus ends the sixty-fifth Section in the Dyuta of the Sabhā Parva.

SECTION LXVI.

(Dyuta Parva continued.)

"Duryodhana said,—'Come, Kshatta, bring hither Draupadi the dear and loved wife of the Pāndavas. Let her sweep the chambers, force thereto, and let the unfortunate one stay where our serving-women are.'

"Vidura said,—'Dost thou not know, O wretch, that by uttering such harsh words thou art tying thyself with cords? Dost thou not understand that thou art hanging on the edge of a precipice? Dost thou not know that being a deer thou provokest so many tigers to rage? Snakes of deadly venom, provoked to ire, are on thy head! Wretch, do not further provoke them and go to the regions of Yama! In my judgment, the status of slavery can not attach to Krishnā, inasmuch as she was staked by the king after he had lost himself and ceased to be his own master! Like the bamboo that beareth fruit only when it is about to die, this king—the son of Dhritarāshtra—winneth this treasure at play. Intoxicated, he perceiveth not in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words—disapproved by the

Vedas and leading to hell—as annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat frightfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pāndavas! Make them not thy enemies! The sons of Prithā never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, *viz.*, those that have retired to the woods and those that live in domesticity, those employed in ascetic devotions and those that are of great learning. Alas! the son of Dhritarāshtra knoweth not that dishonesty is one of the frightful doors of hell! Alas! many of the Kurus with Dusçāsana amongst them have followed him in the path of dishonesty in the matter of this play at dice! Even gourds may sink and stone may float, and boats also may always sink in water, still this foolish king, the son of Dhritarāshtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will prove the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand, temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus.'"

Thus ends the sixty-sixth Section in the Dyuta of the Sabhā Parva.

SECTION LXVII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"Intoxicated with pride, the son of Dhritarāshtra spake,—'Fie on Kshatta! and casting his eyes upon the *Prātikāmin* in attendance, commanded him, in the midst of all those reverend seniors, saying,—'*Go Prātikāmin*, and bring thou Draupadi hither! Thou has no fear from the sons of Pāndu! It is Vidura alone that raveth in fear. Besides, he never wisheth for our prosperity!' "

Vaiçampāyana continued,—"Thus commanded, the *Prātikāmin*, who was of the *Suta* caste, hearing the words of the king, proceeded with haste, and entering the abode of the Pāndavas, like a dog a lion's den, approached the queen of the sons of Pāndu. And he said,—'Yudhishthira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee! Come now, therefore, to the abode of Dhritarāshtra! I will take thee, O Yājnaseni, and put thee in some menial work!'

"Draupadi said,—'Why, O *Prātikāmin*, dost thou say so? What prince is there who playeth staking his wife? The king was certainly intoxicated with dice! Else, could he not find any other object to stake?'

"The *Prātikāmin* said,—'When he had nothing else to stake, it was then that Ajātaçatru the son of Pāndu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess.'

"Draupadi said,—'O son of the *Suta* race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the *Suta* race.' "

Vaiçampāyana continued,—"The messenger coming back to the assembly told all present the words of Draupadi. And he spake unto Yudhisthira, sitting in the midst of the kings, these words:—'Draupadi hath asked thee,—*Whose lord wert thou at the time thou lost us in play? Didst thou lose thyself first or me?*' Yudhishthira, however, sat there like one demented and deprived of reason and gave no answer to the *Suta*, good or ill.

"Duryodhana then said,—'Let the princess of Pānchāla come hither and put her question. Let every one hear in this assembly the words that pass between her and Yudhishthira.' "

Vaiçampāyana continued,—"The messenger, obedient to the command of Duryodhana, going back, once again, to the palace, himself much distressed, said unto Draupadi,—'O princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess, is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity.'

"Draupadi said,—'The great ordainer of the world hath, indeed, ordained so! Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest objet in the word. If cherished, that will certainly dispense blessings to us! Let not that morality now abandon the Kauravas! Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me!'"

Vaiçampāyana continued,—"The *Suta*, hearing these words of Yājnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarāshtra's son.

"Yudhishthira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although in consequence of her season having come she was attired in one piece of cloth with her naval itself exposed, she should come before her father-in-lāw, weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informed her of the intentions of Yudhishthira. The illustrious Pāndavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king Duryodhana, glad at heart, addressed the *Sutu* and said,—'O *Prātikāmin*, bring her hither! Let the Kauravas answer her question before her face.' The *Suta* then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, desregarding his reputation for intelligence, once again said to those that were in the assembly, —'What shall I say unto Krishnā?'

"Duryodhana, hearing this, said,—'O Dusçāsana, this son of my *Suta*, of little intelligence, feareth Vrikodara. Therefore, go thou thyself and forcibly bring hither the daughter of Yajnasena. Our enemies at present are dependent on our will. What can they do thee?' Hearing the command of his brother, prince Duscāsana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princess, 'Come, come, O Krishnā, princess of Pānchāla, thou hast been won by us. Putting aside thy modesty, come and behold Duryodhana. And, O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly.' At these words, Draupadi, rising up in great affliction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarāshtra's household were. At this, Dusçāsana, roaring in anger, ran after her and seized the queen by her locks so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with *mantras* in the great Rājasuya sacrifice, were now forcibly seized by the son of Dhritarāshtra disregarding the prowess of the Pāndavas. And Dusçāsana, dragging Krishnā of long—long—locks unto the presence of the assembly,—Krishnā as if she were helpless though having powerftl protectors—and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent she faintly cried,—'Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire.' But Dusçāsana dragging her forcibly by her black locks and while she was praying piteously unto Krishna and Jishnu, who were Nārāyana and Nara (on earth), said unto her,—'Whether thy season hath come or not, whether thou art attired in one peice of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest.'"

Vaiçampāyana cuntinued,—"With hair dishevelled and half her attire loosened, all the while dragged by Dusçāsana, the modest Krishnā, consumed with anger, faintly said,—'In this assembly are persons conversant with all branches of learning, devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really my superior and others who deserve to be respected as such. I cannot stay before them in this state. O wretch! O thou of cruel deeds, drag me not so! Uncover me not so! The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies! The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can ascertain it. In speech even I am unwilling to admit an atom of fault in my lord, forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes! This is truly an unworthy act. But no one here rebuketh thee! Assuredly, all these are of the same mind with thee! O fie! Truly hath the virtue of the Bhārata gone! Truly hath also the usage of those acquainted with the Kshatriya practice disappeared! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices. Oh! both Drona and Bhishma have lost their energy, and so also hath the high-souled Kshattā, and so also this king! Else, why do these foremost of the Kuru elders look silently on this great crime?' "

Vaiçampāyana continued,—"Thus did Krishnā of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords—the Pāndavas—who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishnā moved by modesty and anger. And Dusçāsana, beholding Krishnā looking at her helpless lords, dragging her still more forcibly, addressed her,—'Slave'! 'Slave'! and laughed aloud! And at those words Karna became very glad and approved of them by laughing aloud. And Cakuni the son of Suvala the Gāndhāra king, similarly applauded Dusçāsana. And amongst all those that were in that assembly, except these three and Duryodhana, every one was filled with sorrow at beholding Krishnā thus dragged in sight of that assembly. And beholding it all, Bhishma said, 'O blessed one, morality is subtle. I, therefore, am unable to duly decide this point that thou hast put, beholding that one that hath no wealth cannot stake the wealth belonging to others, while wives are always under the orders and at the disposal of their lords. Yudhishthira can abandon the whole world full of wealth, but he will never sacrifice morality. The son of Pāndu hath said,—'I am won!'. Therefore, I am unable to decide this matter. Cakuni hath not his equal among men at dice. The son of Kunti had still voluntarily staked with him. The illustrious Yudhishthira doth not himself regard that Cakuni hath played with him deceitfully. Therefore, I can not decide this point.'

"Draupadi said,—'The king had been summoned to this assembly and though possessing no skill at dice, was made to play with skilful, wicked, deceitful, and desperate gamblers. How can he be said then to have staked voluntarily? The chief of the Kurus and the Pāndavas was deprived of his senses by wretches of deceitful conduct and unholy instincts acting together, and then vanquished. He coud not understand their tricks, but he hath now done so. Here, in this assembly, are these Kurus who are the lords of both their sons and their daughters-in-law! Let all of them, reflecting well upon my words, duly decide the point that I have put!'"

Vaiçampāyana continued,—"Unto Krishnā who was thus weeping and crying piteously, looking at times upon her helpless lord, Dusçāsana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, casting his eyes upon Yudhishthira, gave way to wrath."

Thus ends the sixty-seventh Section in the Dyuta of the Sabhā Parva.

SECTION LXVIII.

(Dyuta Parva continued.)

"Bhima said,—'O Yudhishthira, gamblers have in their houses many women of loose character. They do not yet stake those women having kindness for them even. Whatever wealth and other excellent articles the king of Kāçi gave, whatever gems and animals and wealth and coats of mail and weapons that other kings of the earth gave, our kingdom, thyself, and ourselves, have all been won by the foes. At all this my wrath was not excited, for thou art our lord! This, however, I regard as a highly improper act,—this act of staking Draupadi. This innocent girl deserveth not this treatment. Only having obtained the Pāndavas as her lords, for thee is she thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee! I shall burn those hands of thine! Sahadeva, bring some fire!'

"Arjuna, hearing this, said,—'Thou hast never, O Bhimasena, before this uttered such words as these! Assuredly, thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy! Practise thou the highest morality! Whom doth it behove to transgress his virtuous eldest brother? The king, summoned by the foe, and remembering the usage of the Kshatriya, played against his will. That is certainly conducive to our great fame!'

"Bhima said,—'If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by sheer force, burnt them in a blazing fire!' "

Vaiçampāyana continued,—"Beholding the Pāndavas thus distressed and the princess of Pānchāla also thus afflicted, Vikarna the son of Dhritarāshtra said,—'Ye kings, answer ye the question that hath been asked by Yājnaseni! If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. Bhishma and Dhritarāshtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything! The son of Bharadwāja who is the preceptor of us, as also Kripa, is here! Why do not these best of regenerate ones answer the question? Let also those other kings assembled here from all directions, answer, according to their judgments, this question, leaving aside all motives of gain and anger. Ye kings answer ye the question that hath been asked by this blessed daughter of king Drupada, and declare, after reflection, on which side each of ye is.' Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answerd him not one word, good or ill. And Vikarna, having repeatedly appealed to all the kings, began to rub his hands and sigh like a snake. And at last the prince said,—'Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man that is addicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pāndu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is, besides, the common wife of all the sons of Pāndu. And the king, having first lost himself offered her as a stake. And Suvala himself desirous of a stake, indeed and prevailed upon the king to stake this Krishnā. Reflecting upon all these circumstances, I regard Draupadi as not won.'

"Hearing these words, a loud uproar rose from among those present in that assembly. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Rādhā, deprived of his senses by anger, waving his well-shaped arms, said these words,—'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee! These personage here, though urged by Krishnā, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarāshtra, in consequence of thy immature years, art bursting with wrath, for though but a boy, thou speakest in this assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishnā who hath been (justly) won as not won at all. O son of Dhritarāshtra, how dost thou regard Krishna as not won, when the eldest of the Pāndavas, before this assembly, staked all his possessions? O bull of the Bharata race, Draupadi is include in all the possessions (of Yudhishthira). Therefore, why regardest thou Krishnā who hath been jûstly won as not won? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pāndavas. For what reason then dost thou yet regard her as not won? Or, if thou thinkést that in bringing her hither attired in a single piece of cloth there is impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one woman. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman. So bring her, therefore, into this assembly, attired though she be in one piece of cloth; even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pāndavas had, she herself, these Pāndavas themselves, have all been justly won by the son of Suvala. O Dusçāsana, this Vikarna, speaking words of (apparent) wisdom, is but a boy. Take off the robes of the Pāndavas as also the attire of Draupadi!' Hearing these words, the Pāndavas, O Bhārata, taking off their upper garments and throwing them down, sat in that assembly. Then Dusçāsana, O king, forcibly seizing Draupadi's attire before the eyes of all, began to drag it off her person."

Vaiçampāyana continued,—"When the attire of Draupadi was being thus dragged, she thought of Hari. (And she herself cried aloud, saying,) 'O Govinda! O thou who dwellest in Dwārakā! O Krishna! O thou who art fond of cowherdness (of Vrindāvan)! O Keçava! seest thou not that the Kauravas are humiliating me! O Lord! O husband of Lakshmi! O Lord of Vraja (Vrindāvan)! O destroyer of all afflictions! O Janārddana! rescue me who am sinking in the Kaurava ocean! O Krishna! O Krishna! O thou great *yogin!* thou soul of the universe! thou creator of all things! O Govinda! save me who am distressed, me who am losing my senses in the midst of the Kurus!' Thus did that afflicted lady resplendant still in her beauty, O king, covering her face, cry aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat the benevolent one, from compassion, arrived there on foot. And while Yājnaseni was crying aloud to Krishna also called Vishnu, and Hari, and Nara, for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues. And, O monarch, as the attire of Draupadi was being dragged, after one was taken off, another of the same kind appeared covering her. And thus did it continue till many clothes were seen. And, O exalted one, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many voices. And the kings present in that assembly, beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarāshtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore, in the midst of all those kings a terrible oath in a loud voice.

"And Bhima said,—'Hear these words of mine, ye Kshatriyas of the world! Words such as these were never before uttered by other men, nor will anybody in the future ever utter them! Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the path of my deceased ancestors! Tearing open in battle, by sheer force, the breast of this wretch, this wicked-minded scoundrel of the Bharata race,—if I do not drink his life-blood, let me not obtain the path of my ancestors!'"

Vaiçampāyana continued,—"Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarāshtra. And when a mass of clothes had been gathered in that assembly all dragged from the person of Draupadi, Dusçāsana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons—those gods among men—that were in that assembly all uttered the word 'Fie'! (on the son of Dhritarāshtra). And the united voices of all became so loud that they made the down of anybody who heard them stand on end. And all the honest men that were in that assembly began to say,—'Alas! the Kauravas answer not the question that hath been put to them by Draupadi.!' And all censuring Dhritarāshtra together, made a loud clamour. Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words:—'Ye that are in this assembly, Draupadi having put her question is weeping helplessly! Ye are not answering her! Virtue and morality are being persecuted by such conduct! An afflicted person approacheth an assembly of good men, like one that is being consumed by fire. They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights as sanctioned by morality. They that are in the assembly should, unmoved by interest and anger, answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgment! Ye should also answer it as ye think proper! Knowing the rules of morality, and having gone to an assembly, he that doth not answer a query that is put, incureth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the rules of morality and having gone to an assembly, answereth falsely, assuredly incureth the sin of a lie. The learned quote as an example in this connection the old history of Prahlāda and the son of Angirasa.

"There was of old a chief of the Daityas, of name Prahlāda. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angirasa. It hath been heard by us that they mutually wagered their lives, saying,—*I am superior,—I am superior,*—for the sake of obtaining a bride. And after they had thus quarrelled with each other, they both made Prahlāda the arbitrator to decide between them. And they asked him, saying,—*Who amongst us is superior (to the other)? Answer this question. Speak not falsely!* Frightened at this quarrel, Prahlāda cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama told him,—*If thou answerest falsely, or dost not answer at all, thy head will then be* *split into a hundred pieces by the wielder of the thunderbolt with that bolt of his!*—Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kaçyapa of great energy, for taking counsel with him. And Prahlāda said,—Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras, and the Brāhmanas as well! Here, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not or answer it falsely!—Kaçyapa, thus asked, answered.—He that knoweth, but answereth not a question from temptation, anger, or fear, casteth upon himself a thousand *Pāças* of Varuna. And the person who, cited as a witness with respect to any matter of occular or auricular knowledge, speaketh carelessly, casteh a thousand *Pāças* of Varuna upon his own person. On the completion of one full year, one such *Pāça* is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of everybody in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably, and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from all sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlāda, they who answer falsely those that ask them about morality, destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who is a cowife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.—Hearing these words of Kaçyapa, Prahlāda told his son,—Sudhanwan is superior to thee, as, indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother. Therefore, O Virochana, this Sudhanwan is now the lord of thy life.—At these words of Prahlāda, Sudhanwan said,—Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years!—'

"Vidura continued,—'Let all the persons, therefore, present in this assembly, hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi.' "

Vaiçampāyana continued,—"The kings that were there, hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dusçāsana, telling him,—'Take away this serving-woman Krishnā into the inner appartments.' And thereupon, Dusçāsana began to drag, before all the spectators, the helpless and modest Draupadi, trembling and crying piteously unto the Pāndavas her lords."

Thus ends the sixty-eighth Section in the Dyuta of the Sabhā Parva.

SECTION LXIX.

(*Dyuta Parva continued.*)

"Draupadi said,—'Wait a little, thou worst of men, thou wicked-minded Dusçāsana! I have a study to perform—a high duty that hath not been performed by me yet! Dragged forcibly by this wretch's strong arms, I am deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do it before cannot be my fault.' "

Vaiçampāyana said,—"Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus:—

"'Alas! Once beheld before, on the occasion of the Swayamvara, by the assembled kings, in the amphitheatre, and never, even once, afterwards, I am to day brought before this assembly! She whom never before, in her palace, even the winds and the sun had seen, is to-day before this assembly and exposed to the gaze of the crowd! Alas! she whom the sons of Pāndu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by them to be seized and dragged by this wretch! Alas! these Kauravas also suffer their daughter and daughter-in-law, so unworthy of such treatment, to be thus afflicted before them! It seemeth that the times are out of joint! What can be more distressing (to me) than that though high-born and chaste, I should yet be compelled to enter this public court? Where is that virtue for which these kings were noted? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas! that eternal usage hath disappeared from among the Kauravas! Else, how is it that the chaste wife of the Pāndavas, the sister of Prishata's son, the friend of Vāsudeva, is brought before this assembly? Ye Kauravas, I am the wedded wife of king Yudhishthira the just, taken from the same order to which the king belongeth! Tell me now, whether I am a serving-maid or otherwise! I will cheerfully accept your answer! This mean wretch, this destroyer of the fame of the Kurus, is afflicting me hard! Ye Kauravas, I cannot bear it any longer! Ye kings, I desire ye to answer whether ye regard me as won or unwon! I will accept your answer whatever it be!'

"Hearing these words, Bhishma answered,—'I have already said, O blessed one, that the course of morality is subtle. Even the illustrious wise in this world, fail to understand it always. What in this world a strong man sayeth is morality, and regarded as such by others, however otherwise it may really be, while what a weak man sayeth is morality and scarcely regarded as such, even if it be the highest morality. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked! However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date. O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Pānchāla, this conduct of thine also, *viz.*, that though sunk in distress, thou still castest thy eyes on virtue and morality, is assuredly worthy of thee! These persons, Drona and others, of mature years and conversant with morality, sit, heads downwards, like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishthira is an authority on this question. It behoveth him to declare whether thou art won or not won!' "

Thus ends the sixty-ninth Section in the Dyuta of the Sabhā Parva.

SECTION LXX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"The kings present in that assembly, from fear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarāshtra beholding those kings and sons and grandsons of kings all remaining silent, smiling a little, then addressed the daughter of the king of Pānchāla, and said,—'O Yājnaseni, the question thou hast put dependeth on thy husbands—on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva! Let these answer thy question. O Pānchāli, let these, for thy sake, declare, in the midst of these respectable men, Yudhishthira to be not their lord, let them thereby make king Yudhishthira the just a liar, thou shalt then be freed from the condition of slavery. Let the illustrious son of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is or is not thy lord! At his words, accept thou the Pāndavas or ourselves without delay. Indeed, all the Kauravaṣ present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands!' "

Vaiçampāyana continued,—"Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as 'O!' and 'Alas!' were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, delighted thereat, applauded the virtuous king of the Kurus. And the kings, with faces turned sideways, looked upon Yudhishthira conversant with the rules of morality, curious to hear what he would say. And every one present in that assembly became curious to hear what Vivatsu the son of Pāndu, never defeated in battle, and what Bhimasena, and what the twins also, would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandal-paste, spake these words:—'If this high-souled king Yudhishthira the just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this)! He is the lord of all our religious and ascetic merits, the lord of even our lives! If he regardeth himself as won, we too have all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life, after having touched these locks of the princess of Pānchāla? Behold these mighty, well-formed arms of mine, even like maces of iron! Having once come within them, even he of a hundred sacrifices is incapable of effecting an escape! Bound by the ties of virtue, and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent, I am not doing anything terrible. If, however, I am once commanded by king Yudhishthira the just, I would slay these wretched sons of Dhritarāshtra, making slaps do the work of swords, like a lion slaying a number of little animals.' "

Vaiçampāyana continued,—"Unto Bhima who had spoken these words, Bhishma and Drona and Vidura said'—'Forbear, O Bhima! Everything is possible in thee.' "

Thus ends the seventieth Section in the Dyuta of the Sabhā Parva.

Section LXXI.

(Dyuta Parva continued.)

"Karna said,—'Of all the persons in this assembly, three, *viz.*, Bhishma, Vidura, and the preceptor of the Kurus (Drona), appear to be independent; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapable of possessing anything on his own account. Repair now to the inner appartments of king Dhritarāshtra and serve the king's relatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarāshtra and not the sons of Prithā are now thy masters. O handsome one, select thou another husband now,—one who will not make thee a slave by gambling. It is well-known that women, especially they that are slaves, art not censurable if they proceed with freedom in electing husbands. Therefore, let it be done by thee! Nakula hath been won, as also Bhimasena, and Yudhishthira also, and Sahadeva, and Arjuna. And, O Yājnaseni, thou art now a slave! Thy husbands that are slaves cannot continue to be thy lords any-longer! Alas! doth not the son of Prithā regard life as anything of use, doth he not regard prowess and manhood, that he offereth this daughter of Drupada the king of Pānchāla, in the presence of all this assembly, as a stake at dice?' "

Vaiçampāyana continued,—"Hearing these words, the wrathful Bhima breathed hard, a very picture of woe. Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said,—'O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude! But O king, could our enemies have said so unto me if thou hadst not played staking this princess?' "

Vaiçampāyana continued,—"Hearing these words of Bhimasena, king Duryodhana addressed Yudhishthira who was silent and deprived of his senses, saying,—'O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question (that hath been asked by Draupadi)! Say, whether thou regardest Krishnā as unwon!' And having spoken thus unto the son of Kunti, Duryodhana, desirous of encouraging the son of Rādhā and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhimasena, expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),—'Let not Vrikodara attain to the regions obtained by his ancestors, if he doth not break that thigh of thine in the great conflict!' And sparkles of fire began to be emitted from every sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

"Vidura then, addressing everybody, said,—'Ye kings of Pratipa's race, behold the great danger that ariseth from Bhimasena! Know ye for certain, that this great calamity that threateneth to overtake the Bhāratas, hath been sent by destiny itself! The sons of Dhritarāshtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household)! The prosperity of your kingdoms is at an end! Alas! the Kauravas are even now engaged in sinful consultations! Ye Kauravas, take to your heart this high precept that I declare! If virtue is persecuted, the whole assembly becometh polluted! If Yudhishthira had staked her before he was himself won, he would certainly have been regarded as her master. If, however, a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream! Listening to the words of the king of Gāndhāra, fall ye not off from this undoubted truth!

"Duryodhana, hearing Vidura thus speak, said,—'I am willing to abide by the words of Bhima, of Arjuna, of the twins! Let them say that Yudhishthira is not their master; Yājnaseni will then be freed from her state of bondage!'

"Arjuna, at this, said,—'This illustrious son of Kunti, king Yudhishthira the just, was certainly our master before he began to play. But having lost himself, let all the Kauravas judge whose master he could be after that!'"

Vaiçampāyana continued,—"Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarāshtra's palace. And, O king, unto the jackal that cried so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried,—*Swashti! Swashti!** Then Gāndhāri and the learned Vidura, beholding that frightful omen, represented everything, in great affliction, unto the king. And the king (Dhritarāshtra) thereupon said,—:

'Thou wicked-minded Duryodhana! thou wretch! destruction hath already overtaken thee when thou insultest in language such as this the wife of these bulls among the Kurus, especially their wedded wife, Draupadi!' And having spoken those words, the wise Dhritarāshtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishnā, the princess of Pānchāla, and addressing her, the monarch said,—'Ask of me any boon, O princess of Pānchāla, that thou desirest! Chaste and devoted to virtue, thou art the first of all my daughters-in-law!'

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* A particle of benediction, similar to 'Amen.'

"Draupadi said,—'O bull of the Bharata race, if thou wilt gant me a boon, I ask let the handsome Yudhishthira, obedient to every duty, be freed from slavery! Let not unthinking children speak of my child Prativindhya endued with great energy of mind as the *son of a slave!* Having been a prince, so superior to all men, and nurtured by kings, it is not proper that he should be called the child of a slave!'

"Dhritarāshtra said unto her,—'O auspicious one, let it be as thou sayest! O excellent one, ask thou another boon, for I will give it! My heart inclineth to give thee a second boon. Thou dost not deserve one only boon!'

"Draupadi said,—'I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regains their liberty!'

"Dhritarāshtra said,—'O blessed daughter, let it be as thou desirest! Ask thou a third boon, for thou hast not been sufficiently honored with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law!'

"Draupadi said,—'O best of kings, O illustrious one, covetousness always bringeth about loss of virtue! I do not deserve a third boon; therefore I dare not ask any! O king of kings, it hath been said that a Vaiçya may ask one boon, a Kshatriya lady, two boons, a Kshatriya male, three, and a Brāhmana, a hundred! O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts!'"

Thus ends the seventy-first Section in the Dyuta of the Sabhā Parva.

SECTION LXIIX.

(*Dyuta Parva continued.*)

"Karna said,—'We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty! When the sons of both Pāndu and Dhritarāshtra were excited with wrath, this Draupadi became unto the sons of Pāndu as their salvation. Indeed the princess of Pānchāla, becoming as a boat unto the sons of Pāndu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore' "

Vaiçampāyana continued,—"Hearing these words of Karna in the midst of the Kurus,—*viz.*, that the sons of Pāndu were saved by their wife,—the angry Bhimasena in great affliction said (unto Arjuna),—'O Dhananjaya, it hath been said by Devala that three lights reside in every person, *viz.*, offspring, acts and learning, for from these hath sprung creation! When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person But the light that is in us hath been dimmed by this act of insult to our wife! How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us?'

"Arjuna replied,—'Superior persons, O Bhārata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds.'

"Bhima said,—'Shall I, O king, slay, without loss of time, all these foes assembled together, even here, or shall I destroy them, O Bhārata, by the roots, outside this palace? Or, what need is there of words or of command? I shall slay all these even now, and rule thou the whole earth, O king, without a rival!' And saying this, Bhima with his younger brothers like a lion in the midst of a herd of inferior animāls, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks, began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, upon this, fire with smoke and sparks and flames began to issue out of Vrikodara's ears and other senses. And his face became terrible to behold in consequence of his furrowed brows, like those of Yama himself at the time of the universal destruction. Then Yudhishthira forbade the mighty hero, embracing him with his arms and telling him 'Be not so! Stay in silence and peace.' And having pacified the mighty-armed one with eyes red in wrath, the king approached his father Dhritarāshtra, with hands joined in entreaty."

Thus ends the seventy-second Section in the Dyuta of the Sabhā Parva.

SECTION LXXIII.

(Dyuta Parva continued.)

"Yudhishthira said,—'O king, thou art our master! Command us as to what we shall do! O Bhārata, we desire to remain always in obedience to thee!'

"Dhritarāshtra replied,—,O Ajātaçatru, blest be thou! Go thou in peace and safety! Commanded by me, go, rule thy own kingdom with thy wealth! And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen! O Yudhishthira, O child, thou knowest the subtle path of morality! Possessed of great wisdom, thou art also humble, and thou waitest also upon the old! Where there is intelligence, there is forbearance! Therefore, O Bhārata, follow thou counsels of peace! The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana)! They are the best of men that remember not the acts of hostility of their foes; that behold only the merits, not the faults, of their enemies; and that never enter into hostilities themselves. They that are good, remember only the good deeds of their foes and not the hostile acts their foes might have done unto them. The good, besides, do good unto others without expectation of any good, in return. O Yudhishthira, it is only the worst of men that utter harsh words in quarrelling; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own fellings, can understand the feelings of others, and therefore remember only the good deeds and not the acts of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of profit, pleasure and virtue. O child, remember not the harshness of Duryodhana! Look at thy mother Gāndhāri and myself also, if thou desirest to remember only what is good. O Bhārata, look at me, thy father who am old and blind, and still alive! It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king, those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for! In thee is virtue, in Arjuna is patience, in Bhimasena is prowess, and in the twins, those foremost of men, is pure reverence for superiors! Blest be thou, O Ajātaçatru! Return to Khāndavaprastha, and let there be brotherly love between thee and thy cousins! Let thy heart also be ever fixed on virtue!' "

Vaiçampāyana continued,—"That foremost of the Bharatas—king Yudhishthira the just—then, addressed thus by his uncle, having gone through every ceremony of politeness, set out with his brothers for Khāndavaprastha. And accompanied by Krishnā and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha."

Thus ends the seventy-third Section in the Dyuta of the Sabhā Parva.

SECTION LXXIV.

(*Anudyuta Parva.*)

Janamejaya said,—"How did the sons of Dhritarāshtra feel, when they came to know that the Pāndavas had, with Dhritarāshtra's leave, left Hastināpura with all their wealth and jewels?"

Vaiçampāyana said,—"O king, learning that the Pāndavas had been commanded by the wise Dhritarāshtra to return to their capital, Dusçāsana went, without loss of time unto his brother. And' O bull of the Bharata race, having arrived before Duryodhana with his counsellors, the prince, afflicted with grief, began to say,—'Ye mighty warriors, that which we had won after so much trouble, the old man hath thrown away! Know ye that he hath made over the whole of that wealth to the foe!' At these words, Duryodhana and Karna and Çakuni the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pāndu, approaching in haste saw privately the wise king Dhritarāshtra—the son of Vichitravirya and spake unto him these smooth and artful words. Duryodhana said,

'Hast thou not heard, O king, what the learned Vrihaspati, the preceptor of the celestials, said in course of counselling Çakra about morals and politics? Even these, O slayer of foes, were the words of Vrihaspati,—*Those enemies that always do wrong by stratagem or force, should be slain by every means.* If, therefore, with the wealth of the Pāndavas, we gratify the kings of the earth and then fight with the sons of Pāndu, what reverses can overtake us? When one hath placed on his neck and back angry snakes filled with venom, and which have approached for compassing his destruction, is it possible for him to take them off? Equipped with weapons and seated on their cars, the angry sons of Pāndu, like wrathful and venomous snakes will assuredly annihilate us, O father! Even now Arjuna proceedeth, encased in mail and furnished with his couple of quivers, frequently taking up the Gāndiva and breathing hard and casting angry glances around! It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace! Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand! And Sahadeva and the king (Yudhishthira) have made signs clearly testifying to their intentions! Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khāndava soon) and assembling their forces! Persecuted thus by us, they are incapable of forgiving us those injuries!

Who is there among them that will forgive that insult to Draupadi? Blest be thou! We will again gamble with the son of Pāndu for sending them to exile! O bull among men, we are competent to thus bring them under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years! The thirteenth year shall have to be spent in some inhabited country, unrecognised; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin! Casting the dice, let the sons of Pāndu once more play! O bull of the Bharata race, O king, even this is our highest duty! This Cakuni knoweth well the whole science of dice. If they succeed in observing this vow for thirteen years, we shall, in the meantime firmly rooted in the kingdom and making alliances, assemble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pāndu if they reappear! Let this plan recommend itself to thee, O slayer of foes!'

"Dhritarāshtra said,—'Bring back the Pāndavas then, indeed, even if they have gone a great way. Let them come and once again cast dice.'"

Vaiçampāyana continued,—"Then Drona, Somadatta, and Vāhlika, Gautama, Vidura, the son of Drona, and the mighty son of Dhritarāshtra by his Vaiçya wife, and Bhuriçravas, and Bhishma, and that mighty warrior Vikarna,—all said,—'Let not the play commenced! Let there be peace!' But Dhritarāshtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pāndu!"

Thus ends the seventy-fourth Section in the Anudyuta of the Sabhā Parva.

SECTION LXXV.

(Dyuta Parva continued.)

Vaiçampāyana said,—"O monarch, it was then that the virtuous Gāndhāri, afflicted with grief on account of her affection for her sons, addressed king Dhritarāshtra, and said, 'When Duryodhana, was born, Vidura of great intelligence had said,—*It is well to send this disgrace of the race to the other world.* He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race. Take this to heart, O king of the Ḳurus. O Bhārata, sink not, for thy own fault, in an ocean of (calamity). O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race! Who is there that will break an embankment which hath been completed, or re-kindle a conflagration which hath been extinguished? O bull of the Bharata race, who is there that will provoke the peaceful sons of Prithā? Thou rememberest, O Ajamida, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king, a person of immature understanding will never act as one of mature years. Let thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know, that the time hath come for the destruction of our race through him. Err not, O king! Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation.'

"The king, thus addressed by Gāndhāri who pointed out to him in such language the path of virtue, replied unto her, saying,—'If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pāndavas return. And let my sons again gamble with the sons of Pāndu.'

Thus ends the seventy-fifth Section in the Anudyuta of the Sabhā Parva.

SECTION LXXVI.

(*Anudyuta Parva continued.*)

Vaiçampāyana said,—"The royal messenger, agreeably to the commands of the intelligent king Dhritarāshtra, coming upon Yudhishthira the son of Prithā who had by that time gone a great way, addressed the monarch and said,—'Even these are the words of thy father, O Bhārata, spoken unto thee.—*The assembly is ready. O son of Pāndu, O king Yudhishthira come and cast the dice!*—'

"Yudhishthira said,—'Creatures obtain fruits good and ill according to the appointment of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice; it is, besides, the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse.'"

Vaiçampāyana continued,—"Although (a living) animal made of gold was an impossibility, yet Rāma suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, become deranged and out of order. Yudhishthira, therefore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Cakuni, the son of Prithā came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And afflicted by the fates, they once more for the destruction of men, sat down at ease for gambling.

"Cakuni then said,—'The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value! Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years, passing the whole of the thirtenth year in some inhabited region, unrecognised, and if recognised, return to an exile of another twelve years; or, vanquished by us, dressed in deer skins ye shall, with Krishnā live for twelve years in the woods passing the whole of the thirteenth year, unrecognised, in some inhabited region, If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other! O Yudhishthira, with this resolution, play with us, O Bhārata, casting the dice!'

"At these words, they that were in that assembly, raising up their arms, said, in great anxiety of mind, and from the strength of their feelings, these words:—'Alas, fie on the friends of Duryodhana that they do not apprise him of his great danger! Whether he, O bull among the Bhāratas (Dhritarāshtra) understandeth or not, of his own sense, it is thy duty to tell him plainly.'"

"Vaiçampāyana continued,—"King Yudhishthira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand.

"And Yudhishthira said,—'How can, O Cakuni, a king like me, always observant of the usages of his own order, refuse, when summoned to dice? Therefore I will play with thee!'

"Cakuni answered,—'We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasuries and gold, and slaves both male and female. All these were staked by us before, but now let this be our one stake, *viz.*, exile into the woods, and being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play.'

"O Bhārata, this proposal about a life in the woods was uttered but once. The son of Prithā, however, accepted it and Cakuni took up the dice. And casting them he said unto Yudhishthira,—'Lo, I have won!'"

Thus ends the seventy-sixth Section in the Anudyuta of the Sabhā Parva.

SECTION LXXVII.

(*Anuyuta Parva continued.*)

Vaiçampāyana said,—"Then the vanquished son of Prithā prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dusçāsana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed,—'The absolute sovereignty of the illustrious king Duryodhana hath commenced! The sons of Pāndu have been vanquished, and plunged into great affliction. Now have we attained the gods either by broad or narrow paths. For to-day becoming superior to our foes in point of prosperity as also of duration of rule, have we become praiseworthy of men.. The sons of Prithā have all been plunged by us into everlasting hell! They have been deprived of happiness and kingdom for ever and ever! They who, proud of their wealth, laughed in derision at the son of Dhritarāshtra, will now have to go into the woods, defeated and deprived by us of all their wealth! Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernel. Although in this dress of theirs the Pāndavas seem like unto wise and powerful persons installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise! The wise Yajnaseni of the Somaka race, having bestowed his daughter—the princess of Pānchāla—on the sons of Pāndu, acted most unfortunately, for the husbands of Yājnaseni—these sons of Prithā—are as eunuchs. And, O Yājnaseni, what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bare rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here! These

Kurus, assembled here, are all forbearing and self-controlled, and possessed of great wealth! Elect thou one amongst these as thy lord, so that this great calamity may not drag thee (to wretchedness). The sons of Pāndu now are even like grains of sesame that are without kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou, then any longer wait upon the fallen sons of Pāndu? The labour is thrown away that is bestowed upon pressing the sesame grain that is without the kernel!'

"Thus did Dusçāsana, the son of Dhritarāshtra, utter in the hearing of the Pāndavas, harsh words of the most cruel import. And hearing them, the unforbearing Bhima, in wrath suddenly approaching that prince like a Himālayan lion a jackal, loudly and chastisingly rebuked him in these words:—'Wicked-minded villain! ravest thou so in words that are uttered alone by the sinful? Boastest thou thus in the midst of the kings advanced as thou art by the skill of the king of Gāndhāra. As thou piercest our hearts here with these thy arrowy words, so shall I pierce thy heart in battle, callling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors,—them also shall I send to the abode of Yama with their descendants and relatives!'"

Vaiçampāyana continued,—"Unto Bhima dressed in deer-skins and uttering these words of wrath without doing anything, for he could not deviate from the path of virtue, Dusçāsana abondoning all sense of shame, dancing around in the midst of the Kurus, loudly said,—'O cow! O cow!'

Bhima at this once more said,—'Wretch! darest thou, O Dusçāsana, use harsh words as these? Whom doth it behove to boast, thus having won wealth by foul means? I tell thee that if Vrikodara the son of Prithā drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness. I tell thee truly that slaying the sons of Dhritarāshtra in battle, as the sight of all the warriors, I shall pacify this wrath of mine soon enough!'"

Vaiçampāyana continued,—"And as the Pāndavas were going away from the assembly, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful leonine tread of Bhima. Then Vrikodara, half turning towards the king, said,—'Think not, fool, that by this thou gainest any ascendancy over me! Slay thee I soon shall with all thy followers, and answer thee, recalling all this to thy mind!' And beholding this insult offered to him, the mighty and proud Bhima, suppressing his rising rage and following the steps of Yudhishthira, also spake these words while going out of the Kaurava court:—'I will slay Duryodhana, and Dhananjaya will slay Karna, and Sahadeva will slay Cakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good if ever we engage in battle with the Kurus! I will slay this wretched Suyodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head! And as regards this (other) wicked person—Dusçāsana—who is bold in speech, I will drink his blood like a lion!'

"And Arjuna said,—'O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth!'

"And Bhima again said,—'The earth shall drink the blood of Duryodhana, and Karna, and the wicked Cakuni, and Dusçāsana that maketh the fourth.'

"And Arjuna said,—'O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeeched and vain! For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers! And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me! The mountains of Himavat might be removed from where they are, the maker of the day might lose his rays, the moon his coolness, if this vow of mine were not fulfilled! And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom!'"

Vaiçampāyana continued,—"After Arjuna had said this, the handsome son of Mādri,—Sahadeva, endued with great energy—desirous of slaying Cakuni, waving his mighty arms and sighing like snake, exclaimed, with eyes red with anger, 'Thou disgrace of the Gāndhāra kings, those which thou thinkest as dice are not really so! Those are even sharp-pointed arrows of whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers! If therfore, thou hast anything to do, do it before that day cometh! I shall assuredly slay thee in battle with all thy followers soon enough, if thou, O son of Suvala, stayest in the fight pursuant to the Kshatriya usage!'

"Then, O monarch, hearing these words of Sahadeva, Nakula the handsomest of men spake these words.—'I shall certainly send unto the mansions of Yama all those wicked sons of Dhritarāshtra, who, desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this daughter of Yajnasena at the gambling match! Soon enough shall I, at the command of Yudhishthira and remembering the wrongs of Draupadi, make the earth destitute of the sons of Dhritarāshtra!'

Vaiçampāyana continued,—"And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises, approached king Dhritarāshtra."

Thus ends the seventy-seventh Section in the Anudyuta of the Sabhā Parva.

SECTION LXXVIII.

(Anudyuta Parva continued.)

"Yudhishthira said,—'I bid farewell unto all the Bhāratas, —unto my old grand-sire (Bhishma), king Somadatta, the great king Vāhlika, Drona, Kripa, all the other kings, Açwatthāman, Vidura, Dhritarāshtra, all the sons of Dhritarāshtra, Yuyutsu, Sanjaya, and all the courtiers! I bid all of ye farewell, and returning again I shall see you!'"

Vaiçampāyana continued,—"Overcome with shame none of those that were present there could tell Yudhishthira anything. Within their hearts, however, they prayed for the welfare of that intelligent prince.

"Vidura then said,—'The reverend Prithā is a princess by birth. It behoveth her not to go into the woods. Delicate and old, and ever known to happiness, the blessed one will live, respected by me, in my abode! Know this, ye sons of Pāndu! And let safety be always yours!'"

Vaiçampāyana continued.—"The Pāndavas thereupon said,—'O sinless one, let it be as thou sayest! Thou art our uncle, and, therefore the same as our father! We also are all obedient to thee! Thou art, O learned one, our most respected superior! We should always obey what thou choosest to command. And, O high-souled one, order thou whatever else there is that remaineth to be done!'

"Vidura replied,—'O Yudhishthira, O bull of the Bharata race, know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality; Dhananjaya is ever-victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath administrative talents; Dhaumya is the foremost of all conversant with the *Vedas*; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at one another's sight and enemies can not separate you from one another and ye are contented. Therefore, who is there that will not envy ye? O Bhārata, this patient abstraction from the possession of the world will be of great benefit to thee. No foe, even if he were equal to Cakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru-sāvarni; in the town of Vāranāvata by Dwaipāyana Krishna; on the cliff of Bhrigu by Rāma; and on the banks of Dhrishdwati by Cambhu himself. Thou hast also listened to the instruction of the great *Rishi* Asita on the hills of Anjana; and thou becamest a disciple of Bhrigu on the banks of the Kalmāshi! Nārada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the *Rishis*. O son of Pāndu, thou surpassest in intelligence even Pururavas the son of Ilā; in strength, all other monarchs and in virtue, even the *Rishis.* Therefore, resolve thou earnestly to win victory, which belongeth to Indra; to control thy wrath, which belongeth to Yama; to give in charity which belongeth to Kuvera; and to control all passions, which belongeth to Varuna. And, O Bhārata, obtain thou the power of gladdening from the moon; the power of sustaining all from the water; forbearance from Earth; energy from the entire solar disc; strength from the winds; and affluence from the other elements. Welfare and immunity from ailment be thine! I hope to see thee return. And, O Yudhishthira, act properly and duly in all seasons,—in those of distress—in those of difficulty,—indeed, in respect of everything. O son of Kunti, with our leave go hence! O Bhārata, blessings be thine! No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crownedwith success!' "

Vaiçampāyana continued,—"Thus addressed by Vidura, Yudhishthira the son of Pāndu, of prowess incapable of being baffled, saying, 'So be it,' and bowing low unto Bhishma and Drona, went away."

Thus ends the seventy-eighth Section in the Anudyuta of the Sabhā Parva.

SECTION LXXIX.

(*Anudyuta Parva continued.*)

Vaiçampāyana said,—"Then when Krishnā was about to set out, she went unto the illustrious Prithā and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged in grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner appartments of the Pāndavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief:—

'O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female sex, and thy behaviour and conduct also are as they should be! It behoveth me not, O thou of sweet smiles, to instruct thee as to thy duties towards thy lords! Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage! Fortunate are the Kauravas that they have not been burnt by thy wrath! O child, safely go thou blest by my prayers! Good women never suffer their hearts to be unstrung at what is inevitable! Protected by virtue that is superior to everything, soon shalt thou obtain good fortune! While living in the woods, keep thy eye ever on my child Sahadeva! See that his heart sinketh not under this great calamity.'

"Saying 'So be it! the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with hair dishevelled left her mother-in-law. And as she went away weeping and wailing, Prithā herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deer-skins, and their heads ground-wards with shame. And she beheld them surrounded by rejoicing foes and pitied by friends. Endued with excess of parental affection, Kunti approached her sons in that state, and embracing them all, and in accents choked by woe. said these words :—

Ye are virtuous and well-conducted, and adorned with all excellent qualities and respectfulness of behaviour! Ye are all high-minded, and engaged in the service of your superiors! And ye are also devoted to the gods and the performance of sacrifices! Why, then, hath this calamity overtaken you! Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas! I have brought you forth! All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and strength and firmness and might ye are not poor! How shall ye now, losing your wealth and possessions, live poor in the pathless woods? If I had known before that ye are destined to live in the woods, I would not have on Pāndu's death, come from the mountains of Cataçringo to Hastināpore! Fortunate was your father, as I now regard for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending to heaven, without having had to feel any pain on account of his sons! Fortunate also was the virtuous Mādri, as I regard her today, who had, it seems, a fore-knowledge of what would happen and who, on that account, obtained the high path of emancipation and every blessing therewith. Ah! Mādri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh! Fie on my desire of life, owing to which I suffer all this woe. Ye children, ye are all excellent and dear unto me! I have obtained you after much suffering! I cannot leave you! Even I will go with you! Alas! O Krishnā, why dost thou leave me so? Everything endued with life is sure to perish! Hath Dhātā himself forgotten to ordain my death? Perhaps, it is so, and, therefore, life doth not quit me! O Krishna, O thou who dwellest in Dwārakā, O younger brother of Sankarshana, where art thou? Why dost thou not deliver me and these best of men also from such woe? They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue! These my sons are ever attached to virtue and nobility and good fame and prowess! They deserve not to suffer affliction! Oh, show them mercy! Alas! when there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of worldly concerns, how could such a calamity at all come? O Pāndu! O king! where art thou? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice? O Sahadeva, cease to go! Thou art my dearest child, dearer, O son of Mādri, than my body itself! Forsake me not! It behoveth thee to have some kindness for me! If bound by the ties of virtue, let these thy brothers go! But then, earn thou that virtue which springeth from waiting upon me!'"

Vaiçampāyana continued,—"The Pāndavas then consoled their weeping mother, and with hearts plunged in grief set out for the woods. And Vidura also himself more afflicted, consoling the afflicted Kunti with reasons, led her slowly to his house. And the ladies of Dhritarāshtra's house, hearing everything as it happened, *viz.*, thh exile (of the Pāndavas) and the dragging of Krishnā into the assembly where the princes had gambled, loudly-wept, censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarāshtra also, thinking of the dangers that threatened his sons, became a prey to anxiety and could not enjoy peace of mind. . And anxiously meditating on everything, and with mind deprived of its equanimity by grief, he sent a messenger unto vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarāshtra's palace. And as soon as he came, the monarch asked him in great anxiety (about how the Pāndavas had left Hastināpore."

Thus ends the seventy-ninth Section in the Anudyuta of the Sabhā Parva.

SECTION LXXX.

(Anudyuta Parva continued.)

Vaiçampāyana said,—"As soon as Vidura endued with great foresight came unto him, king Dhritarāshtra the son of Amvikā timidly asked his brother,—'How doth Yudhishthira, the son of Dharma, proceed along ? And how Bhimasena ? And how Arjuna ? And how the twin sons of Mādri ? And how, O Kshatta, doth Dhaumya proceed along ? And how the illustrious Draupadi ? I desire to hear everything, O Kshatta, Describe to me all their acts !'

Vidura replied,—'Yudhishthira the son of Kunti hath gone away, covering his face with his cloth. And Bhima, O king, hath gone away, looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king, spreading sand-grains around. And Sahadeva the son of Mādri hath gone away besmearing his face, and Nakula, the handsomest of men, O king, hath gone away, staining himself with dust and his heart in great affliction. And the large-eyed and beautiful Krishnā hath gone away, covering her face with her dishevelled hair, following in the wake of the king, weeping and in tears. And, O monarch, Dhaumya goeth along the road, with *kuça* grass in hand, and uttering the awful *mantras* of the *Sāma Veda that relate* to Yama!'

"Dhritarāshtra asked,—'Tell me, O Vidura, what is it that the Pāndavas are leaving Hastināpura in such varied guise!'

"Vidura replied,—'Though persecuted by thy sons and robbed of his kingdom and wealth, the mind of the wise king Yudhishthira the just hath not yet deviated from the path of virtue. King Yudhishthira is always kind, O Bhārata, to thy children! Though deprived (of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open his eyes. *I should not burn the people by looking at them with angry eyes,*—thinking so, the royal son of Pāndu goeth covering his face! Listen to me as I tell thee, O bull of the Bharata race, why Bhima goeth so! *There is none equal to me in strength of arms,*—Thinking so, Bhima goeth, repeatedly stretching forth his mighty arms! And, O king, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms! And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gāndiva) followeth the footsteps of Yudhishthira, scattering sand-grains emblematical of the arrows he would shower in battle. And, O Bhārata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle). And Sahadeva goeth besmearing his face, thinking,—*None may recognise me in this day of trouble.* And, O exalted one, Nakula goeth staining himself with dust, thinking, *Lest otherwise I steal the hearts of the ladies that may look at me.* And Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying, —*The wives of those for whom I have been reduced to such a plight, shall,—on the fourteenth year hence, deprived of husbands and sons and relatives and dear ones, and smeared all over with blood, with hair dishevelled and all in their feminine seasons,—enter Hastināpore having offered oblations of water (unto the names of those they will have lost).* And, O

Bhārata, the learned Dhaumya with passions under full control, holding the *kuça* grass in his hand and pointing the same towards the south-west, walketh before, singing the *mantras* of the Sāma *Veda* that relate to *Yama!* And, O monarch, that learned Brāhmana goeth, also signifying,—*When the Bharatas shall be slain in battle, the priests and preceptors of the Kurus will thus sing the Sāma mantras (for the benefit of the deceased)!* And the citizens, afflicted with great grief, are repeatedly crying out,—*Alas! Alas! Behold our masters are going away! O, fie on the Kuru-elders that have acted like foolish children in thus banishing the heirs of Pāndu from covetousness alone! Alas, separated from the sons of Pāndu we all shall become masterless! What love can we bear to the wicked and avaricious Kurus?*—Thus, O king, have the sons of Kunti, endued with great energy of mind, gone away,—indicating, by manner and signs, the resolutions that are in their hearts! And after those foremost of men had gone away from Hastināpore, flashes of lightning appeared without clouds in the sky, and the earth itself began to tremble. And Rāhu came to devour the Sun, although it was not the day of conjunctions. And meteors began to fall, keeping the city to their right. And jackals and vultures and ravens and other carnivorous beasts and birds began to shriek and cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bhāratas as the consequence of thy evil counsels!' "

Vaiçampyāyana continued,—"And, O monarch, while king Dhritarāshtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the celestial *Rishi* Nārada surrounded by the great *Rishis*. And appearing before them all, he uttered these terrible words;—'On the fourteenth year hence, the Kauravas, in consequence of Duryodhana's fault, will all be destroyed by the might of Bhima and Arjuna.' And having said this, that best of celestial *Rishis*, adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and

Cakuni the son of Suvala, regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dusçāsana and Karna and all the Bhārata, said,—'The Brāhmanas have said that the Pāndavas of celestial origin are incapable of being slain. The sons of Dhritarāshtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme. I cannot abandon them. The sons of Pāndu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the *Brahmacharya* mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bhārata, the king performed a sacrifice for obtaining a son (that should slay me), Aided by the ascetic power of Yāja and Upayāja, Drupada obtained from the (sacrificial) fire a son named Dhrishta-dyumna and a daughter, *viz.*, the faultless Krishnā, both risen from the sacrificial plat-form. That Dhrishtadyumna is the brother-in-law of the sons of Pāndu by marriage, and dear unto them. It is from him, therefore, that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal. Therefore, it is from him that I have great fear. That slayer of all foes, the son of Pārshata, hath taken the side of the Pāndavas. I shall have to lose my life if he and I have ever to encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas! *Dhrishta-dyumna is the destined slayer of Drona,*—this belief is general. That he hath been born for slaying me hath been heard by me and is widely known also in the world. For thy sake, O Duryodhana, that terrible season of destruction is almost come! Do, without loss of time, what may be beneficial unto thee! Think not that everything hath been accomplished by sending the Pāndavas into exile! This thy happiness will last but a moment, even as in winter the shadow of the top of the palm tree resteth (for a short time) at its base, Perform various kinds of sacrifices, and enjoy, and give, O Bhārata, everything thou likest! On the fourteenth year hence, a great calamity will overwhelm thee!'"

Vaiçampāyana continued,—"Hearing these words of Drona, Dhritarāshtra said,—'O Kshatta, the preceptor hath uttered what is true! Go thou and bring back the Pāndavas. If they do not came back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing!'"

Thus ends the eightieth Section in the Anudyuta of the Sabhā Parva.

SECTION LXXXI.

(Anudyuta Parva continued.)

Vaiçampāyana said,—"Defeated at dice, after the Pāndavas had gone to the woods, Dhritarāshtra, O king, was overcome with anxiety. And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, 'O lord of the earth, having now obtained the whole earth with all its wealth, and sent away the sons of Pāndu into exile, why is it, O king, that thou grievest so?'

"Dhritarāshtra said,—'What have they not to grieve for who will have to encounter in battle those bulls among warriors—the sons of Pāndu—fighting on great cars and aided by allies?'

"Sanjaya said,—'This, indeed, is thy graceful act, O king, this great hostility that is inevitable and that will assuredly bring about the wholesale destruction of the whole world! Forbidden by Bhishma, by Drona, and by Vidura, the wicked-minded and shameless son Duryodhana sent his *Suta* messenger commanding him to bring into court the beloved and virtuous wife of the Pāndavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and adhereth to it firmly. That which is improper appeareth as proper, and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction, and evil and impropriety are what he liketh, The time that bringeth on destruction doth not come with upraised club and smash one's head. On the other hand, the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess of Pānchāla into the court. Who else than Duryodhana—that false player at dice—could bring into the assembly, with insults, the daughter of Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishnā, then in her season, attired in one peice of stained cloth, when brought into the court cast her eyes upon the Pāndavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every object of enjoyment, and plunged into a state of bondage! Bound by the tie of virtue, they were then unable to exert their prowess! And before all the assembled kings Duryodhana and Karna spake such cruel and harsh words unto the distressed and enraged Krishnā undeserving of such treatment! O monarch, all this appeareth to me as forbidding fearful consequences!'

"Dhritarāshtra said,—'O sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth! Can it be possible that even a single son of mine will live? The wives of the Bhāratas, uniting with Gāndhāri, upon beholding the virtuous Krishnā, the wedded wife of the Pāndavas, endued with beauty and youth, dragged into the court, set up a frightful wail! Even now, along with all my subjects, they weep every day! Enraged at the ill treatment of Draupadi, the Brāhmanas in a body performed not that evening their *Agnihotra* ceremony. The winds blew mightily as they do at the time of the universal dissolution. There was a terrible thunderstorm also. Meteors fell from the sky, and Rāhu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaffs fell down foreboding evil unto the Bhāratas! Jackals began to cry frightfully from within the sacred fire chamber of Duryodhana, and asses from all directions began to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vāhlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishnā and said,—*I will grant thee boons, O Krishnā, indeed, whatever thou wouldst ask!* The princess of the Pānchāla there begged of me the liberation of the Pāndavas. Of my own motion I then set free the Pāndavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me,—Even this will prove the destruction of the Bharata race, *viz.*, this dragging of Krishnā into the court! This daughter of the king of Pānchāla is the faultless Cree herself. Of celestial origin, she is the wedded wife of the Pāndavas. The wrathful sons of Pāndu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Pānchālas suffer this in silence. Supported by Vāsudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Pānchāla host. And that mighty warrior amongst them, Bhimasena endued with surpassing strength, will also come back, whirling his mace like Yama himself with his club. Those kings will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever with the sons of Pāndu is what seemeth to me to be the best! The sons of Pāndu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarāsandha was slain in battle by Bhima with his bare arms alone! Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pāndu! Without scruples of any kind, unite the two parties, O king! And if thou actest in this way, thou art sure to obtain good luck, O king!—It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son!' "

Thus ends the eighty-first Section in the Anudyuta of the Sabhā Parva.

SABHA PARVA FINIS.